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CONTAINING THE SACRED TEXTS OF THE
OLD AND NEW TESTAMENTS,
WITH THE
APOCRYPHA, AT LARGE.

ILLUSTRATED WITH
NOTES AND ANNOTATIONS,
HISTORICAL, CHRONOLOGICAL, BIOGRAPHICAL, GEOGRAPHICAL, THEOLOGICAL, MORAL, SYSTEMA-
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ENGRAVED
for the
CHRISTIANS COMPLETE
FAMILY BIBLE.



ADDRESS

TO THE

CHRISTIAN READER.

IN the Notes to this Work we have neither omitted any observation that was material, or inserted any thing superfluous; we have only directed our attention to such passages as manifestly appeared to want explanation; which we have given in so concise, plain, and easy a manner, as to render the Sacred Writings intelligible to every capacity.

There is not a son of Adam, whatever his condition may be, whether in prosperity or adversity, in temptation or deliverance, in health or sickness, but he may find in this book some balmy comfort, to the quieting of his conscience, and to the advancement of his salvation. In short, the Holy Bible is the great light to our paths, our comfort in affliction, our shield and sword against Satan, the school of wisdom, the testimony of God's favour, and the food and nourishment of our souls.

Moses, the author of Genesis, appears to have written it with a view to establish the Jews in the worship of the one true and only God, in opposition to the Polytheism and Idolatry which they might meet with in their progress to the land of Canaan. He strikes, indeed, at the root of idolatry at once, by asserting, that all the visible world was created by one great Supreme Being, and *created in time*, consequently not eternal.

Moses writes indeed concisely, but in a nervous and expressive manner, and in many places has delivered himself with great majesty and sublimity of thought. He is, confessedly, the most ancient writer in the world, and the only one that has given any rational account of the first ages of mankind.

We are created reasonable Subjects to the King of kings; and, as such, are endowed with powers and capacities adequate to our stations; but however honourable such a distinction above the rest of the creation may be, we must not so far exalt ourselves, as to suppose that we are the only rational beings dependent on the divine favour. It is possible there may be millions of intellectual beings between God and man, dispersed through the immensity of creation, with talents and appointments suited to their design and use.

It is the peculiar privilege of Man, above any other inhabitant of this world, that his Creator has revealed himself to him, has permitted and commanded him to offer up his prayers and thanksgivings, with the gracious assurance that he shall be heard and attended to. God has likewise provided, in the course of his providence, that the history of man should be preserved, and handed down to him, through many ages, as incorrupt and clear as possible; and that the evidence for its authenticity should be such as no candid friend to truth need dispute.

To this, in his appointed time, he added the promise of a Saviour, who should descend from the Throne of his Divine Majesty—*God blessed for ever!* even his own Son, who should redeem the whole race of man from the penalty incurred by the sin of their first parents. This promise, delivered in the prophetic writings of his holy and inspired servants, was literally and circumstantially fulfilled, to the confusion of that unhappy people to whom he was expressly sent, and who rejected him; but to the glory and consolation of the Gentile world, who received and embraced his religion.

If any thing can ~~add to the credit and authority of the Old Testament~~, it is, that our Blessed Saviour continually makes quotations from it, both from the Law and the Prophets; and recommends to the Jews, that they should examine these very writings, as ~~authentic proofs that he was the Saviour and Redeemer of the world~~:—"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—And again he says to them, in another place, "~~For many ye~~" "Moses, ye had believed me; for he wrote of me."

This circumstance must be an additional incentive to the study of these very ancient and sacred memoirs of the old world: and may that all-gracious, all-governing Providence, "who caused these Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of this his holy Word, we, and all the whole race of mankind, may obtain the blessed completion of his heavenly promises, through the merits and mediation of Jesus Christ, our only Saviour and Redeemer! *Amen.*"

The

The Names and Order of all the Books of the Old and New Testament, with the Number of their Chapters.

THE BOOKS OF THE OLD TESTAMENT.

G ENESIS hath Chapters	50	II. Chronicles	36	Daniel	12
Exodus	40	Ezra	10	Hosea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Esther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joshua	24	Psalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Ecclesiastes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Isaiah	66	Zephaniah	3
Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

THE BOOKS CALLED APOCRYPHA.

I. E SDRAS hath Chapters	9	Wisdom	19	The Story of Susannah,	
II. Esdras	16	Ecclesiasticus	51	The Idol Bel and the Dragon,	
Tobit	14	Baruch, with the Epistle of		The Prayer of Manasses,	
Judith	16	Jeremiah,	6	I. Maccabees	16
The Rest of Esther	6	The Song of the Three Children,		II. Maccabees	15

THE BOOKS OF THE NEW TESTAMENT.

M ATTHEW hath Chapters	28	Ephesians	6	To the Hebrews	13
Mark	16	Philippians	4	The Epistle of James	5
Luke	24	Colossians	4	I. Peter	5
John	21	I. Thessalonians	5	II. Peter	3
The Acts	28	II. Thessalonians	3	I. John	5
The Epistle to the Romans	16	I. Timothy	6	II. John	1
I. Corinthians	16	II. Timothy	4	III. John	1
II. Corinthians	13	Titus	3	Jude	1
Galatians	6	Philemon	1	Revelation	22

THE OLD AND NEW TESTAMENTS CONTAIN :

B OOKS in the Old	39	The New	27	Total	66
Chapters	929		260		1,189
Verses	23,214		7,959		31,173
Words	592,439		181,253		773,692
Letters	2,728,100		838,380		3,566,480

APOCRYPHA.

Chapters	133
Verses	6,081
Words	150,100

The middle Chapter, and the least in the Bible, is Psalm 117.
The middle Verse is the 8th of the 118th Psalm.
The middle Time is the 2d Chronicles, 4th Chapter, 16th Verse.
The Word **AND** occurs, in the Old Testament, 35,543 times.
The same, in the New Testament, occurs 10,684 times.
The Word **JEHOVAH** occurs 6,855 times.

OLD TESTAMENT.

The middle Book is Proverbs.
The middle Chapter is Job 29th.
The middle Verse is 2d Chron. 20th Chapter, between the 17th and 18th Verses.
The least Verse is 1 Chron. 1st Chapter and 1st Verse.
The 21st Verse of the 7th Chapter of Ezra has all the Letters in the Alphabet.
The 19th Chapter of the 2d of Kings, and the 37th of Isaiah, are alike.

NEW TESTAMENT.

The middle Book is 2d Thessalonians.
The middle Chapter is between the 13th and 14th of Romans.
The middle Verse is 17th Chap. of Acts, 17th Ver.
The least Verse is in the 11th Chapter of John, Verse 35.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THE ARGUMENT.

THIS Book is called Genesis, that is, Generation, or Birth, giving an account of passages during upwards of two thousand three hundred years, viz. from the creation of all things to the death of Joseph. In which history Moses, by divine inspiration, treats of the creation of the world, with all the parts and uses in it, but chiefly of man, who alone was made after the image of God. The great things of God's law and gospel are here written, that they might be reduced to a greater certainty, might spread farther, remain longer, and be transmitted to distant places and ages, more pure and entire than possibly they could be by tradition. That part of the Bible, called the *Old Testament*, contains the acts and monuments of the church, from the creation almost to the coming of Christ: the truths then revealed, the laws enacted, the prophecies given, and the chief events that concerned the church, its commencement in Abel's family, and continuance in the families of Seth, Enoch, &c. We have here likewise the rise of apostacy, begun in Cain, and carried on by his posterity, separating themselves from the holy seed, till by their monstrous provocations they had brought an universal deluge, to destroy all mankind from off the earth, excepting only Noah and his family; out of which, as the church did again spring forth, so another apostate race, carrying on the former enmity to a greater height, not only fell into idolatry, after it had continued a considerable time in Shem's descendants, but breaking out into all outrages, and tyrannical oppressions, it was almost extinct among those numerous nations that proceeded from Noah's posterity. But God calling Abraham into the Land of Promise, who was an idolater in Chalden, and giving him temporal and spiritual promises, and especially that of the Messiah coming out of his loins, and confirming it by a special covenant sealed by circumcision, the church began now to take root, and to be embodied in Jacob's family under the name of *Israel*. And here God undertook the protection of his people and worship, by the visible presence of Christ her head, that Angel of the Covenant, going continually with them, comforting and defending them, till they came into Egypt, where the church continued until Joseph's death; at which period this book ends.

CHAP. I.

1 The creation of heaven and earth,—3 of the light,—6 of the firmament.—15 The creation of the sun, moon, and stars;—20 of fish and fowl;—24 of beasts and cattle;—26 of man in the image of God, &c.

IN the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

ANNOTATIONS ON CHAP. I.

Verse 1. *In the beginning God created, &c.*] In the beginning of time. Time began with the production of those beings that are measured by time. Before the beginning of time there was none but that infinite Being that inhabits eternity. Should we ask why God made the world no sooner, we should but darken counsel by words without knowledge; for how could there be sooner or later in eternity? God created, i. e. made it out of nothing. There was not any pre-existent matter, out of which the world was produced. The fish and fowl were indeed produced out of the waters, and the beasts and man out of the earth, but that earth and those waters were made out of nothing.

The heaven and the earth.] In the Hebrew it is the heavens and the earth: for there are three heavens mentioned in Scripture:—1. The aerial heaven, viz. the place of birds, clouds, and meteors, Matt. 26. 64. Rev. 19. 17. and 20. 9.—2. The starry heaven; the region of the sun, moon, and stars, Gen. 22. 17.—3. The highest, or third heaven; the dwelling of the blessed angels, into which the apostle Paul was caught up, 2 Cor. 12. 2.

2. *And the earth was without form, &c.*] That is, this terrestrial globe, which we now inhabit, was a confused, indigested heap, or chaos, having neither beasts, trees, herbs, nor any thing else that now adorns it.

And the Spirit of God moved, &c.] Not the wind, which was not yet created, as is manifest, because the air, the matter or subject of it, was not yet produced; but the Third Person of the glorious Trinity, called the Holy Ghost, to whom the work of creation is attributed, Job 26. 13. as it is ascribed to the Second Person, the Son, John 1. 3. Col. 1. 16, 17. Heb. 1. 2. and to the First Person, the Father, every where.—It is a metaphor from birds hovering and sitting upon their eggs, to cherish, warm, and quicken them. Hence we learn that a chaos was the first matter. That this chaos was without form and void, (*lohu and hohu*), confusion and emptiness, so these words are rendered, Isa. 34. 11. It was shapeless, it was useless, without inhabitants, and without ornaments; the shadow or rough draught of things to come. To those who have their hearts in heaven, this lower world, in comparison of the upper, still appears to be confusion and emptiness.

3. *And God said—Let there be light, &c.*] That is, commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an act of his powerful will, called the word
No. 1.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And

of his power, Heb. 1. 3. or by his substantial Word, his Son, by whom he made the worlds, Heb. 1. 2. Psa. 33. 6. who is called the word, John 1. 1, 2, 3—10. 2 Cor. 4. 6. And God said, Let there be light, and there was light. This light was some bright and lucid body, probably like the fiery clouds in the wilderness, giving a small and imperfect light, successively moving over the several parts of the earth, and afterwards condensed, increased, perfected, and gathered together in the sun.

4. *And God saw the light, that it was good.*] The great beauty and blessing of the universe: like the first-born, it doth of all visible beings most resemble its great parent in purity and power, brightness and beneficence. It is agreeable to God's purpose and man's use. For, as the light of the morning befriends the business of the day, so the shadows of the evening favour the repose of the night, Job 7. 1.

And God divided the light from the darkness.] i. e. Made a distinction or separation between them in place, time, and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5. *And God called the light Day, &c.*] This verse seems to be placed out of the order of time, as the creation of the sun is not mentioned till the sixteenth verse, and no regular day or night could happen till then. We must remember, that Moses is not writing as an astronomer, but as a prophet and lawgiver.

And the evening and the morning were the first day.] The evening or night is named before the morning, which is the day, because the darkness was before the light, verse 2, 3. Hence, in ancient times, almost all nations, particularly the Jews, began their natural day, consisting of twenty-four hours, by the evening or setting of the sun, Lev. 23. 32. The Romans afterwards began it at midnight, and we have followed their method.

7. *And God made the firmament.*] An expansion, so the Hebrew word signifies, like a sheet spread, or a curtain drawn out. This includes all that is visible above the earth, between it and the third heaven; the air, its higher, middle, and lower region; the celestial globe, and all the orbs of light above; it reaches as high as the place where the stars are fixed, for that is called the firmament of heaven, ver. 14, 15.

And divided the waters which were under the firmament, &c.] The waters under the firmament are seas, rivers, lakes, fountains, and other waters in the bowels of the earth. The waters above the firmament, or
B 7

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

above the heavens, as they are called, *Psa.* 148. 4. are the waters in the clouds; for the clouds are called waters, *Psa.* 18. 11. and 104. 3. and are said to be in heaven, *2 Sam.* 21. 10. *Matt.* 24. 30. and the production thereof is mentioned as an eminent work of God's creation, *Job* 35. 5. and 36. 29. *Psa.* 147. 8. *Prov.* 8. 28. and therefore it is not credible that Moses in his history of the creation would omit, which he doth, if they be not here meant; and these are rightly said to be above the firmament, i. e. the air, because they are above a considerable part of it.

8. And God called the firmament Heaven.] It is the visible heaven, the pavement of the holy city. The height of the heavens should remind us of God's supremacy, and the infinite distance that is between us and him: the brightness of the heavens and their purity, should remind us of his majesty and perfect holiness: the vastness of the heavens, and their encompassing the earth, and influence upon it, ought to remind us of his immensity and universal providence.

10. And God saw that it was good.] The separation of the waters was begun on the second day, verse 6, &c. but not perfected till this third day: therefore God's approbation of that work is not mentioned there, but here only.

11. And God said, Let the earth bring forth grass, &c.] Fruitfulness therefore is not a quality essential to the earth, but a virtue which has been given it by God; and besides, the production of plants, flowers, and fruits, is a mystery above human understanding, and is inexplicable by the laws of matter and motion.

14. And God said, Let there be lights, &c.] Namely, more glorious lights than that created the first day, which probably was now condensed, and reduced into these lights; which are higher for place, more illustrious for light, and more powerful for influence, than that was.

And let them be for signs, &c.] They are for signs of the weather and of the seasons, by their rising and setting, *Matt.* 16. 2. The lights of heaven do not shine for themselves, nor for the world of spirits above, they need them not; but they shine for us, and for our pleasure and advantage. Lord, what is man that he should be thus regarded? *Psa.* 8. 3, 4.

16. And God made two great lights, &c.] God probably made the sun of that great mass of luminous matter which he had created the first day, verse 3, 4. perhaps adding some more new matter to make up this vast body of light, which the modern astronomers tell us is one million of times greater than the earth, its distance from the earth being no less than ninety-five millions of miles. The moon is an opaque body, and enlightens the earth only by reflecting that light which it receives from the sun, and is far less than the least of the fixed stars: but because it is very near us, in comparison of the stars, it enlightens us more than all the stars together; and for this reason only, is called a light, and a great light.

20. Moving creature;] Or, creeping thing; A word which belongs to all those living creatures, who move with their bellies close to the element they live in. Hence it is used both of birds which fly in the air, *Lev.* 11. 20. and of things creeping upon the earth, as verse 24. of this chapter, and of fishes that swim in the sea, as here.

And fowl that may fly above the earth.] From this translation of the verse, some learned commentators have been led to think that the fowls were produced out of the waters as well as the fishes. But others are of opinion they were created out of the earth, as the beasts were; because it is expressly said, chap. 2. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, &c. They therefore think the verse should have been rendered thus, which is more agreeable to the Hebrew text: And God said, Let the waters bring forth abundantly

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth; which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image; in the image of God created he him; male and female created he them.

28 And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And

the moving creature that hath life, and let the fowl fly above the earth, in the open firmament of heaven.

24. Cattle;] i. e. Those tame beasts which are most familiar with, and useful to men for food, clothing, or other service.

And beast, &c.] The wild beasts, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame beasts, here called cattle.

28. Let us make man, &c.] The plural *us*, and *our*, afford an evident proof of a plurality of persons in the Godhead. It is plain from many other texts, as well as from the nature and reason of the thing, that God alone is man's creator; the angels rejoiced at the work of creation, but only God wrought it, *Job* 39. 4, 5, 6, 7. And it is no less plain from this text, and from divers other places, that man had more creators than one person. See *Job* 35. 10. *John* 1. 1, 2, 3, &c. *Heb.* 1. 2. And as other texts assure us that there is but one God, so this shews that there is more than one person in the Godhead; nor can that seeming contradiction of one and more being in the Godhead be otherwise reconciled, than by acknowledging a plurality of persons in the unity of essence. It is pretended that God here speaks after the manner of princes in the plural number, who use to say, *We will and require*, or, *It is our pleasure*. But this is only the invention and practice of later times, and no way agreeable so the simplicity either of the first ages of the world, or of the Hebrew style. The kings of Israel used to speak of themselves in the singular number, *2 Sam.* 3. 28. *1 Chron.* 21. 17. and 29. 14. *2 Chron.* 2. 6. And so did the Eastern monarchs too, yea, even in their decrees and orders, which now run in the plural number, *Ezra* 6. 8. *I (Darius) make a decree*; *Ezra* 7. 12. *I, even I Artaxerxes the king, do make a decree*. Nor do we remember one example in scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern style into the sacred scripture. Besides, the Lord does generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover, this device is utterly overthrown by comparing this text with *Gen.* 3. 22. *The Lord God said, Behold, the man is become as one of us*. Therefore there are more persons than one in the Godhead. How many there are, other texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the earth or the waters bring forth*, but, *Let us make*; this change of the phrase and manner of expression shews, that man was, as the last, so the most perfect, and the chief of the ways and works of God in this lower world.

After our likeness.] Which principally consists in his nature, not that of his body but of his soul. The soul is a spirit, an intelligent, immortal spirit, herein resembling God, the Father of spirits, and the soul of the world. 2. In his place and authority. Let us make man in our image, and let him have dominion. Yet his government of himself by the freedom of his will, has in it more of God's image, than his government of the creatures. 3. And chiefly in his purity and rectitude; in knowledge, righteousness, and true holiness, in which St. Paul chiefly places this image, *Eph.* 4. 24. *Col.* 3. 10.

27. Male and female, &c.] Hence we learn that Adam and Eve were both created on the same day, though the particular manner of Eve's creation is related in the next chapter.

28. Be fruitful, and multiply, and replenish the earth.] It is, First, a command, obliging all men so far as not to suffer the extinction of mankind; thus it did absolutely bind Adam and Eve, as also Noah, and his sons and their wives, after the flood. Secondly, It is a promise or benediction, as appears from verse 22. where the same words are applied to the brute beasts, who are not subject to a command. Thirdly, It is

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

CHAP. II.

1 The first sabbath.—4 The manner of the creation.—8 The planting of the garden of Eden.—17 The tree of knowledge only forbidden.—19, 20 The naming of the creatures.—21 The making of woman, and institution of marriage.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the

garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 ¶ And the LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 ¶ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP.

a permission expressed in the form of a command, as other permissions frequently are, as *Gen. 2. 16. Deut. 14. 4.*

29. *To you it shall be for meat.*] It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us, that it was expressly allowed afterwards, *Gen. 9. 3.*

ANNOTATIONS ON CHAP. II.

Verse 1. *And all the host of them, &c.*] All the creatures in heaven and earth are called their hosts, for their multitude, variety, order, power, and subjection to the Lord of Hosts. Particularly the host of heaven, in scripture, signifies both the stars, as *Deut. 4. 19. and 17. 3. Isa. 34. 4.* and the angels, as *2 Chron. 18. 18. Luke 2. 13.* who from these words appear to have been created within the compass of the first six days, which is also probable from *Col. 1. 16, 17.* But it is no wonder that the scripture saith so little concerning angels, because it was written for the use of men, not angels; and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

2. *He rested on the seventh day.*] This is spoken after the manner of men, for our example and instruction, that we might keep that day as a day of religious rest.

3. *And God blessed the seventh day:*] By conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest, and a day of God's bestowing singular blessings upon his servants and worshippers.

And sanctified it.] Separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted an holy day, and spent in holy works and solemn exercises of religion. Observe, 1. That the solemn observation of one day in seven as a day of holy rest, and holy work, is the indispensable duty of all those to whom God has revealed his holy sabbaths. 2. That sabbaths are as ancient as the world. 3. That the sabbath of the Lord is truly honourable, and we have reason to honour it; honour it for the sake of its antiquity, its great Author, and the sanctification of the first sabbath by the holy God himself.

5. *For the Lord God had not caused it to rain, &c.*] The two great means of the growth of plants and herbs, viz. rain from heaven, and the labour of man, were both lacking, to shew that they were now brought forth by God's almighty power and word.

7. *And breathed into his nostrils the breath of life, &c.*] This divine breath was the spiritual and intelligent soul, which distinguished man from beasts, of which God was immediately the author and creator.

8. *And—God planted a garden eastward, &c.*] That is, eastward from the place where Moses wrote, and the Israelites afterwards dwelt.

Eden here is the name of a place, not that Eden near Damascus in Syria, of which see *Amos 1. 5.* but another in Mesopotamia or Chaldæa, of which see *Gen. 4. 16. 2 Kings 19. 12. Isa. 37. 12. Ezek. 27. 23.* It was in or near to Mesopotamia, in the confluence of Euphrates and Tigris.

And there he put the man, &c.] Hence it appears that Adam and Eve had been created out of paradise; see verse 15.

9. *The tree of life, &c.*] Various are the conjectures with regard to the nature of this tree. The ancient fathers and others think it was so called from its having a virtue, not only to repair the animal spirits, but also to maintain them, and all the organs of the body, without decay. And this seems probable from what Moses himself tells us, chap. 3. 22. that had man, even after the fall, eaten of the tree of life, he would have lived for ever.

The tree of knowledge of good and evil.] Some are of opinion, that this tree was of a poisonous nature, directly opposite to that of the tree of life, being baneful to the human constitution. It seems to have been set before man as a trial of his obedience, and that he was not to aspire after more wisdom than became him, nor to take upon him to decide for himself what was good, or what was evil, right or wrong, independent of his Maker.

17. *But of the tree of the knowledge, &c.*] This was a prohibition surely of little consequence to our first parents, when the garden abounded with every thing their soul could desire; and, if we grant that this was a poisonous plant, as there is reason to think it was, the all-gracious Creator, by this prohibition, only forewarned man, as he valued his life, not to meddle with its fruit, however fair and tempting it might appear to his eyes.

In the day that thou eatest thereof, &c.] That is, thou shalt lose all the happiness thou hast either in possession or prospect, and become liable to death and all the miseries that attend it.

18. *And the Lord God said, It is not good that the man should be alone.*] It is not convenient either for my purpose of the increase of mankind, or for man's personal comfort. Man is a social being, and so desirous of fellowship, that we even pine and grow sick of life, when we are destitute of companions to share the blessings with us.

I will make him an help meet for him.] That is, I will make him a creature like him, or, as the Septuagint has it, *his other self*; one like him in nature, and knit to him in love, in whose society he may rejoice, and in whose amiable perfections he may find continual delight.

21. *And the Lord God caused a deep sleep to fall upon Adam, &c.*] That he who was without sin might feel no pain in the taking away of his rib.

24. *Therefore shall a man leave his father, &c.*] That is, the nuptial tie shall be stronger between the husband and wife, than that of nature between a child and his parent.

CHAP. III.

1 The serpent deceiveth Eve.—6 Man's fall.—15 The promised seed.—16 Man's punishment.—22 and loss of paradise.

NOW the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

ANNOTATIONS ON CHAP. III.

Verse 1. *Now the serpent was more subtle, &c.*] What sort of serpent this was, whether it was only the visible shape and appearance of a serpent, as some think those were of which we read, *Exod. 7. 12.* or whether it was a real living serpent, acted and possessed by the devil, we are not told in scripture. Perhaps there is none now like it in all respects. Probably is was of the kind of those winged serpents, which are still found in the eastern and southern parts of the world, styled fiery flying serpents, called *seraphims*; and termed *fiery*, not merely from their inflammatory venom, but because they appeared shining like fire when they flew in the air, *Isa. 14. 29.* And from hence those lofty angels, who were frequently employed by God to deliver his will to mankind, were called *seraphs*, or *seraphims*. The devil is therefore thought to have made use of this kind of serpent, that he might resemble one of those angels of light. That which the devil aimed at, was to persuade Eve to eat forbidden fruit; and to do this he took the same method that he doth still. 1. He questions whether it were a sin or no, ver. 1. 2. He denies that there was any danger in it. 3. He suggests much advantage by it. As to the advantage, he suits his temptation to the pure state they were now in, proposing to them not any carnal pleasure, but intellectual delights. 1. *Your eyes shall be opened.* You shall fetch a larger compass in your intellectual views, and see farther into things than you now do. 2. *You shall be as gods.* As Elohim, mighty gods, not only omniscient, but omnipotent too. 3. *You shall know good and evil*—that is, every thing that is desirable to be known.

Yea, hath God said, &c.] The particle *yea* is generally used as an addition to something spoken before. Perhaps it referred to some discourse Eve had with herself, which Satan took hold of, and grafted this question upon. Or the words may be rendered, *It is true indeed God hath said, Ye shall not eat, &c.* Thus does he artfully begin a discourse, in order to draw her into a parley: but those that would be safe have need to be suspicious, and shy of talking with the tempter.

4. *Ye shall not surely die.*] It is not so certain as you imagine, that you shall die. God did say so indeed for your terror, and to keep you in awe, or he had some mystical meaning in these words; but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will, for such a trifle as eating of a little fruit, ruin you and all your posterity, and so suddenly destroy the most excellent work of his own hands.

5. *For God doth know, that in the day, &c.*] If you would have the whole of the matter, and God's design in that prohibition, it is only this: He knoweth that you shall be so far from dying, that you shall certainly be exalted to a more noble kind of life; and the eyes of your minds, which are now shut as to the knowledge of a world of things, shall then be opened, and see things more fully and distinctly. *You shall know good and evil,* as the very name God hath put upon the tree may teach you. *Knowing good and evil* is an Hebrew phrase, and is as much as to say, you shall be ignorant of nothing; see *Gen. 24. 50.* and *31. 24.* *Deut. 1. 39.* *2 Sam. 14. 17—20.*

8. *And hid themselves, &c.*] Being sensible of God's approach, and filled with shame and consciousness of their own guilt and dread of judgment, they foolishly attempted to conceal themselves in the thicket.

12 And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So

9. *And the Lord God called unto Adam, and said unto him, Where art thou?*] This he asks, not that he was ignorant of it, but to make way for the following sentence, and set a pattern for all judges, that they should examine the offender, and enquire into the offence, before they proceed to judgment. If God had not called to him to reduce him, his condition had been as desperate as that of fallen angels.

14. *Upon thy belly shalt thou go, &c.*] From hence it seems probable, that this serpent before the fall either had feet, or rather did go with his breast erect, as the basilisk does at this day.

15. *And I will put enmity between thee and the woman, &c.*] And the man too; but the woman alone is mentioned, for the devil's greater confusion. 1. The woman, whom as the weaker vessel thou didst seduce, shall be the great occasion of thy overthrow. 2. Because the Son of God, who conquered this great dragon and old serpent, *Rev. 12. 9.* who came to destroy the works of the devil, *1 John 3. 8.* was made of a woman, *Gal. 4. 4.* without the help of man, *Isa. 7. 12.*

It shall bruise thy head, &c.] By the head of the serpent is meant his power and authority over men, the strength whereof consists in death, which Christ, the blessed seed of the woman, overthroweth, by taking away the sting of death, which is sin, *1 Cor. 15. 55, 56.* and destroying him that had the power of death, that is, the devil, *Heb. 2. 14.*

And thou shalt bruise his heel.] By his heel may be understood, either Christ's humanity, whereby he trode upon the earth, which indeed the devil, by God's permission, and the hands of wicked men, did bruise and kill; or his saints and members upon the earth, whom the devil doth in divers manners bruise, vex, and afflict, while he cannot reach their head, Christ, in heaven, nor those of his members who are advanced thither.

16. *Unto the woman he said, I will greatly multiply thy sorrow and thy conception, &c.*] Next to the serpent the woman, who was next in order, because she was first in the transgression, received her sentence.

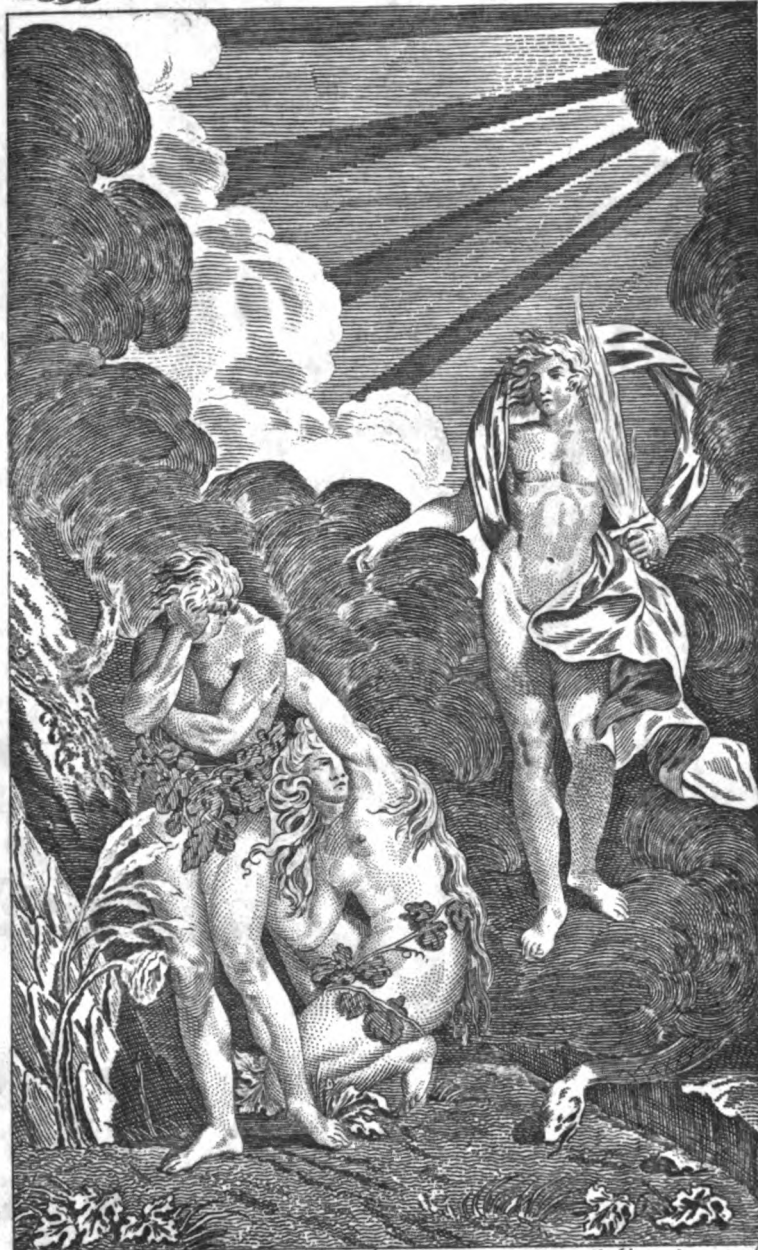
And thy desire shall be to thy husband, and he shall rule over thee.] Thy desires shall be referred and submitted to thy husband's will and pleasure, to grant or deny as he sees fit. It is God that multiplies our sorrows, *I will do it: God, as a righteous judge,* doth it, which ought to silence us under all our sorrows; as many as they are, we have deserved them all, and abundantly more. Nay, God, as a tender father, doth it for our necessary correction, that we may be humbled for sin, and weaned from it.

20. *And Adam called his wife's name Eve, &c.*] Before this she was called *Isha*, woman; but now, in gratitude to his Maker, who in his wrath for their offence had remembered mercy, he called her *Eve*, the mother of life, as the whole race of mankind was to spring from her womb.

22. *Behold, the man is become as one of us, &c.*] Most commentators understand this as an ironical expression, like those, *1 Kings 18. 27.* *Eccles. 11. 19.* See what he has got, what advantages by eating forbidden fruit! This is said to humble them, and to bring them to a sense of their sin and folly, that seeing themselves thus wretchedly deceived by following the devil's counsel, they might henceforth pursue the happiness God offers, in the way which he prescribes.

24. So

The Expulsion from
PARADISE.
Gen. ch. 3.



Macl. delin.

C. Cipriani sculp.

Engraved for
NUTTALL'S FAMILY BIBLE,
1803.

CAIN & ABEL
where is Abel thy brother
Gen: chap. 4. v. 13.



Engraving
for
NUTTALL'S
Family Bible
1806.

24 So he drove out the man: and he placed, at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 The births of Cain and Abel.—8 The murder of Abel.—11 The curse of Cain.—19 Lamech and his two wives.

AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother. And he said, I know not: Am I my brother's keeper.

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

24. So he drove out the man, &c.] This signified the exclusion of him and his guilty race, from that communion with God, which was the bliss and glory of paradise. But whither did he send him when he turned him out of Eden? He might justly have chased him out of the world; Job 18. 18. but he only chased him out of the garden: he might justly have cast him down to hell, as the angels that sinned were, when they were shut from the heavenly paradise, 2 Pet. 2. 4. but man was only sent to a place of toil, not to a place of torment.

And he placed at the east of the garden of Eden, cherubims, and a flaming sword, &c.] That is, a detachment of cherubim, armed with a dreadful and irresistible power, represented by flaming swords which turned every way, on that side the garden which lay next to the place whither Adam was sent, to keep the way that led to the tree of life.

ANNOTATIONS ON CHAP. IV.

Verse 4. And the Lord had respect, &c.] Or, looked to him with a gracious eye, kindly accepted and owned him and his sacrifice, and testified this, Heb. 11. 4. to Cain and all there present, either by express word, or by some visible sign; probably by consuming his sacrifice by fire from heaven, as the fathers generally think: whereby also God did afterwards frequently signify his acceptance of sacrifices, as Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.

7. Unto thee shall be his desire: i. e. Subject: he shall and will yield to thee as his superior, and thou, according to thy own heart's desire, shalt rule over him.

10. The voice of thy brother's blood, &c.] In the Hebrew it is bloods, either to aggravate the crime, or to shew the plenty of the blood spilt, or to charge him with the murder of all those that might naturally have come out of Abel's loins.

11. Which hath opened her mouth to receive thy brother's blood from thy hand.] The earth did as it were blush to see her own face stained with such blood; and therefore opened her mouth to hide that which she could not hinder.

14. And it shall come to pass, that every one that findeth me shall slay me.] Quest. Whom did Cain fear, when it appears not that there were any but his father and mother?—Ans. So ignorant people conceive; but it is foolish to imagine there were no more men than are expressed in this book, where God never intended to give a catalogue of all men, but only of the church, or those who had some relation to, or concern with it. Nay, that there were very many thousands then in being is very credible, upon these rational grounds and suppositions: 1. That Adam and Eve did, according to God's precept and blessing, Gen. 1. 28. procreate children presently after the fall, and God's gracious reconciliation to them; and consequently their children did so, when they came to competent age. 2. That those first men and women were endowed with extraordinary fruitfulness, and might have two or more at a time, (as divers persons long after had,) which was then expedient for replenishing of the world; and the like may be judged of their children, during the world's infancy. 3. That this murder was committed but a little before the hundred and thirtieth year of Adam's age, which appears by comparing Gen. 4. 25. and 5. 3. before which time, how vast and numerous an offspring might have come from Adam none can be ignorant that shall make a rational computation.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And

15. Vengeance shall be taken on him seven-fold.] God having said, in Cain's case, Vengeance is mine, I will repay; it had been a daring usurpation for any man to take the sword out of God's hand.

The Lord set a mark upon Cain.] To distinguish him from the rest of mankind. What this mark was God has not told us, therefore the conjectures of men are vain.

16. And dwelt in the land of Nod.] In the land which was afterwards called Nod, that is, of shaking or trembling, because of the continual restlessness of his spirit. Those that depart from God cannot find rest any where else.

17. And he builded a city.] Partly to divert his troubled mind with business and pleasure, and partly for his own security against the enemies and evils which his guilty conscience made him fear, notwithstanding the assurance which God had given him.

21. He was the father of all such as handle the harp and organ.] Or, the lovely instrument; but what kind of instrument this was, even the Jews do not understand.

22. And Zillah, she also bare Tubal-cain:] Whom (as the learned conceive, and the agreement of the name and function makes probable) the heathens worshipped by the name of Vulcan, the god of smiths; and his sister Naamah, so called from her beauty, which her name signifies.

23. And a young man to my hurt.] i. e. Be it so, that I have slain a man, and that a young man; why do you concern yourselves in it? It is to my own wounding and hurt, not to yours; I must suffer for it, not you. Some take this to be a sorrowful confession of his bloody crime; q. d. I have murdered a man to my wounding, &c. i. e. to my utter ruin, or to the wounding and grief of my heart and conscience. But this seems not to agree either with the quality of Cain's family, or with the temper of Lamech's person, or with the design of the Holy Ghost in this place; which is to describe, not the virtues, but the crimes of that wicked race. According to the marginal translation, the sense may be this: Fear not for me; for if any man, though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it; and though I were wounded and weakened, the remainder of my strength would be sufficient to give him his death-wound. The words also may be otherwise rendered; the particle *chi* being taken interrogatively, as it is, Isa. 29. 6. and 36. 19. and elsewhere. Have I slain a man to my wounding, and [or] a young man to my hurt? i. e. that thereby I should deserve such a mortal wound or hurt to be inflicted upon me by way of retaliation. You have therefore no cause of fear either for my sake or your own.

24. If Cain shall be avenged.] If the slaughter of Cain shall be punished in him that shall kill him, whosoever he be, my death shall be much more certainly and severely revenged by God upon any man that shall murder me. These words may be either, 1. A profane scoff. q. d. Since Cain, my father and pattern in murder, was so far from being punished by the hand of God, that he had a special protection from him, that no man should dare to touch him; I shall not fare worse than he, and therefore have no reason to fear either God or man. Or, 2. An argument or ground of his security: q. d. I am not only secured by my own strength, but by God's providence; which certainly will

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

C H A P. V.

1 *The genealogy, age, and death of the patriarchs, from Adam unto Noah.—24 The godliness and translation of Enoch.*

THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:

2 Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived, after he begat Jared, eight

be more watchful over me, who have not committed any such horrid crime, than over him that killed his own innocent brother.

26. *And he called his name Enos:*] Which properly signifies a miserable man, to note the great wickedness and wretchedness of that generation, which the Hebrew writers generally observe.

Then began men to call upon the name of the Lord.] Doubtless God's name was called upon before, but now, 1. The worshippers of God began to stir up themselves, to do more in religion than they had done; perhaps not more than had been done at first, but more than had been done since the defection of Cain. Now men began to worship God, not only in their closets and families, but in public and solemn assemblies. 2. The worshippers of God began to distinguish themselves: so the margin reads it. Then men began to be called by the name of the Lord, or to call themselves by it. Now Cain had built a city, and begun to declare for irreligion, and he and his followers called themselves the sons of men: those that adhered to God, began to declare for him and his worship, and called themselves the sons of God.

ANNOTATIONS ON CHAP. V.

Verse 1. *Of the generations of Adam, &c.*] The first words of the chapter are the title of the argument of the whole chapter; it is the book of the generations of Adam. It is the list or catalogue of the posterity of Adam, not of all, but only of the holy seed; and of whom as concerning the flesh Christ came; the names, ages, and deaths of those that were the successors of the first Adam, in the custody of the promise, and the ancestors of the second Adam.

In the day that God created man.] Observe here, 1. That God created man. Man is not his own maker, therefore he must not be his own master; but the author of his being must be the director of his motions, and the centre of them. 2. That there was a day in which God created man; he was not from eternity, but of yesterday; he was not the first born, but the junior of the creation. 3. That God made him in his own likeness, righteous and holy, and therefore undoubtedly happy; man's nature resembled the divine nature more than that of any of the creatures of this lower world. 4. That God created them male and female, for their mutual comfort, as well as for the preservation and increase of their kind. 5. That God blessed them. It is usual for parents to bless their children, so God the common Father blessed his; but earthly parents can only beg a blessing, it is God's prerogative to command it.

3. *And begat a son in his own likeness, &c.*] Adam was made in the image of God, but when he was fallen and corrupted, he begat a son in his own image, sinful and defiled, frail and mortal, and miserable

hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God: and he was not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

C H A P. VI.

1 *The wickedness of the world causeth the flood.—8 Noah findeth grace.—14 The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That

like himself; not only a man like himself, consisting of body and soul; but a sinner like himself, guilty and obnoxious, degenerate and corrupt. He was conceived and born in sin, *Psa.* 51. 5.

5. *And all the days that Adam lived, &c.*] The long lives of men in ancient times are mentioned by heathen authors; and it was wisely so ordered by God, both for the more plentiful increase of mankind in the first ages of the world, and for the more effectual propagation of true religion and other useful knowledge in the world. And many natural reasons might be given why their lives were then longer than afterwards.

24. *And he was not.*] He appeared not any longer upon earth, or amongst mortal men. The same phrase is used *Gen.* 42. 36. *Jer.* 31. 15.

God took him:] Out of this sinful and miserable world unto himself, and to his heavenly habitation. See *Luke* 23. 43. And he took either his soul, of which alone this phrase is used, *Ezek.* 24. 16. or rather both soul and body, as he took Elias, *2 Kings* 2. 12. because he so took him that he did not see death, *Heb.* 11. 5.

32. *Noah begat, &c.*] i. e. He began to beget; God in mercy denying him children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the ark; Or, having before that time begotten others who were now dead, and having the approaching flood in his view, he began again to beget a seminary for the world. Of these three sons here following the eldest seems to be Japheth, *Gen.* 10. 21. the second was Shem, as appears, because he was but an hundred years old two years after the flood, *Gen.* 11. 11. the youngest, Ham, *Gen.* 9. 24. But Shem is first named, in order of dignity, as being the progenitor of the church, and of Jesus Christ: and because he and his progeny is the principal subject of this whole history. For the same reason Abraham is named before his elder brother Haran, chap. 11. 26.

ANNOTATIONS ON CHAP. VI.

Verse 1. *When men:*] i. e. Wicked men, the posterity of Cain, as appears from the following verse; who are here called men, and the sons of men, by way of contempt and of distinction; mere men, such as had only the nature and qualities of corrupt men, without the image of God.

Began to multiply, &c.] Namely, more than usual, because they practised polygamy, after the example of their predecessor, the ungodly Lamech, *Gen.* 4. 10.

Daughters were born, &c.] So doubtless were sons also; but their daughters are here mentioned, as one principal occasion of the sin noted in the next verse, and of the following deluge.

2. The

2 That the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons; Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms shalt

thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: the length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: and every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

C H A P. VII.

1 Noah with his family enter the ark.—17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.

2 Of

2. *The sons of God, &c.*] The children of Seth and Enos, the professors of the true religion. For, 1. Such, and only such, in the common use of scripture, are called the *sons* and *children* of God, as *Deut.* 14. 1. and 32. 19. *Isa.* 1. 2. and 45. 11. *Hos.* 11. 1, &c. 2. This title manifestly relates to *Gen.* 4. 26. where the same persons are said to be called by the name of the Lord, *i. e.* to be the sons and servants of God. 3. They are opposed to the *daughters of men*, the word *men* being here taken in an ill sense, for such as had nothing in them but the nature of men, which is corrupt and abominable, and were not sons of God, but foreigners and strangers to him, and apostates from him. 4. These unequal matches with persons of a false religion are every where condemned in scripture as sinful and pernicious, as *Gen.* 26. 35. *Exod.* 34. 16. 1 *Kings* 11. 2, 3. *Ezra* 9. 12. *Nehem.* 13. 23, &c. *Mal.* 2. 11. 1 *Cor.* 7. 39. 2 *Cor.* 6. 14. and therefore are fitly spoken of here, as one of the sins that brought the flood upon the ungodly world.

Were fair;] Beautiful, and set off their beauty with all the allurements of ornaments and carriage.

Which they chose;] Loved and liked, as the word *choosing* is taken, *Psa.* 25. 12. and 119. 173. *Isa.* 1. 29. This is noted as the first error, that they did promiscuously choose wives, without any regard to their sobriety and religion, minding only the pleasing of their own fancies and lusts, not the pleasing and serving of their Lord and Maker, nor the obtaining of a godly seed, which was God's end in the institution of marriage, *Mal.* 2. 15. and therefore should have been theirs too.

3. *Strive with man.*] The Spirit then strove by Noah's preaching, 1 *Pet.* 3. 19. and by many inward checks, but it was in vain with the most of men; therefore saith God, he shall *not* always strive, for that he also *is* flesh—incurably corrupt and sensual, so that it is labour lost to strive with him. He also, that is all, one as well as another; they are all sunk into the mire of sin, as the word *flesh* is commonly used, as *John* 3. 6. *Rom.* 7. 18. and 8. 5. 5—7. *Gal.* 5. 17.

An hundred and twenty years.] *Quest.* How did God perform this promise, when there were but an hundred years between this time and the flood, as appears by comparing *Gen.* 5. 32. with *Gen.* 7. 11?—*Ans.* 1. The increasing wickedness of mankind might justly hasten their ruin, and forfeit the benefit of this indulgence. 2. This promise, though mentioned after that, *Gen.* 5. 32. yet seems to have been made twenty years before it; for that verse is added there out of its proper place, only to complete the genealogy; and therefore, after this narration, it is repeated here in its due order, ver. 10.

4. *There were giants, &c.*] Men so called for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin, and cause of the flood; and therefore they seem to be here noted for their violence, which also is expressed verses 11. 12, 13.

Which were of old, &c.] Which were proper to the first ages of the world; for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be joined with the following, *which were of old, i. e.* among the men of that first and wicked world, *men of renown, i. e.* famous in their generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

6. *It repented the Lord, &c.*] Properly God cannot repent, *Numb.* 23. 19. 1 *Sam.* 15. 11—29. because he is unchangeable in his nature and counsels, *Mal.* 3. 9. *James* 1. 17. He is perfectly wise, and constantly happy, and therefore not liable to any grief or disappointment: but this is spoken of God after the manner of man, by a common figure called *Anthropopathy*, whereby also eyes, ears, hands, nose, &c. are ascribed to God.

7. *Both man and beast, &c.*] The original word is very significant. *I will wipe off man from off the earth;* as dirt is wiped off from a place which should be clean, and thrown to the dunghill. Or, *I will blot out man* from the earth, as those lines are blotted out of a book which displease the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is disfranchised: and as *beasts* were made for man's use, they must be destroyed with man.

14. *Make thee an ark, &c.*] A little ship, made in the form of an ark or chest, but probably sloping at the bottom for conveniency of navigation, as it was for another reason sloping at the top.

15. *Three hundred cubits.*] The standard cubit of the Jews was one foot and a half; the ark therefore was four hundred and fifty feet in length, seventy-five feet in breadth, and forty-five feet in height. It has been questioned, whether this ark was sufficient to hold the great number of animals, and their provisions, which Moses tells us went into the ark. But a little consideration would have removed the difficulty, and convinced the proposers that it was sufficiently large for the purposes intended. The number of four-footed beasts is reckoned not to exceed one hundred and thirty species; the birds about the same number; and, as St. Augustin very justly observes, it was not necessary to bring all the birds into the ark, because many of them could swim on the surface of the water by the side of it. There are about fifty species of reptiles, but many of them can live in the water, consequently need not have been taken into the ark. Again, of beasts there are not reckoned above six species larger than a horse, few are equal to the size of that animal, many less, and even under the size of a sheep; so that the ark was sufficiently capacious for holding them.

17. *Behold, I, even I, &c.*] Which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God.

18. *Establish my covenant, &c.*] Either, 1. My promise to preserve thee and thine. Or, 2. My covenant concerning the promised seed, and the redemption of mankind by the Messias, who shall come out of thy loins, and therefore thou shalt be preserved.

ANNOTATIONS ON CHAP. VII.

Verse 1. *Come thou, and all thy house, &c.*] *i. e.* Thy family; which consisted only of eight persons, 1 *Pet.* 3. 20. namely, Noah and his three sons, and their four wives, *Gen.* 6. 18. whereby it appears that each had but one wife, and consequently it is more than probable that polygamy, as it began in the posterity of wicked Cain, *Gen.* 4. 19. so it was confined to them, and had not as yet got footing among the sons of God. For if ever polygamy had been allowable, it must have been now, for the re-peopling of the perishing world.

2 Of every clean beast thou shall take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass, after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 ¶ And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man.

11. *In the second month.*] The 600th year of Noah's life, was 1656 years from the creation. *In the second month, the seventeenth day of the month;* which is reckoned to be about the beginning of November; so that Noah had had a harvest just before, from which to victual his ark. *The same day the fountains of the great deep were broken up.* There needed no new creation of waters; God has laid up the deep in storehouses, *Psa. 33. 7.* and now he broke up those stores. God had, in the creation, set bars and doors to the waters of the sea, that they might not return to cover the earth, *Psa. 104. 9. Job 38. 9, 10, 11.* and now he only removed these ancient mounds and fences, and the waters of the sea returned to cover the earth as they had done at first, *chap. 1. 9.* *And the windows of heaven were opened:* and the waters which were above the firmament were poured out upon the world; those treasures which God has reserved against the time of trouble, the day of battle and war, *Job 38. 22, 23.* The rain, which ordinarily descends in drops, then came down in streams. We read, *Job 26. 8.* that God binds up the waters in his thick clouds; and the cloud is not rent under them; but now the bond was loosed, and the cloud was rent, and such rains descended as were never known before or since.

17. *And the flood, &c.*] Or, that flood of waters, which was poured down in that shower mentioned ver. 12. otherwise the flood was one hundred and fifty days upon the earth, ver. 24.

19. *And all the high hills, &c.*] And from the vast number of sea-shells found on the tops of mountains, and in places far from the sea, it plainly appears those parts have been once under water. Besides, many of the ancient heathens have made mention of the flood; and it appears that the Chinese, and even the Americans, have a tradition of it.

20. *Fifteen cubits, &c.*] Or about twenty-two feet of our measure, which was sufficient for the destruction of the highest men, or other creatures, though placed upon the highest mountains.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.

C H A P. VIII.

1 *The waters assuage.*—15 *Noah goeth forth out of the ark:*—20 *buildeth an altar, and offereth sacrifice.*—21 *God's promise to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged:

2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and, lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And

24. *An hundred and fifty days;*] In all whereof one part was the forty days mentioned ver. 17. as appears from chap. 8. 1.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *God remembered, &c.*] Pitied and succoured him. God is said to remember his people when, after some delays or suspensions of his favour, he returns and shews kindness to them, as *Gen. 19. 29, &c.*

Made a wind.] A drying or burning wind, like that, *Exod. 14. 31.* which had a natural power to dry up the waters; but that was heightened by the assistance of an higher and miraculous operation of God.

4. *In the seventh month, &c.*] From the beginning, not of the flood, but of the year, as appears by comparing chap. 7. 11. and chap. 8. 13, 14.

Mountains of Ararat.] i. e. Upon one of the mountains of Ararat. By Ararat is here commonly and rightly understood Armenia, as appears by comparing *Isa. 37. 38.* with *Jer. 51. 27.* And the Armenians have a tradition, that on the summit of this mountain there is still a considerable part of the ark remaining, though it is impossible to get up to the top of it, it being perpetually covered with snow.

7. *Sent forth a raven, &c.*] A fit messenger for that purpose, because it smells dead carcases at a great distance, and flies far, and then returns to its former habitation with something in its bill.

8. *Sent forth a dove, &c.*] Which flies lower and longer than the raven, and is more sociable and familiar with man, and therefore more likely to return with some discovery.

9. *Found no rest.*] Because the tops of the hills which then appeared were either muddy and dirty, or unobserved by the dove, as not soaring so high; whence the doves are emphatically called, *the doves of the valleys, Ezek. 7. 16.*

12. *Returned not again.*] Finding convenient food and a resting place upon the earth, and preferring her freedom before her mate.

Noah went in & his Sons & his
Wife & his Sons Wives with him
into the Ark Gen. VII. 1.



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14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

C H A P. IX.

1 God blesseth Noah.—4 Blood and murder are forbidden.—

8 God's covenant—13 signified by the rain-bow.—18 Noah replenisheth the world.—20 planteth a vineyard.—21 is drunken, and mocked of his son.—25 curseth Canaan.—26 blesseth Shem.—27 prayeth for Japheth.—29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the

hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 ¶ And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered

14. *Was the earth dried.*] Not only from water, as it was, ver. 13. but from mud and dirt also. So the flood continued ten days more than a year, by comparing this with chap. 7. 11.

17. *Upon the earth, &c.*] *Quest.* How could these creatures which came out of the ark in Asia get thence to America, or to the islands remote from the continent? *Ans.* The same God who made all these creatures, and caused them to come first to Adam, and afterwards to Noah, could afterwards both incline and empower them to go whither he pleased.

20. *An altar, &c.*] The first altar we read of, but not the first which was built: for the sacrifices which were offered before, Gen. 4. 3, 4. presuppose an altar. Therefore it is no sufficient evidence that such things were not done, because they are not said to be done in scripture: which will be an useful consideration for the understanding of many passages of scripture hereafter.

Noah was now turned out into a cold and desolate world, where one would have thought his first care would have been to build a house for himself; but, behold,—he begins with an altar for God! God that is the first, must be first served; and he begins well that begins with God.

21. *Smelled a sweet savour, &c.*] *i. e.* Graciously accepted the person and praise-offering of Noah, and was well-pleased therewith, as men use to be with a sweet smell.

I will not again curse the ground, &c.] *i. e.* The whole earth, with this kind of curse, with another deluge. But he hath declared, he will again destroy the world by fire.

ANNOTATIONS ON CHAP. IX.

Verse 1. *Blessed Noah, &c.*] *i. e.* Renewed the old blessing and grant, made chap. 1. 28. which might seem to be forfeited and made void by man's sin, and by God's judgment consequent upon it.

3. *Shall be meat for, &c.*] It is not a command that we must, but a permission that we may eat of them; because the earth was grown more feeble by the flood, and its fruits yielded less and worse nourishment.

4. *But flesh with the life, &c.*] *i. e.* Whilst it lives, or taken from the creature before it was quite dead; which was an ancient practice, and an effect either of luxury or cruelty.

The blood thereof, &c.] God thought fit to forbid this, partly that by No. 2.

this respect shewn to the blood of beasts, it might appear how sacred a thing the blood of man was, and how much God abhorred the sin of murder; and principally because the blood was consecrated to God, and was the means of atonement for man; which reason God himself gives, Lev. 17. 11, 12. and did in a special manner represent the blood of Christ, which was to be shed for the redemption of mankind.

5. *At the hand of every beast, &c.*] This was ordained to punish the careless owners of beasts, and that the lives of men might be the better secured, by the killing such beasts as might otherwise have done the like mischief hereafter.

6. *Whoso sheddeth, &c.*] Wilfully and unwarrantably. For there is a double exception to this law:—1. Of casual murder, expressed Numb. 35. 11. Deut. 19. 4. 2. Of death inflicted by the hand of the magistrate for crimes deserving it, mentioned in the following words, and elsewhere.

For in the image of God, &c.] So that murder is not only an offence against man, but also an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain.

9. *Establish my covenant, &c.*] *i. e.* My promise. The word *covenant* is oft used for a simple promise; as we shall see hereafter.

11. *A flood, &c.*] An universal deluge: for particular inundations there have been, whereby towns and countries have been overwhelmed, with all their inhabitants.

13. *I do set my bow in the cloud;*] Now made a covenant sign, that the earth should never more be destroyed by a deluge of water.

20. *Began to be an husbandman, &c.*] *i. e.* Was an husbandman, as he had been before. The verb, *to begin*, doth oft occur; and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to *begin to cast out*, Mark 11. 15. and to *begin to speak*, Luke 12. 1. For which, in the parallel places, he is said only to *cast out*, Matt. 21. 12. and to *speak*, Matt. 16. 6.

21. *Was drunken, &c.*] Either through ignorance and inexperience of the nature and strength of that liquor, or through the infirmity of the flesh.

He was uncovered, &c.] Either to relieve himself against the heat of the climate and season, or from his negligence and carelessness.

covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

C H A P. X.

1 *Noah's generations.*—2 *The sons of Japheth,*—6 *and of Ham.*—8 *Nimrod the first monarch.*—21 *The sons of Shem.*

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

25. *Cursed be Canaan, &c.*] *Quest.* Seeing Ham committed the crime, why is the curse inflicted upon his son Canaan?—*Ans.* When Canaan is mentioned, Ham is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person, but also in his posterity, which doubtless was a great aggravation of his grief; as on the contrary Joseph is said to be blessed, when his children are blessed, chap. 48. 15, 16.

26. *Blessed be the Lord God of Shem.*] *Quest.* What is this to Shem; for it is not Shem, but God, who is here blessed?—*Ans.* Shem also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God is every where mentioned as the height of blessedness. See chap. 17. 7. *Psa.* 144. 15. *Jer.* 31. 33.

27. *Enlarge Japheth;*] Which was very literally made good to him, because he had a very numerous posterity; and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and, as it is probable, America also.

He shall dwell in the tents of Shem:] That is, some of the countries of Shem shall be possessed by the children of Japheth.

Canaan shall be his servant.] This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever rule over Japheth; but Ham, though for a time he bore away in his son Nimrod, yet that dominion soon expired.

28. *Three hundred and fifty years:*] Which reacheth to the fifty-eighth year of Abram's age, as the Jews note. And so we have a manifest account of the propagation of religion from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abram; and its descent from him to the Jews, and by the Jews to others, is sufficiently known.

ANNOTATIONS ON CHAP. X.

This chapter, though it may seem to some unprofitable, as consisting almost wholly of genealogies, yet hath indeed great and manifold uses.

—1. To shew the true original of the several nations; about which all

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem: Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram: Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.

C H A P. XI.

1 *One language in the world.*—3 *Babel built.*—7 *Languages confounded.*—10 *The generations of Shem.*

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east,

other authors write idly, fabulously, and falsely; and thereby to manifest the providence of God in the government of the world and church, and the truth and authority of the holy scriptures. 2. To discover and distinguish, from all other nations, that people or nation in which God's church was to be, and from which Christ was to come. 3. That Noah's prophecy concerning his three sons might be better understood, and the accomplishment of it made evident. 4. To explain divers prophetical predictions, and other passages of scripture, as will appear in the sequel. For the better understanding of this chapter, compare with it 1 *Chron.* chap. 1. from verse 4—24.

5. *These were the isles, &c.*] Not isles, properly so called, for why should they, having their choice, forsake the continent for islands, and thereby cut off themselves from their brethren; and where had they ships to transport them? But the word *isles* here and elsewhere signifies all those countries that had the sea between them and Judea, as *Isa.* 11. 10, 11. and 40. 15. *Jer.* 2. 10. *Ezek.* 27. 3. *Zeph.* 2. 11. and isles are here put for the inhabitants, as the word *earth* and *land* are commonly used.

9. *He was a mighty hunter, &c.*] Nimrod was called a *mighty hunter* in two respects:—1. On account of his being famous for hunting wild beasts, to which men were much exposed, while they were as yet but few, and lived scattered up and down in the open air, or in tents weakly defended. 2. Because he was a great tyrant and persecutor, who are often in scripture called *fowlers* and *hunters*, as *Psa.* 91. 3. *Jer.* 16. 16. *Lament.* 3. 52, &c.

Wherefore it is said, &c.] i. e. Thence came the common proverb, *He is like Nimrod, the mighty hunter before the Lord.*

21. *Father of all the children of Eber;*] That is, of the Hebrew nation, which are called Eber, *Numb.* 24. 24.

25. *Was the earth divided.*] The great dispersion, which we read of in the following chapter, fell out just when Peleg was born.

ANNOTATIONS ON CHAP. XI.

Verse 1. *Was of one language, &c.*] Hebrew, of *one lip*, to shew that there was then but one language in the world, which behaved to be that of Noah; and that of Noah, the language of Adam; and it is commonly believed to have been Hebrew.

3. *Let*

east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 ¶ And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

C H A P. XII.

1 God calleth Abram, and blesseth him with a promise of Christ:—4 His departure from Haran.—7 Canaan is promised.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an

3. *Let us make brick;*] For in that low and fat soil they had no quarries of stones.

And slime;] A kind of clay called asphaltus or bitumen, which, as Pliny testifieth, is liquid and glutinous, and fit to be used in brick buildings, as Strabo, Dion, and others, note.

4. *May reach unto heaven.*] That is as much as to say, an exceeding high tower; an usual hyperbole, both in scripture, as *Deut.* 9. 2, &c. and other authors.

Lest we be scattered, &c.] Their design was not to secure themselves against a flood, which they well knew brick buildings were no fence against; nor would they then have built this tower in a plain, but upon some high mountain; but rather to prevent a total and irrecoverable dispersion.

5. *The Lord came down;*] Not by local descent, for he is every where; but by the manifestation of his presence, and the effects of his power, in that place.

The children of men; So called emphatically, to distinguish them from the sons of God, or the race of Shem, who were not guilty of the sin.

7. *Let us, &c.*] The blessed Trinity. See *Gen.* 1. 26.

Confound their language, &c.] By making them forget their former language, and by putting into their minds several languages, not a distinct language into each person, but into each family, or rather into each nation; and thereby prevented them from continuing that mutual intercourse, which was essentially necessary for the carrying on of so great a work.

10. *The generations of Shem;*] Not all of them, as appears both from the next verse, and from the former chapter; but of those who were the seminary of the church, and the progenitors of Christ.

23. *Ur, &c.*] The word *Ur* in the Hebrew signifies *fire*, and was so called, either from the Chaldeans, who first studied astronomy, and observed the motions of the celestial bodies, or from the fire, the symbol of the sun, which was worshipped in that city.

31. *Unto Haran, &c.*] Called Charran, *Acts* 7. 4. and by the Romans, Carrae; a place in Mesopotamia, strictly so called, in the way to Canaan, and near to it.

ANNOTATIONS ON CHAP. XII.

Verse 1. *The Lord had said, &c.*] We are not told how he spake to him, whether in a dream, or a vision, or by an angel. It is supposed to have been by a voice, when he was awake, from the Shechinah or divine presence; for St. Stephen says expressly, *the glory of God appeared unto him before he dwelt in Charran*, *Acts* 7. 2.

From thy father's house;] From the family of Nahor, which was become idolatrous, *Gen.* 31. 30. *Josh.* 24. 2. and consequently their society was dangerous and pernicious.

That I will shew thee.] Which as yet he named not, for the greater trial and exercise of Abram's faith and patience: compare *Isa.* 41. 2. with *Ileb.* 11. 8.

3. *In thee;*] *i. e.* in thy seed, as it is explained, chap. 22. 18. and 26. 4. and 28. 14. *i. e.* in and through Christ, *Acts* 3. 25. *Gal.* 3. 9—29.

5. *All the—souls that they had gotten, &c.*] That is, all the slaves both in their house, or bought with their money. The Chaldee paraphrast interprets this of the proselytes they had won to God, for such only would Abram carry with him.

6. *Place of Sichem;*] A place afterwards so called, in the mountains of Ephraim, *Josh.* 21. 21. *Judg.* 8. 31. and here so called by anticipation.

Plain of Moreh.] The Septuagint has it, *the oak of Moreh*. In all probability there was a grove of oaks in this plain, one of which was remarkably large.

And the Canaanite, &c.] This is added as an aggravation of Abram's faith and obedience, that he durst and did profess the true religion in the midst of such an idolatrous people.

an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman, to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now, therefore, behold thy wife; take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

C H A P. XIII.

1 Abram and Lot return out of Egypt:—7 By disagreement they part asunder.—14 God's promise renewed to Abram.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

11. Fair woman, &c.] She was now above sixty years old, but having comely features, and a fair complexion, (in comparison of the tawny Egyptians,) she seemed to be younger than she was.

12. They will kill me.] Adultery was reckoned an enormous crime even by the pagans; and it is for this reason Abram believed the Egyptians would put him to death.

13. Thou art my sister.] So she was, either, 1. More generally, as his niece; for nephews and nieces are in scripture called brethren and sisters, as Gen. 13. 8. Or rather, 2. Properly, i. e. by the father's side, Gen. 20. 12. So this expression was true, but ambiguous, and intended to deceive the Egyptians, and therefore unwarrantable.

15. Pharaoh:] A name common to all the kings of Egypt now, and for many ages after.

Into Pharaoh's house.] Not to his bed, but the house of his women, where they were purified and prepared for the king's presence and society, as Esther 2. 8, 9. that in due time she might be his concubine or wife.

17. Plagued Pharaoh:] Most probably with some notable distemper of his body.

His house:] His servants or courtiers.

ANNOTATIONS ON CHAP. XIII.

Verse 7. Canaanite and the Perizzite dwelt, &c.] Were the lords and owners of it, and therefore Abram and Lot could not take what pastures they pleased, but such as the others left them, which was not sufficient for their conveniency. It may also be added as a reason of Abram's following motion, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages, and would, doubtless, take occasion thence to disparage the true religion.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked, and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look, from the place where thou art, northward, and southward, and eastward, and westward.

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

C H A P. XIV.

1 The battle of the kings.—12 Lot taken,—14 is rescued by Abram.—18 Melchizedek blesseth Abram,—20 who giveth him tithes.

AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve

8. Brethren:] Both by nature, near kinsmen, as the word brother is oft used; and in the faith and religion too, among whom contentions are very indecent and scandalous.

15. To thee, &c.] Quest. How was the land given to Abram, when it was expressly said, He, i. e. God, gave him none inheritance in it, no, not so much as to set his foot on, Acts 7. 5. Ans. 1. God gave Abram the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the kingdom to David, but not the possession till Saul's death. 2. God explains himself, to thee and to thy seed; to thee, that is, to thy seed, and that for thy sake.

For ever.] Quest. How for ever, when after some hundreds of years they were turned out of it? Ans. This promise was made to them upon the condition of their obedience, which is oft expressed in other places, as Lev. 18. 26. Deut. 4. 25, 26. Isa. 48. 18, 19.

18. The plain of Mamre:] An Amorite of great note, from whom the city of Hebron was called Mamre, Gen. 23. 19. a friend and confederate of Abram, Gen. 14. 13. by whom it is thought he was brought to the knowledge and worship of the true God.

In Hebron:] Or, near Hebron; for so the Hebrew Beth is sometimes taken.

ANNOTATIONS ON CHAP. XIV.

Verse 1. King of nations:] i. e. Of a people which came to him out of several nations, and put themselves under his government.

2. King of Sodom, &c.] Once for all, observe that the name of kings is here and elsewhere given by Moses to the chief governors of cities or little provinces. Compare Jos. 12. 9, &c.

Which is the salt sea:] The place where Sodom and Gomorrah stood, The Greeks called it the brimstone lake.

†

10. Fell

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth-karnaim, and the Zuzims in Ham, and the Emims in Shaveh-kiriathaim,

6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar,) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was* full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth.

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich.

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 Abram is encouraged.—4 A son is promised:—6 he is justified by faith.—7 Canaan is promised again.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram; I *am* thy shield, and thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house *is* mine heir.

4 ¶ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 ¶ And he believed in the LORD; and he counted it to him for righteousness.

7 ¶ And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, LORD God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And

ANNOTATIONS ON CHAP. XV.

Verse 1. *In a vision.*] God anciently revealed himself to men two ways; either, 1. When the man was asleep in a dream: or, 2. In a vision, *Numb.* 12. 6. when he was awake: and this either, 1. When he was wrapt into an ecstasy, wherein his senses are idle, but his mind is active, and elevated to the contemplation and understanding of what God reveals. See *Numb.* 12. 6, 7, 8. and *24. 4. Isa.* 1. 1. *Acts* 10. 11. Or, 2. When the thing was manifested by an external representation. So here God seems to have appeared unto Abram in the shape of a man, as he did *Gen.* 18. as may be gathered from ver. 5—10.

Fear not;] Neither the return of those enemies whom thou hast smitten and provoked, nor the envy of thy neighbours for this glorious victory, nor for thy own desolate condition.

2. *What wilt thou give me, seeing I go childless, &c.*] What good will all the riches in the world do me, if I have not a child to inherit my estate.

Eliezer of Damascus.] It is likely Eliezer was one of their *souls*, (*i. e.* servants) gotten in *Haran*, chap. 12. 5. and had been such a wise and faithful manager of all things committed to his care, that Abram intended, before the promise made to him, to have made him his heir.

6. *Counted it to him, &c.*] That is, reckoned, or imputed it, as this word is translated, *Rom.* 4. 10—22. for a righteous and worthy action, *Psa.* 106. 31. and thereupon graciously owned him as a righteous person, though guilty of some failings inconsistent with perfect righteousness.

8. *Whereby shall I know, &c.*] He asks a sign, not out of distrust of God's promise, for he was strong in faith, *Rom.* 4. 20. but for further assurance and confirmation of it. And such an asking of a sign was not an unusual practice with good men, as *Judg.* 6. 17—37. *2 Kings* 20. 8. nor are they reproved for it; but on the contrary, Ahaz was commanded to ask a sign, and reproved for not asking it, *Isa.* 7. 11.

10. *Divided them, &c.*] It was a very ancient custom for those who entered into a covenant with each other, to divide the victims, laying the parts opposite to each other, with a space for both parties to walk between them; signifying thereby, that the party who brake the covenant should

10. *Fell there.*] Either, 1. Fell into the pits which they designed for others: Or rather, 2. Were slain; as this word is oft used, as *Josh.* 8. 24, 25. *Judg.* 8. 10. and 12. 6. and here too; for those that *fell* are here opposed to those that *remained*.

13. *The Hebrew;*] So called, either from his ancestor *Eber*, chap. 10. 24. and 11. 14. or, as others think, from his passing over the river *Euphrates*, from beyond which he came into *Canaan*, the word *Hebrew*, in the original language, signifying a *stranger*.

17. *King's dale;*] So called, either upon this occasion of the meeting of divers kings here, or because king *Melchizedek* either had his habitation here, or was much delighted with it, and conversant in it. See *2 Sam.* 18. 18.

18. *Melchizedek.*] A Canaanitish king, by the divine providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his parents, birth, or death, for this end, that he might be an illustrious type of Christ.

King of Salem.] By Salem most commentators understand Jerusalem, which is called Salem in scripture, *Psa.* 76. 2.

Bread and wine.] That is, all sorts of provisions proper to refresh his weary and hungry army, according to the manner of those times. See *Deut.* 23. 4. and 25. 18. *Judg.* 8. 5, 6, 15. *1 Sam.* 17. 17.

He was the priest, &c.] Thus in succeeding ages the same persons were often both kings and priests, as the learned note out of *Virgil* and other authors.

20. *He gave him tithes, &c.*] Abram gave tithes to *Melchizedek*, as appears both from *Heb.* 7. 4. and from the nature of the thing; for the tithes confessedly belong to the priest, such as *Melchizedek*, and not to Abram.

23. *Lest thou shouldest say, I have made Abram rich;*] Lest thou shouldest claim a share with God in the honour due to him, to whose blessing alone I do and will owe my riches.

24. *Men which went with me.*] For as Abram had a right to spoils, so had they, whether they joined with him in the battle, as it is conceived they did, or only abode by the stuff, *1 Sam.* 30. 24.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years.

14 And also that nation whom they shall serve will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp, that passed between those pieces.

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

C H A P. XVI.

3 Sarai giveth Hagar to Abram,—6 who, flying from her mistress,—9 is sent back by an angel.—15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

should in like manner be cut asunder. The prophet Jeremiah (chap. 34. 18, 19.) has mentioned this ceremony, and consequently it continued in use long after the days of Abram.

12. *A deep sleep, &c.*] Partly natural, from his labour in killing and sacrificing those creatures; and partly sent upon him from God, to make way for the following representation.

An horror of great darkness, &c.] *i. e.* He seemed to be covered with a dreadful darkness, which was, either,—1. A token of God's special presence; compare 1 Kings 8. 12. and Lev. 16. 2. Or, A signification of the distressed and doleful condition of Abram's seed: for darkness in scripture is frequently mentioned as an emblem or sign of great misery, as *Psa.* 88. 6. and 107. 14, &c.

13. *Four hundred years.*] From the birth of Isaac, when these years began, to the departure out of Egypt, was four hundred and five years; but the five odd years are not mentioned, it being the manner of all writers to take no notice of broken numbers, when they name a round sum.

15. *Go to thy fathers, &c.*] *i. e.* Either,—1. Into heaven, where thy godly progenitors are gone: Or, 2. Into the state of the dead, where all thy fathers are gone before thee.

16. *But in the fourth generation, &c.*] In the end of the four hundred years, mentioned ver. 13. a generation being at that time reckoned at one hundred years, or thereabouts.

For the iniquity of the Amorites is not yet full.] There were several good men still remaining among them, as Mamre, Eshcol, and Aner, seem to have been, as also Melchizedek and his religious followers.

17. *A smoking furnace, and a burning lamp.*] That is, the *Shechinah*; or *Divine Majesty*, appeared in great splendour, like to a flaming fire. Thus it appeared to Moses, *Exod.* 3. 2.

ANNOTATIONS ON CHAP. XVI.

Verse 2. *Obtain children by her.*] She reckons the children of her bond-woman, (as Hagar was, *Gal.* 4. 22.) would be accounted her children, chap. 30. 3. *Exod.* 21. 4. 2 *Sam.* 21. 8. *Ezra.* 2. 7.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face:

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man: his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

C H A P. XVII.

1 The covenant is renewed.—5 Abram's name changed.—10 Circumcision instituted.—16 Isaac promised.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither

3. *To be his wife.*] That is, his concubine, or secondary wife, who was not to be mistress of the house, but only to bear children for the increase of the family. Though polygamy was customary in those days, yet being forbidden by God's first institution of marriage, chap. 2. 24. compared with *Matt.* 19. 5. this action of Abram and Sarai cannot be altogether justified.

5. *My wrong be upon thee.*] Thou art the cause of this injury (or these affronts) which I suffer, by being too indulgent to my maid, and not repressing her insolence.

6. *In thy hand;*] *i. e.* Subject to thy power and authority, as the phrase is taken, chap. 24. 10, &c.

7. *Angel of the Lord;*] The Son of God, who often appeared in man's shape before he took man's nature, who is called an *angel* or *messenger*, because he was the *angel of the covenant*, *Mal.* 3. 1.

12. *A wild man;*] Hebrew, *A wild-ass-man*, *i. e.* a man like a wild ass, fierce and untamed, and unsettled in his habitation; or as that creature is, *Job.* 39. 5—8. *Jer.* 2. 24. *Hos.* 8. 9. living in deserts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men.

Dwell in the presence, &c.] In the borders of the other sons and kindred of Abram and Isaac.

13. *Have I also here looked after him that seeth me?*] *i. e.* Do I yet see and live, after I have seen God! She wonders at it, because it was then an opinion, that an appearance of God to any person was a forerunner of death. See chap. 32. 30. *Exod.* 33. 20.

ANNOTATIONS ON CHAP. XVII.

Verse 2. *Will make my covenant, &c.*] Or rather, confirm it, for God had already entered into a general covenant with Abram, chap. 15. but here is meant the special and particular covenant of circumcision.

4. *Thou shalt be a father of many nations.*] Of the completion of this promise we are all to this day witnesses, for the descendants of Abram are scattered almost all over the globe. The posterity of Isaac and Ishmael only, filled Arabia, Idumea, and Canaan; and of the Jews he is universally

5 Neither shall thy name any more be called Abram: but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation.

universally styled the father, in a spiritual sense. Infinite then will his progeny become, when the gathering together of the nations shall be fulfilled!

5. *Thy name shall be Abraham, &c.*] i. e. *The father of a multitude.*

6. *And kings shall come out of thee.*] So did the kings of Israel and Judah, of Edom, of the Saracens, and the Messias, who is the King of kings, and Lord of lords.

8. *An everlasting possession;*] Upon condition of their obedience to God, as is oft expressed; wherein seeing they so notoriously failed, it is no wonder if they possessed it but a little while, as the prophet complains, *Isa.* 63. 18.

10. *This is my covenant, &c.*] Circumcision is here called the covenant by an usual metonymy, because it is the condition, sign, and seal of the covenant, the pledge of God's promise and man's duty. And upon the same grounds the cup, i. e. the wine, is called the new testament in Christ's blood, *Luke* 22. 20. or, which is all one, *Christ's blood in the new testament*, *Matt.* 26. 28.

12. *He that is eight days old, &c.*] Not before that time, because of the child's weakness and imperfection, and impurity too, *Lev.* 12. 3. for which reason also beasts were not to be offered to God before the eighth day, *Exod.* 22. 30.

14. *Shall be cut off from his people.*] The man should not be accounted one of God's people.

17. *And laughed;*] Through admiration and holy rejoicing at so great a blessing, not through unbelief, as Sarah did, *Gen.* 18. 12, 13. as appears from *Rom.* 4. 19, 20.

18. *Ishmael might live before thee.*] Grant, O Lord, that the giving of one son may not be joined with the taking away of another; that

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee, at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

C H A P. XVIII.

1 *Abraham entertaineth three angels.*—9 *Sarah's laughter:*—17 *Sodom's destruction revealed to Abraham:*—23 *his intercession.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day.

2 And he lifted up his eyes, and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have

Ishmael may faithfully serve thee, and may have a share in thy favour and gracious covenant.

19. *His name Isaac.*] Which signifies laughter; not from Sarah's laughter, which had not yet happened, but from Abraham's past laughter, verse 17. and future joy in his son.

22. *God went up, &c.*] To heaven, in a visible manner, as it seems he conversed with him in some visible shape. Compare *Gen.* 35. 13. *Judg.* 13. 20.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *The heat of the day.*] The time when travellers, especially in those hot countries, used to divert and refresh themselves.

2. *Three men.*] One of the three was the Son of God, ver. 13, 14. and the other two were angels; but Moses calls them men, because they all three appeared in the shape of men; which made Abraham take them for such.

3. *And said, My Lord.*] He directeth his speech to one, who by the majesty of his countenance, and the respect which the other two shewed him, seemed to be the chief of them.

4. *Wash your feet.*] A practice usual in those parts, because they used to travel either bare-footed, or only with sandals to cover and secure the bottom of their feet.

8. *And they did eat.*] Either seemingly, as the scripture oft speaks of things according to appearance; or really; they received the meat into the bodies which they assumed, where it was consumed by a divine power.

9. *In the tent.*] In her tent; for men and women had then separate tents or apartments.

12. *Sarah*

have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, and well stricken in age: and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxen old, shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which *am* old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am* but dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak. Peradventure there shall thirty

be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

C H A P. XIX.

1 Lot entertaineth two angels.—24 Sodom and Gomorrah destroyed.—26 Lot's wife punished:—31 his incest.

AND there came two angels to Sodom at even: and Lot sat in the gate of Sodom; and Lot seeing *them*, rose up to meet them: and he bowed himself with his face toward the ground:

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place;

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And

12. Sarah laughed.] Not from joy and admiration, but from distrust.

20. Because the cry, &c.] Sins are said to cry, when they are gross and manifest.

22. Before the Lord.] The third of these persons, whom he now perceived to be the Lord himself, who had assumed a human shape.

25. Do right.] He speaks not this, as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked: but he speaks of that moderate and equitable way which God is pleased to use with the sons of men.

ANNOTATIONS ON CHAP. XIX.

Verse 1. Two angels.] Even those two which departed from Abraham, chap. 18. 22. and now were come to Lot, the third yet staying and communing with Abraham.

In the gate.] To wait for strangers, to whom he might exercise kindness and hospitality; which was the greater charity, because he knew the city to be so very wicked.

2. We will abide in the street.] In those hot countries it was not unusual to lie in the open air all night, especially in summer. This refusal at first was in order to try his kindness, and was no ways inconsistent with truth or veracity.

5. That we may know them:] Or abuse them, as Lot's answer explains it; a modest word for a lewd action.

8. As is good in your eyes.] A most imprudent and sinful motion, whereby he yielded to one sin to prevent another, contrary to Rom. 7. 5. But it is some extenuation of his sin, that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind.

11. Smote the men—with blindness.] It was not a total darkness, as if they quite lost the use of their eyes, for they saw the house, though not the door; but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were unable to distinguish between different persons or places; as it was also with the Syrians, 2 Kings 6. 18.

14. Which

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh! not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham,

and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

CHAP. XX.

1 Abraham sojourneth at Gerar,—2 denieth his wife, and loseth her.—3 Abimelech is reproveth for her in a dream.—9 He rebuketh Abraham,—14 restoreth Sarah,—16 and reproveth her.—17 He is healed by Abraham's prayer.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife:

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: in the integrity

doubtless in his prayers for Sodom would not forget Lot, though his prayers for him be not there mentioned.

30. *For he feared to dwell in Zoar:*] Lest he should either suffer from them, or with them; perceiving now, that though it was a little city, yet there was more wickedness in it than he imagined.

31. *There is not a man in the earth, &c.*] Not one remaining of their kindred; for they were not much acquainted, we may suppose, beyond that country which was destroyed; and those they had left in Zoar were so wicked, as might justly make them abhor the thoughts of any conjunction with them.

32. *Drink wine;*] Which they carried with them, amongst other necessary provisions, either from Sodom or Zoar.

Seed of our father.] Which, though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the world the marriage of brethren and sisters was lawful, because necessary: and when it ceased to be necessary, because of the increase of mankind, became incestuous.

ANNOTATIONS ON CHAP. XX.

Verse 1. *From thence;*] From the plain of Mamre, chap. 18. 1. where he had long dwelt.

2. *She is my sister.*] The same deception was before used by Abraham in Egypt, chap. 12. 13. He was afraid lest they should slay him for his beautiful wife's sake; for though Sarah was ninety years old, she retained her beauty in a great measure, partly by being of a healthful constitution, not broken by bearing and nursing of children, and partly because in that age of the world men and women, as they lived longer, so they did not so soon begin to decay as now they do.

3. *Thou art but a dead man.*] Thou deservest a present and untimely death; both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

5. *In the integrity of my heart, &c.*] This might have been translated, in the simplicity or plain dealing of my heart; for, as Abraham's sister,

14. *Which married, &c.*] Had espoused them for their wives, but had not yet consummated the marriage; a common custom in ancient times.

16. *While he lingered;*] Either through lothness to part with all his estate, or to lose his sons-in-law; or, through astonishment and distraction of mind, which made him both listless and impotent.

17. *Look not behind thee:*] Like one that grieves, either for the loss of thy pleasant habitation, or vast estate, or for those cursed miscreants justly devoted to this destruction.

19. *Cannot escape to the mountain:*] Because of the infirmity of my age, and the fainting of my spirit. Thus he sheweth an unworthy and unreasonable distrust of God's power and goodness, which he had now experienced and acknowledged.

24. *From the Lord.*] i. e. From himself; the noun being put for the pronoun, as Gen. 1. 27. 2 Chron. 7. 2. But here it is emphatically so expressed, to signify that it proceeded not from natural causes, but from the immediate hand of God.

25. *And all the plain;*] To wit, where these cities and their territories lay, called the plain of Jordan, chap. 13. 10. all which then became, and to this day continues to be, a filthy lake, of such a strange moisture, that it may be called liquid pitch rather than water: for it is so stiff that no wind will move it, nor will a camel sink if thrown into it, nor any fish or bird that uses the water live in it; and hence it is called, the dead sea.

26. *But his wife looked back, &c.*] Either through curiosity, unbelief, or desire of what she left. Our blessed Saviour, in admonishing his disciples, (Luke 17. 31.) seems to intimate that she was absolutely returning towards Sodom, when the storm overtook her, and turned her into a pillar of salt, that is, wrapped her body so thick in nitre-sulphureous matter, as to candy it into a substance hard as stone, and left it like a pillar or statue of metallic salt, which Josephus affirms remained in his time, and the like is affirmed by others after him.

29. *Remembered Abraham;*] Either, 1. The promise made to Abraham, Gen. 12. 3.—Or, 2. The prayers made by Abraham, Gen. 18. who

grity of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; At every place whither we shall come, say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes unto all that *are* with thee, and with all *other*: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants: and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

C H A P. XXI.

1 Isaac born.—4 he is circumcised.—6 Sarah's joy.—9 Hagar and Ishmael are cast forth.—15 Hagar in distress.—17 The angel comforteth her.—22 Abimelech's covenant with Abraham at Beer-sheba.

he had done no injury by inciting her to the honour of becoming his concubine or secondary wife.

8. *His servants*;) His counsellors and principal officers, as that word is used, 1 Kings 1. 2. and 10. 13.

12. *My sister*;) My near kinswoman; even as Lot upon the same account is called Abraham's brother, Gen. 13. 8.

Not the daughter of, &c.;) i. e. The grand-daughter; for grand-children are commonly called sons and daughters of their grand-parents, as Exod. 2. 18.

13. *To wander*;) This word he useth, because God did not direct him to any certain place, but sent him out he knew not whither, Heb. 11. 8.

ANNOTATIONS ON CHAP. XXI.

Verse 6. *God hath made me to laugh*;) It is proper to observe, that the word *Isaac* signifies *laughter*, or *joy*. It was natural therefore for Sarah, on reflecting how she had formerly laughed by way of derision, to declare that she had now indeed reason to laugh and rejoice for so great and unexpected a blessing.

7. *Have given children*;) She saith children, though she had but one child, by an usual enallage of the plural number for the singular, whereby the word *sons* or *daughters* is used when there was but one, as Gen. 46. 23. Numb. 26. 8.

Suck;) By this expression she sheweth all mothers what their duty is, viz. To give their children suck, when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties or inconveniencies, will be a sufficient excuse to those that neglect it.

9. *Saw the son of Hagar the Egyptian—mocking*;) That is, Sarah had observed Ishmael vexing and insulting her son Isaac; and thence was

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And

desirous Ishmael and his mother should no longer continue in the family.

10. *This bond-woman*;) Though the fact was done by Ishmael, yet Sarah plainly saw that this and other like carriages were from his mother's instigation and encouragement.

12. *In Isaac shall thy seed be called*;) That is, they that descend from Isaac, and not they that descend from Ishmael, shall be owned by me for the children of Abraham; particularly the Messiah shall be one of his seed.

14. *And took bread and a bottle of water*;) *Quest.* How is it likely, that so rich and liberal a person as Abraham would send away such near and dear relations with so mean accommodations?—*Ans.* 1. This might be done by particular command from God to Abraham, though it be not here expressed, to correct and tame the haughty and rugged temper of the bond-woman and her son.—2. Though Ishmael is called a child in our translation, yet he was really fifteen or sixteen years old, and so could more easily provide for himself; for he was thirteen when he was circumcised, which was before Sarah had conceived; and if we suppose that Isaac was two years old when he was weaned, Ishmael must be near sixteen at the time when Abraham sent him away.—3. By bread and water may be meant all kinds of provision necessary for their journey, till they arrived at the place intended. But she missed her way, as well she might, in the wilderness, and thereby came into those straits, designed by God for the signification of greater mysteries. See Gal. 4.

15. *Cast the child*;) Not as if she carried him in her arms, or upon her shoulders; but being weak and faint, and despairing of his life, she lays him down under a shrub.

19. *Opened her eyes*;) Not that her eyes were shut or blind before, but she saw not the well before; either because it was at some distance, or because her eyes were full of tears, and her mind distracted and heedless through excessive grief and fear.

20. An

HAGAR & ISHMAEL.

Gen. ch. XVI. ver. 17.



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ABRAHAM'S

faith Tried

Gen. Ch. 22. ver. 10.



Engraved

for

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1806.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass, at that time that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it but to-day.

27 And Abraham took sheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe-lambs, which thou hast set by themselves?

30 And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

C H A P. XXII.

1 Abraham is tempted to offer Isaac:—8 he giveth proof of his faith and obedience:—11 The angel stayeth him.—13 Isaac is exchanged with a ram.—14 The place is called Jehovah-jireh.—15 Abraham is blessed again.—20 The generation of Nabor unto Rebekah.

AND it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am.

20. An archer;] i. e. A skilful hunter of beasts, and a warrior with men too, according to the prediction, Gen. 16. 12.

25. A well of water;] Which, in those hot and dry countries, was of great esteem and necessity.

33. Abraham planted a grove;] Not so much for shade, which yet was necessary and pleasant in those hot regions, as for religious uses, that he might retire thither from the noise of worldly business, and freely converse with his Maker. Which practice of his was afterwards abused to superstition and idolatry, for which reason groves were commanded to be cut down, Deut. 12. 2. and 10. 21.

ANNOTATIONS ON CHAP. XXII.

Verse 1. Did tempt Abraham;] i. e. He tried the sincerity and strength of his faith, the universality and constancy of his obedience.

2. Take now thy son, &c.] Our translation, by inverting the order of the words, has impaired the beauty of the original, where it is as follows: Take now thy son, thine only son, whom thou lovest, even Isaac. In which we may observe in what an elegant manner the character rises higher and higher, to make stronger impressions on the mind of this holy man. Take now, without demurring or delay; thy son, this was not enough to distinguish him from Ishmael; therefore God adds, thine only son, born to thee of thine own wife, and born to be thine heir; whom thou lovest, with a peculiar affection; even Isaac, with whom I have established my covenant, and with his seed after him. But this very gradation of circumstances, which made the trial so difficult to flesh and blood, serves only to render more signal the piety of this heroic saint.

The land of Moriah.] The word Moriah signifies God manifested, and was so called from God's appearing there to Abraham. Upon this very mountain the temple of Solomon was afterwards built, and upon one part of it, namely, Mount Calvary, our blessed Saviour offered himself a sacrifice for the sins of mankind.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only son;

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and

And offer him there for a burnt-offering, &c.] Objection. How could Abraham be satisfied that this command was from God, when it appears inconsistent with the very nature of the Divine Being, and subversive of morality?—Ans. Abraham was no stranger to revelations of this kind, but was perfectly well acquainted with the manner of God's appearing to him, and communicating his will. And though no power on earth can authorize the taking away an innocent person's life; yet this may, without any inconsistency, be commanded in a particular case by God; because he who gave life may take it away whenever he pleases, either by a natural disease, or any other instrument he thinks proper.

5. And come again to you.] For he knew that God both could and would, for his promise sake, either preserve Isaac from being sacrificed, or afterwards raise him from the dead, as it is intimated, Heb. 11. 19.

6. And laid it upon Isaac his son;] Who though called a lad, ver. 5. was now a grown man, at least twenty-five years old, and therefore well able to bear that burden; and in this act he was an eminent type of Christ, who carried the wood upon which he was crucified, according to the Roman custom.

9. Bound Isaac his son, &c.] It appears that he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. And in this respect he prefigured Christ the more exactly, who laid down his life of himself, and no man (without his consent) could take it from him, John 10. 17, 18.

12. Now I know, &c.] This is spoken here, as in many other places, of God after the manner of men, who is then said to know a thing, when it is notorious and evident to a man's self and others by some remarkable effect.

14. As it is said to this day, &c.] Hence it came to be a proverbial form of speech, It shall be provided: i. e. In the greatest extremities God will make a suitable provision for the deliverance and support of those who fear and trust in him.

and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

C H A P. XXIII.

1 The age and death of Sarah.—3 The purchase of Machpelah,—19 where Sarah was buried.

AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou art a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

20. Milcah, she hath also borne children:] To shew whence Rebekah the wife of Isaac was descended.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. To mourn—and to weep.] These two expressions, though seemingly synonymous, had a very different meaning among the Israelites. The first relates to private sorrow; the latter to that public lamentation made at their funeral solemnities.

4. A possession of a burying-place.] It seems to have been a common opinion in the first ages of the world, that it was ignominious to be buried in ground belonging to another; for we find that every family of note had a sepulchre of their own.

10. And Ephron dwelt, &c.] Heb. Did sit, to wit, at that time, as one of the chief, or rulers of the people.

14. Four hundred shekels of silver.] A shekel is worth about two shillings and fourpence sterling, consequently the whole sum was about forty-six pounds thirteen shillings and fourpence, sterling. This money, as we learn from ver. 16. was not coined, but paid by weight; and the same method was used by the Israelites till the captivity, Jer. 32. 9.

15 My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gates of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

C H A P. XXIV.

1 Abraham sweareth his servant.—10 The servant's journey:—12 his prayer:—14 his sign.—15 Rebekah meeting him,—18 fulfilleth his sign,—22 receiveth jewels,—23 sheweth her kindred,—25 and inviteth him home.—26 The servant blesseth God.—29 Laban entertaineth him.—34 The servant sheweth his message:—50 Laban and Bethuel approve it.—58 Rebekah consenteth to go.—62 Isaac meeteth her.

AND Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master

ANNOTATIONS ON CHAP. XXIV.

Verse 1. Was old.] Being an hundred and forty years old, by comparing chap. 21. 5. with chap. 25. 20.

2. Put—thy hand under my thigh.] A ceremony used in swearing, anciently in the eastern parts, as Gen. 47. 29.

3. Canaanites.] For he knew that they were not only gross idolaters and heinous sinners, for so many others were, but that they were a people under God's peculiar curse, Gen. 9. 25.

4. Unto my country:] That is, into Mesopotamia, where he lived some time in Haran, after he came from Hur.

My kindred:] The family of Nahor, concerning the increase whereof he had received information, chap. 22. 20, &c. which he justly preferred before the Canaanites, partly because, though they were idolaters, as appears from Gen. 31. 19—30—32—35. and Josh. 24. 2. yet they did worship the true God together with idols, as may be gathered from verses 31 and 50. of this chapter, and other places.

10. For all the goods of his master, &c.] This old man seems to have been Eliezer, who was mentioned, Gen. 15. 2. whose eldership in dignity and trust is possibly meant, rather than in years.

master were in his hand;) and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even the time that women go out to draw water.*

12 ¶ And he said, O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water: and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.*

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord. And she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go;

43 Behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let the same be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then

12. *And he said, O Lord God of my master, &c.*] The deep sense of religion, and belief in the particular providence of God, was so impressed upon all good men in Abraham's time, owing to the frequent manifestations of the Divine presence, and general attention to mankind, that we cannot wonder at this *mental address*, for such we take it to have been, of this faithful and devout servant. His firm belief in the superintendence of a good Providence over his master's family, induces him to ask a rational and easy sign for direction in his present undertaking, the success of which was to establish the peace and happiness of his aged master and his beloved son.

19. *Draw water for thy camels also.*] An instance of a most humane and obliging disposition; for the camels are a very thirsty sort of creatures, and there were ten of them in number.

23. *And said, &c.*] Or, *For he had said*; for it is probable he inquired who she was before he gave her these presents, ver. 47.

31. *Come in, thou blessed of the Lord, &c.*] The brother of Rebekah seems so delighted with this providential renewal of the intercourse with Abraham's family, that he addresses the steward in the warmest terms, looking upon this meeting as a blessing sent upon the family by means of this faithful servant.

33. *But he said, I will not eat until, &c.*] The beautiful simplicity of the account of this faithful servant's earnestness to complete his commission cannot be sufficiently admired. He was not only faithful to his trust, but was so pleased with this success, and entered so entirely into the business, that he could not prevail upon himself even to relieve nature until he had told his business, and set the treaty in some forwardness in the family of Bethuel. A more lovely example can scarcely be found in any history, and such as should never be forgotten by any with whom a confidential trust or commission is deposited; for fidelity must be the delight of the God of justice.

50 ¶ Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning; and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the even-tide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

C H A P. XXV.

2 The sons of Abraham by Keturah:—7 His age and death.—

12 The generations of Ishmael:—17 His age and death.—

24 The birth of Esau and Jacob.—27 Their difference.

—29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name was Keturah.

50. *The thing proceedeth from, &c.*] i. e. It appears evidently that this union is brought about by the hand of Providence; and it concurs so entirely with our sentiments, that we can do no otherwise than send our daughter with thee. Go, and prosper.

53. *And the servant brought forth jewels, &c.*] This was always the method of betrothing the true or primary wife; whereas the concubine, or secondary wife, had no present, but was only entitled to right of the marriage-bed. This custom of making costly presents, by way of betrothing, was in use among the Grecians.

63. *Went out to meditate;*] Or pray. And hence, say the Jewish doctors, was the custom of building oratories, or places for prayer, in the fields without the town, Acts 16. 13.

65. *She took a vail.*] It was a common custom among the women of the east to wear a vail whenever they went abroad.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *Then again Abraham took a wife, &c.*] Having lost his beloved Sarah, dismissed Hagar, and settled his only son, who was now become himself the head of a family, and possibly going to live at some distance, the old patriarch wishes to restore the comfort of domestic so-

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Lemummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country.

7 ¶ And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass, after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes, according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than

ciety in some sort, and therefore marries Keturah, who, in all probability, was a concubine or secondary wife.

6. *The concubines,*] Hagar and Keturah. Concubines are sometimes called wives, as Gen. 16. 3, &c. but their children had no right to the inheritance.

8. *And was gathered to his people;*] To his godly progenitors, the former patriarchs; the congregation of the just in heaven, Heb. 12. 23. in regard of his soul; for it cannot be meant of his body, which was not joined with them in the place of burial, as the phrase is, Isa. 14. 20. but buried in a strange land, where only Sarah's body lay.

18. *And he died.*] In the Hebrew it is, *he fell*; and may signify, *his lot fell*; and then the passage may be rendered, "His lot fell, or he dwelt, in the presence of his brethren;" agreeable to the prediction of the angel before Ishmael was born, chap. 16. 12.

22. *If it be so, why am I thus?*] That is, why did I conceive, if I must suffer such uncommon and excruciating pains? it is better for me to die than to live in such continual misery.

Enquire of the Lord;] Either immediately, by ardent prayer to God that he would reveal his mind to her herein; or mediately, by her father Abraham, who lived fifteen years after this time, ver. 7.

23. *Two nations;*] That is, the roots, heads, or parents, of two distinct nations, namely, the Israelites and Edomites.

than *the other* people: and the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison; but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die; and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.

C H A P. XXVI.

1 *Isaac, because of famine, goeth to Gerar.*—2 *God instructeth and blesseth him.*—6 *He is reprov'd by Abimelech for denying his wife.*—12 *He groweth rich.*—17 *He diggeth Esek, Sitnah, and Rehoboth.*—26 *Abimelech maketh a covenant with him at Beer-sheba.*—34 *Esau's wives.*

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father:

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

The elder shall serve the younger.] The children of Israel shall be uppermost, and subdue the Edomites; which was literally accomplished in David's time, 2 Sam. 8. 14. and afterwards, 2 Chron. 25. 11, 12. and after that by the Maccabees.

25. *Red, all over like an hairy garment.]* This expression may denote, either that Esau at his birth was wholly covered with red hair, or that the colour of his flesh was ruddy, like a garment of red hair.

26. *And his name was called Jacob:]* i. e. *Supplanter*, or one that taketh hold of, or trippeth up, his brother's heels. See Gen. 27. 36.

27. *Esau was a cunning hunter.]* Of wild beasts, and afterwards an oppressor of men.

Jacob was a plain man, &c.] Of a mild and gentle nature, one that delighted in acts of peace, and the innocent pleasures of a pastoral life.

30. *Red pottage.]* Red by the infusion of lentils, or saffron, or some other things of that colour. The word is doubled in the Hebrew text, to shew how vehemently he desired it.

Called Edom:] Which signifies *red*; as he was at first so called from the colour of his hair, so now that name was confirmed and given to him afresh upon this occasion.

31. *Thy birthright.]* The birthright then had divers singular privileges; as, 1. Dignity and authority over his brethren, chap. 4. 7. and 27. 29—37. and 49. 3. 2. A double portion, Deut. 21. 17. 3. A special blessing from his father, chap. 27. 4. 4. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death, Numb. 8. 16, 17, &c.—This action of Jacob

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? and Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lain with thy wife, And thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred-fold: and the LORD blessed him:

13 And the man waxed great, and went forward, and grew, until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not,

was not agreeable to strict justice. However, as God draws good out of evil, over-ruling the actions of men for his own purposes, so it was by this action of Jacob that God opened a way for the accomplishment of that prophecy contained in verse 23.

34. *Despised his birthright.]* Preferring the present and momentary gratification of his lust and appetite before God's and his father's blessing, and all the glorious privileges of the birthright.

ANNOTATIONS ON CHAP. XXVI.

Verse 2. *Go not down into Egypt:]* Whether it seems Isaac intended to go, it being a very fruitful place, and being encouraged to do so by his father's example upon the same occasion.

10. *Guiltiness upon us.]* The guilt of adultery, which was heinous and formidable even among the heathen, and especially here, because it was fresh in memory how sorely God had punished Abimelech, and all his family, only for an intention of adultery, chap. 20.

12. *An hundred-fold.]* The same degree of increase is intimated, Matt. 13. 8. and affirmed sometimes of other places by heathen writers.

16. *Go from us, &c.]* Notwithstanding the treaty of friendship between Abraham and Abimelech, chap. 21. 23, &c. which was made not only for themselves, but for their posterity, Abimelech, fearing that Isaac would become his rival, acts according to the policy of kings, and desires Isaac to retire from him.

19. *Of springing water.]* Heb. *of living water*, i. e. a perennial spring, in opposition to rain water, which the Arabians used to save in cisterns, Jer. 2. 18.

not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is Beer-shebah unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

C H A P. XXVII.

1 Isaac sendeth Esau for venison.—6 Rebekah instructeth Jacob to obtain the blessing:—15 Jacob under the person of Esau obtaineth it.—30 Esau bringeth venison.—33 Isaac trembleth.—34 Esau complaineth, and by importunity obtaineth a blessing.—41 He threateneth Jacob.—42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son; and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison:

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying,

30. *He made them a feast, &c.*] The giving an entertainment at the close of any treaty or bargain was usual with most nations; and it is, indeed, common in some degree amongst us to this day. The word *covenant* is derived from a Hebrew verb, which signifies to *eat* or *feast*.

35. *Which were a grief of mind, &c.*] The Hebrew word is very expressive, and signifies *bitterness of soul*. There was certainly something extremely disagreeable to Isaac in this marriage of his eldest son into two idolatrous families.

ANNOTATIONS ON CHAP. XXVII.

Verse 1. *Called Esau his eldest son.*] Though Esau had disobliterated Isaac by his marriage, yet we see by this he still retained his partial affection for him, and wanted to prefer him to his brother.

4. *That my soul may bless thee.*] This was no common blessing, but a solemn dying benediction, such as pious parents in those days were wont to bestow upon their children, and were often prophetic of their future fortunes in the world, as in the case of Jacob, chap. 49. 1.

13. *Upon me be thy curse:*] *i. e.* I will warrant thee success. Rebekah seems to have been well assured, that Jacob held a just title to the first blessing, which Esau had sold with his birthright, and which God had

†

Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy first-born: I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son Esau? And he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

28 Therefore

designed for Jacob from the beginning; whence she thought it her duty to deceive Isaac into an action which he ought to have done designedly.

16. *Put the skins of the kids, &c.*] It is observed by Bochart, that in the eastern countries goats' hair was very like to that of men.

19. *And Jacob said—I am Esau, &c.*] He not only personates Esau, but, to support his original deceit, has recourse to several downright lies. He even persists in his false asseveration, ver. 24. and which is worst of all, interests the Almighty in the cheat, by pretending God brought the meat to him, ver. 20. It is true, he and his mother were possessed with a false opinion, that they might deceive Isaac for the good of the family.

27. *He smelled, &c.*] It seems to have been the custom to scent their richer garments with odoriferous flowers, which the country of Arabia was famous for producing, Song 4. 10, 11. and this elegant smell had such influence on the spirits of Isaac, that he breaks out in a kind of rapture, *See, the smell of my son is as the smell of a field which the Lord hath blessed*: that is, the smell of my son's raiment conveys to my mind the enchanting idea of a field adorned with fruits and enamelled with flowers.

28. The

28 Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing:

36 And he said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: And Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran.

28. *The dew of heaven.*] He mentions the dew rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year; the first being called the former, and the other the latter rain.

29. *Let thy mother's sons bow down to thee.*] How and when this was fulfilled, see Note on chap. 25. 23.

33. *Yea, and he shall be blessed.*] It may seem strange, that Isaac, when he found out the imposture, should confirm to Jacob the blessing which he had cunningly wrested from him. But this conduct will be easily accounted for, if we consider, that he acted from a persuasion, that the prayers and benedictions which dying parents devoutly put up in behalf of their children, were ratified by God, and consequently not to be reversed; besides, this unexpected event, falling in with the sense of the oracle above-mentioned, chap. 25. 23. might open his eyes to see his error, in attempting to bestow the birthright where God had not designed it.

39. *Thy dwelling shall be the fatness of the earth.*] As the words stand in our translation, Esau seems to have the same blessing which was before given to Jacob. But the words should have been rendered, *Thy dwelling shall be remote from the fatness of the earth*; and so the true sense of the prophecy will be, that Esau should inhabit a poor country, but maintain himself by his sword.

40. *Thou shalt break his yoke from off thy neck.*] Which the posterity of Esau did in the days of Joram, 2 Kings 8—20—22. 2 Chron. 21. 8.

41. *A few days, &c.*] So she expected and intended, but was greatly disappointed, for he tarried there twenty years.

46. *If Jacob take a wife, &c.*] She assigns only this reason for sending him away.

No. 3.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

C H A P. XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram.—9 Esau marrieth Mahalath the daughter of Ishmael.—12 The vision of Jacob's ladder.—18 The stone of Beth-el.—20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it.

13 And

ing Jacob away among her kindred, without taking any notice of the danger his life was in, lest she should have afflicted her husband by telling the true reason.

ANNOTATIONS ON CHAP. XXVIII.

Verse 4. *The blessing of Abraham.*] Here Isaac confirms the blessing which he had already given to Jacob, chap. 27. 28.

9. *Unto Ishmael.*] That is, the country of Ishmael; for as to Ishmael himself he was dead several years before, see chap. 25. 17.

Mahalath the daughter of Ishmael.] Called also Bashemath, chap. 39. 3. He thought by this means to ingratiate himself with his father, and so to get another, and a better blessing.

10. *Jacob went out.*] Unattended, as it would seem, that he might the better conceal his departure from Esau.

11. *And he took of the stones, &c.*] The stones for his pillow, and the heavens for his canopy. Yet his comfort in the divine blessing, and his confidence in the divine protection, made him easy, even when he lay thus exposed; being sure that his God made him to dwell in safety, he could lie down and sleep upon a stone.

12. *Behold, a ladder.*] This might represent, 1. The providence of God, by which there is a constant correspondence kept up between heaven and earth. The counsels of heaven are executed on earth, and the affairs of this earth are all known in heaven. Providence does his work gradually and by steps: angels are employed as ministering spirits to serve all the designs of Providence, and the wisdom of God is at the upper end of the ladder, directing all the motions of second causes to his glory. The angels are spirits, continually ascending and descending; they rest

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13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el; but the name of that city *was* called Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

C H A P. XXIX.

1 Jacob cometh to the well of Haran:—9 He taketh acquaintance of Rachel:—13 Laban entertaineth him.—18 Jacob covenanteth for Rachel:—22 He is deceived with Leah:—28 he marrieth also Rachel, and serveth for her seven years more.—32 Leah beareth Reuben,—33 Simeon,—34 Levi,—35 and Judah.

TH E N Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and, behold, a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, *Is* he well? And they said, He *is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is* it

time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh: and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid.

25 And it came to pass, that, in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And

rest not day nor night. They ascend, to give account of what they have done, and to receive orders; and descend, to execute the orders they had received. This vision gave seasonable comfort to Jacob, letting him know that he had both a good guide and a good guard; that though he was to wander from his father's house, yet he was the care of Providence, and the charge of the holy angels. 2. The mediation of Christ. He is this ladder; the foot on earth in his human nature, the top in heaven in his divine nature; or the former in his humiliation, the latter in his exaltation. All the intercourse between heaven and earth since the fall is by this ladder. Christ is *the way*: all God's favours come to us, and all our services come to him, by Christ. If God dwell with us, and we with him, it is by Christ: we have no way of getting to heaven but by this ladder; for the kind offices the angels do us are all owing to Christ, who hath reconciled things on earth and things in heaven.

18. *For a pillar.*] To preserve the memory of this heavenly vision: an ancient practice among the patriarchs, but afterwards, upon the growing abuse of it among the heathens, expressly forbidden by God, *Lev.* 26. 1. *Deut.* 7. 5. and 12. 3.

21. *The Lord be my God.*] I will publicly own him for my God, and the Saviour of men, and will establish his solemn worship, as it follows.

22. *This stone—shall be God's house.*] A place where I will offer prayers and sacrifices to God; such places being commonly called God's houses, and God is oft said to dwell in them, in regard of his special presence there. See *Exod.* 20. 24. compare verse 17. of this chapter and *Gen.* 35. 1. 3—7.

ANNOTATIONS ON CHAP. XXIX.

Verse 2. *And, behold, a well in the field, &c.*] The whole of this chapter is a beautiful picture of primæval simplicity: those who have any taste for the rural beauties of nature need not the assistance of a commentator to feel the force of it.

8. *We cannot.*] Either because of the greatness of the stone, which they could not remove till more help came; or rather because of the custom, order, and agreement made among themselves about it. *We cannot*, to wit, rightly, or, *We may not*.

11. *And wept.*] Tears of joy; like those, chap. 33. 4. at the gracious providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that person and family which was so desirable and dear to him.

12. *Her father's brother.*] His near kinsman: as that word is frequently used, as chap. 13. 8. and 24. 27.

23. *Brought her to him.*] It was the custom in those days, to bring the bride veiled, without lights, to her husband; and therefore it was no difficulty for Laban to impose upon Jacob in this particular.

25. *Hast thou beguiled me?*] It was a great fault in Laban, and to Jacob a great affliction, but what he might consider as a just retaliation for his guile in supplanting his brother.

27. *Fulfil her week.*] The seven days usually devoted to the feast and solemnity of marriage, as *Judges* 14. 12, 15—17.

31. *Leah*

JACOB and RACHEL
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28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son; and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this son also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah, and left bearing.

CHAP. XXX.

1 *Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob:—5 She beareth Dan and Naphtali.—9 Leah giveth Zilpah her maid, who beareth Gad and Asher.—14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel.—17 Leah beareth Issachar, Zebulun, and Dinah.—22 Rachel beareth Joseph.—25 Jacob desireth to depart.—27 Laban stayeth him on a new covenant.—37 Jacob's policy, whereby he becometh rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else die.

2 And Jacob's anger was kindled against Rachel; and he said, *Am I in God's stead?* who hath withheld from thee the fruit of the womb?

3 And she said, Behold, my maid Bilhah; go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 ¶ And Reuben went, in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me mine hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry: now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the

31. *Leah was hated.*] Less loved, according to the Hebrew idiom, Mal. 1. 2, 3. Luke 14. 26.

ANNOTATIONS ON CHAP. XXX.

Verse 1. *Give me children, &c.*] The force of this expression shews the prodigious desire of the Hebrew women for children, which most probably arose from the remembrance of the promise made to Adam, that the seed of the woman should bruise the serpent's head. It was impossible but that the promises made to Abraham likewise should be an incentive with every female to wish for the honour of producing the promised seed, in whom *all the nations of the earth were to be blessed.*

2. *Who hath withheld from thee the fruit of the womb?*] This is a very proper rebuke to Rachel, who, instead of addressing herself to God, as Isaac and Hannah did, very rudely importunes her husband, as if it were in his power to counteract the will of Heaven. Children were always looked upon as a peculiar blessing from God himself, and esteemed as entirely the production of his bounty. Thus David says, *Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord,* Psa. 127. 3.

3. *Bear upon my knees, &c.*] There is something unintelligible in this expression, and equally strange is the fancy of Rachel to have children by her husband's commerce with one of her servants. As to the expression, *She shall bear upon my knees*, a very ancient bible, printed in the year 1598, explains it thus, *I will receive her children on my lap or knees, as though they were my own:* and, most probably, this is the full meaning of this concise expression. As to Rachel's giving her maid to her husband, in order to obtain this blessing, it can only be accounted for by supposing, that Rachel might still hope, that the children's being born her property might make them the favoured seed, and fulfil the prophecy delivered to her family.

14. *Found mandrakes.*] Interpreters are not agreed what kind of fruit or flower this was; but the most probable opinion is, that they were the mandrake-apples, desirable for food, and probably of a pleasant smell, Cant. 7. 13. which Rachel might take a fancy to from these being the earliest of that season.

18. *God hath given me mine hire.*] Thus she mistakes the answer of her prayers for a recompence of her error.

32. *I will pass through all thy flock, &c.*] This part of Jacob's conduct seems of a piece with that which gained him his name, which the Hebrew idiom renders a *supplanter*. What circumstances might authorize

the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, and every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

1 Jacob upon displeasure departeth secretly.—19 Rachel steal-eth her father's images.—22 Laban pursueth after Jacob, —26 and complaineth of the wrong.—34 Rachel's policy to hide the images.—36 Jacob's complaint of Laban.—43 The covenant of Laban and Jacob at Galeed.

rise this subtlety with his father-in-law, seems to be his double-dealing with him in respect to his wives, and thereby hindering him from returning for fourteen years into his own country. The success he met with, by this innocent artifice, plainly evinces that it was no crime in the sight of God, who would not, even in a favoured servant, have rewarded dishonesty with success.

Of such shall be my hire.] He doth not mean that these cattle which were already speckled and spotted should be given him; but the sense is, that when the speckled and spotted and brown are separated, and none but white remaining, all the white young ones brought forth by them shall be Laban's, and the speckled and spotted and brown shall be Jacob's.

36. *Three days journey.*] Understand it of the journeying or travelling of sheep, not of men.

43. *And the man increased exceedingly, &c.*] In spite of the covetous temper of his father-in-law, who, notwithstanding his faithful services for the first seven years, settled no wages upon him, but forced him, as it were, upon this cunning device, for the more comfortable maintenance of his family. Thus it may be "man that watereth, but it is always God that giveth the increase."

ANNOTATIONS ON CHAP. XXXI.

Verse 1. *All this glory.*] These riches, which are called *glory*, chap. 45. 13: Matt. 4. 8. because their possessors are to glory in them, and by them gain glory and esteem from others.

2. *Jacob beheld the countenance of Laban, &c.*] This is an eastern expression, of which we find numerous instances in the Scriptures. The countenance is still said to be the index of the mind; and among the Asiatics, whose whole language is metaphorical and figurative to a high degree, we find a variety of expressions, to denote the disposition of the mind or affections, drawn from the appearance of the features. Thus the envy and displeasure of Cain against his brother Abel, is expressed by these words, *his countenance fell*, Gen. 4. 5. Again, *Dan. 8. 23. A king of a fierce countenance shall stand up.*—The form of his visage was changed, Dan. 3. 19. meaning his temper or disposition: and innumerable other instances might be produced of this manner of speech.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father; and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ring-streaked, speckled, and grised.

11 And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods

Here it evidently means; Jacob saw that his father-in-law had lost all kindness for him, and was only disposed to make use of his services without making him any suitable acknowledgment.

3. *And the Lord said, &c.*] This command was most probably given to Jacob for a much more important reason than merely to avoid the further impositions and ill-treatment of his father-in-law. Laban certainly was an idolater, or very near it: superstition, which is the high road to false worship, was an evil which Laban certainly was addicted to; as we cannot otherwise account for the teraphim, or household gods, which he kept in his house, and which Rachel at her departure took away with her.

4. *And Jacob sent and called Rachel and Leah, &c.*] The whole of the following conversation between Jacob and his wives evinces his honest principles, his piety to God, and his integrity with man. He lays open the hardships he had suffered with the most artless simplicity; and at the same time justly imputes the success he had lately met with to the immediate assistance of God. It may be, and ought to be, remarked through the whole of the patriarchal history, that the particular Providence of God is never forgotten; and the natural manner in which it is introduced and recorded, bears every mark of a true representation of the intimate connection of good men and the Deity in those early days.

7. *Ten times.*] Oft-times, as that certain number is commonly used, as *Lev. 26. 26. Numb. 14. 22, &c.*

15. *He hath sold us.*] He hath made sale of us for these fourteen years hard service, seeking only his own advantage.

19. *That were her father's.*] These teraphims or images were made in the shape of men, 1 Sam. 19. 13—16. which the Gentiles worshipped as subordinate gods, ver. 30—32. of this chapter, to which they committed the protection of their families, 1 Sam. 19. 13. which they used to consult about secret or future things, and from which they received answers about them, *Ezek. 21. 21. Zech. 10. 2.* Of these see more, *Judges 17. 5. and 18. 14—17, &c.* and these idols Laban worshipped together with the true God. Rachel stole them, partly, lest her father by consulting them should discover the flight, and the course which they took; and partly because she seemed yet to retain a superstitious conceit of them, as may be gathered from *Gen. 35. 2.*

goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives taken with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods?

31 And Jacob answered, and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee, for the custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass, what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts, I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.

43 ¶ And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar:

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah: for he said, The Lord watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us: see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the Fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: And Laban departed, and returned unto his place.

C H A P. XXXII.

1 Jacob's vision at Mahanaim.—3 His message to Esau.—7 He is afraid of Esau's coming.—9 He prayeth for his deliverance.—13 He sendeth a present to Esau.—24 He wrestleth with an angel at Peniel, where he is called Israel.—31 He balteth.

AND Jacob went on his way, and the angels of God met him.

2 And

24. *Speak not to Jacob either good or bad.*] Neither persuading him by flattering promises and cunning artifices, nor compelling him by threatenings, to return.

30. *Stolen my gods.*] Laban could not be so senseless, as to take these for true gods which could be stolen away; but he called them gods, because they were the means or representations whereby he worshipped his gods.

42. *Except the God of my father, &c.*] This is a noble and generous imputation of his success to the God of his fathers, and finely opposed to the cunning and worldly-minded dealing of Laban.

47. *Laban called it, &c.*] The one gave it a Syriac name, signifying the heap of testimony, and the other an Hebrew, of the same import, signifying, the heap of ocular inspection.

No. 3.

53. *The God of Abraham, &c.*] That is, the God adored by Abraham, Nahor, and their father Terah. Some consider the different expressions used by Laban and Jacob as an indication of their different sentiments with regard to religion. But however they might differ in some particular modes or forms of worship, it is evident that they both agreed in their opinion of one supreme Being; for we find, from ver. 54. that they both partook of the same sacrifice which Jacob offered to the true God.

ANNOTATIONS ON CHAP. XXXII.

Verse 1. *The angels of God met him.*] As he was favoured with a heavenly vision in going from Canaan, so likewise in his return thither, in order to remove his present fears, and encourage him to depend on the promise God had made him, chap. 28. 13.

1

4. To

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother:

14 Two hundred she-goats, and twenty he-goats; two hundred ewes, and twenty rams;

15 Thirty milch camels with their colts; forty kine, and ten bulls; twenty she-asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's:

4. *Unto my lord Esau.*] He calls him his lord, that he might mollify his anger, if any remained, by humble language; which sounded as if he had no thoughts of the birthright he had purchased of him. This also was the style in which others addressed themselves to Esau, after he had won the principality of Seir.

5. *I have oxen, &c.*] Jacob mentions this to shew Esau he did not come to be a burden to him, or to dispute with him the possession of his father's inheritance.

6. *Four hundred men, &c.*] Nobly attended, partly to shew his greatness, and partly to do honour to Jacob by public salutation.

7. *Greatly afraid.*] Jacob, being conscious of having injured his brother, foreboded the design of his coming with his numerous retinue to be quite different from what it was represented; so fearful and incredulous a thing is guilt.

9. *And Jacob said, O God of my father, &c.*] We cannot let this instance of piety pass without remarking, that through the whole history of the Jews there is more unfeigned devotion, and a more settled reliance upon Providence exemplified, than could possibly have been so repeatedly mentioned, and so circumstantially, unless the facts had happened as they are related: and if such was the real conduct of men, who shewed themselves, on other occasions, neither timid nor superstitious, how can we help ascribing it to the true cause, *viz.* the frequent interposition of Providence in their private affairs, and the just sense they had of so high a favour, which confirmed their reliance upon Providence, and filled their whole soul with the love of their Creator.

10. *With my staff;*] As a poor traveller, having nothing with me but my staff for my support.

11. *Smite—the mother with the children.*] A proverbial speech, noting a total destruction. Compare *Deut.* 22. 6. *Hos.* 10. 14.

24. *And there wrestled a man with him.*] Bp. Patrick thinks it was an

it is a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him, until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

C H A P. XXXIII.

1 The kindness of Jacob and Esau at their meeting.—17 Jacob cometh to Succoth.—18 At Shalem he buyeth a field, and buildeth an altar, called El-elobe-Israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men, And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And

angel in the form of a man; but Poole and others are of opinion it was the Angel of the covenant, the Son of God, as he is called God, *v.* 23, 30.

25. *He prevailed not.*] The angel himself, whoever he was, so per-mitting it, and fortifying him with strength to maintain the combat.

He touched the hollow of his thigh.] To let Jacob know that he suffered himself to be overcome by him, and how easily he could have over-thrown him, if he had pleased.

26. *For the day breaketh.*] It is time for thee to follow thy family over the brook; and I am unwilling there should be any spectators or witnesses of these things.

28. *No more Jacob, but Israel.*] Which signifies, a prince powerful with God.

For as a prince, &c.] Rather, as a prince thou hast prevailed with God, and with men thou shalt also powerfully prevail.

29. *Tell me—thy name.*] That I may give thee the honour due to it. Art thou a created angel? or art thou the ever blessed God?

30. *I have seen God face to face.*] Not in his essence, for so no man ever saw God, *John* 1. 18. nor yet in a dream or vision, but in a most evident, sensible, familiar, and friendly manifestation of himself.

And my life is preserved.] And I am now well assured of my safety from Esau, whose approach threatened my life. Or, he speaks of it with wonder, as others did, that he should see God, and not be struck dead by the glory of his presence.

32. *Therefore the children of Israel eat not, &c.*] For a memorial of this admirable conflict, the blessed effects whereof even future generations received.

ANNOTATIONS ON CHAP. XXXIII.

Verse 2, *Rachel and Joseph hindermost.*] That they whom he loved best might be remotest from danger, in case of an assault.

3. *Bowed*

C H A P. XXXIV.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee; if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me, and the children, be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me: and he said, What needeth it? Let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

2 *Dinah is ravished by Shechem.*—4 *He sueth to marry her.*—15 *The sons of Jacob offer the condition of circumcision to the Shechemites.*—20 *Hamor and Shechem persuade them to accept it.*—25 *The sons of Jacob upon that advantage slay them.*—27 *and spoil their city.*—30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised;

the Athenian money was called an *ox* for the same reason, and as we call a piece of gold a *Jacobus*, because the picture of that king is upon it.

20. *And he erected there an altar, &c.*] As soon as ever he was settled, the first thought of this excellent man was to raise a place of worship to the God who continually preserved and assisted him. He called this altar *El-elohe-Israel*, i. e. *the altar of the God of Israel*, alluding to the addition made to his name by the divine messenger who wrestled with him, chap. 32. 28.

ANNOTATIONS ON CHAP. XXXIV.

Verse 1. *Dinah—went out to see, &c.*] Being now about sixteen years of age, she went out of her mother's tent, which was without the city, probably alone and unguarded, to see the fashions and ornaments of the women of that country, who, as Josephus tells us, were then assembled in Shechem at some festival.

3. *His soul clave unto Dinah, &c.*] A beautiful eastern expression, to signify *extreme love*. It is, indeed, from the east that we have borrowed most of our beautiful images and strong expressions; for no language is more nervous or expressive than the eastern tongues.

5. *Held his peace.*] Being unable to punish the delinquent, and not knowing what to do, he waits for his sons' coming and advice.

7. *Wrought folly in Israel.*] Or, *against Israel*; committed a wickedness highly to the disgrace and injury of Israel's family, in violating a virgin, which by the law of nations ought never to go unpunished.

12. *Ask me never so much dowry.*] In those times marriage portions were not brought by the women, but given by the men; and so it was by the ancient Greeks, and we are told it is at this day a practice among the Turks and Persians.

3. *Bowed himself to the ground seven times.*] At some convenient distance he began to bow; and so at every other step or more, he bowed again (seven times) till he came near to his brother.

4. *Kissed him.*] Here the original word is marked with four unusual points; intimating, that it is a remarkable passage. And indeed this forwardness in being reconciled to his brother was the more surprising, as Esau was the offended party and elder brother.

8. *My lord.*] Jacob's calling his brother lord, sufficiently indicates that the birthright was not bestowed on his person, but on his posterity. See chap. 25. 23.

10. *As though I had seen the face of God.*] It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled face, I see the favour of God thus manifested unto me.

14. *Until I come, &c.*] We do not read that Jacob did, according to this promise or insinuation, go to Seir; either therefore he changed his first intentions for some weighty reasons, or upon warning from God.

18. *Came to Shalem, a city of Shechem.*] He came safe or whole to the city of Shechem; to note either that he was then cured of the lameness which the angel gave him; or rather, to note the good providence of God, that had brought him safe in his person, family, and estate, through all his dangers.

19. *An hundred pieces of money.*] The word is used only here, and Josh. 24. 32. Job 42. 11. and it may signify either lambs, given in way of exchange for it, or pieces of money, which seems more probable, both by comparing Acts 7. 16. and because money was come into use in that place and time, chap. 17. 12, 13. and 23. 16. and 47. 16. which were called *lamb*s possibly from the figure of a lamb stamped upon it, as

cised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle, and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field;

29 And all their wealth, and all their little ones, and their wives, took they captive, and spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

CHAP. XXXV.

1 God sendeth Jacob to Beth-el.—9 God blesseth Jacob at Beth-el.—16 Rachel travaileth of Benjamin, and dieth in the way to Edar.—27 Jacob cometh to Isaac at Hebron.—28 The age, death, and burial of Isaac.

18. *Words pleased Hamor.*] This shews how passionately Shechem loved Dinah, and the great affection which Hamor had to Shechem, who was his beloved son, ver. 19. and at the same time the singular regard the people had for their prince, in readily submitting to so painful an operation merely on his account.

20. *The gate of their city.*] The place where all public affairs were debated and concluded, see chap. 19. 1, &c.

23. *Shall not their cattle, &c.*] Not that they intended to seize upon their flock; but that being incorporated with Jacob's family by intermarriages, they would be enriched and strengthened by them.

27. *Because they had defiled their sister.*] This prince had defiled her, and probably some of the citizens might be accessory to the guilt: but still this act of bloodshed was shockingly inhuman and unjust.

28. *Took their sheep, &c.*] It is reasonable to believe that Jacob, who detested this barbarity so much, caused all these to be restored to the wives and children of the slain, whom he set at liberty.

30. *Ye have troubled me, to make me to stink.*] Made it unsafe for me to live in this country, where I shall be for ever odious as a murderer, a robber, and a breaker of my faith.

31. *Should he deal with our sister as with an harlot?*] Thus they excuse one fault by committing another, and defend themselves by accusing their father of stupidity, and insensibleness of so great an indignity and injury; not shewing any signs of repentance for what they had done.

ANNOTATIONS ON CHAP. XXXV.

Verse 1. *And God said unto Jacob, Arise, &c.*] The Almighty, ever watchful to preserve the true worship of himself, appears to Jacob, and commands him to repair immediately to the place where he had set up

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which is in the land of Canaan, (that is Beth-el,) he and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God Almighty: be fruitful, and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed; and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

19 And

and anointed the stone on which he had slept, when God appeared to him at the time he fled from the face of Esau. This place was about twenty miles to the southward from Sichem, where he now was: but it was not only to remove him from the spot where his sons had raised the resentment of the people of the land, but to rouse his family to their religious duties; for by Jacob's command in the following verse, that they should destroy all their strange gods, or images, which they had amongst them, it seems very probable that they had in some degree fallen into some idolatrous practices with them. Whether these were the teraphim which Rachel stole from her father, or any other brought by the rest of the company, or any new ones which they had received from the Shechemites, does not appear; but it seems very plain that some corruption had entered into the family, and God saw sufficient reason to remind him of the obligation he was under to preserve the worship of himself pure and undefiled.

2. *Put away the strange gods.*] Heb. *The gods of the stranger*; that is, those idols which strangers worship. The expression seems principally to regard the Shechemites, whom his sons had taken captive, and who, though now incorporated into Jacob's family, doubtless entertained a veneration for the gods of the country.

4. *And all their ear-rings.*] The scripture seems to insinuate, and other writers expressly affirm, that divers heathen people did wear ear-rings for the honour of their idols, and with the representations or ensigns of their idols graven upon them.

5. *And the terror of God.*] i. e. A great terror sent from God, as *Exod.* 23. 27. *Josh.* 2. 9, 11. 2 *Chron.* 14. 14. and 17. 10. So we read of a sleep of God, 1 *Sam.* 26. 12. Nothing less could have secured Jacob, considering the great number, power, and rage, of his enemies.

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

CHAP. XXXVI.

2 Esau's three wives:—6 his removing to mount Seir:—9 his sons:—15 The dukes which descended of his sons.—20 The sons and dukes of Seir.—24 Anah findeth mules.—31 The kings of Edom.—40 The dukes that descended of Esau.

NOW these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite.

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 ¶ And these are the generations of Esau, the father of the Edomites, in mount Seir:

10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son;

and she bare to Eliphaz Amalek: these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz, the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek; these are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath, Esau's wife.

18 ¶ And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau (who is Edom) and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir, in the land of Edom.

22 And the children of Lotan were, Hori, and He-man: and Lotan's sister was Timna.

23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaanvan, and Akan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

33 And Belah died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And

22. And Israel heard it.] Though Moses passes over Israel's censure of this incest, yet we learn afterwards that he resented it so highly as to deprive Reuben of his birthright upon that account, chap. 49. 3, 4. 1 Chron. 5. 1.

27. Jacob came unto Isaac.] With his wives, and children, and estate, to dwell with him; or rather, in person, to visit his sick and dying father, and be the comfort of his old age.

ANNOTATIONS ON CHAP. XXXVI.

Verse 1. The generations of Esau.] They are here mentioned, partly to shew the effect of his father's blessing, chap. 27. 39. and partly that the Israelites might be admonished to treat the Edomites like brethren, and not to invade their land, Deut. 23. 7.

2. Esau took his wives, &c.] This marriage among the Canaanites was what so sorely displeased his family, mentioned already in chap. 26. 34. No. 4.

Adah, &c.] According to the custom of those times, the wives of Esau had several names.

1. Judith, called also Aholibamah.

2. Bashemath, called also Adah.

3. Mahalah, called also Bashemath.

These names were either assumed, or given them by their husband, expressive of some quality they possessed.

6. And went into the country.] Out of the land of Canaan, which he left to the possession of Jacob.

15. These were dukes of the sons of Esau, &c.] They were not governors or princes over the land, but heads or chiefs of families, which the word properly signifies, though they separately extended their conquests by degrees into this country. Their descendants having afterwards conquered the Horites, and taken possession of the whole land, were then called dukes of Edom, see ver. 40, 41, 42, 43.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau, the father of the Edomites.

CHAP. XXXVII.

2 Joseph is hated of his brethren:—5 his two dreams:—13 Jacob sendeth him to visit his brethren:—18 his brethren conspire his death:—21 Reuben saveth him.—26 They sell him to the Ishmeelites:—31 His father, deceived by the bloody coat, mourneth for him:—36 He is sold to Potiphar in Egypt.

AN D Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed

reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them: And he said unto him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit, that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto

43. In the land of their possession, &c.] These are the dukes who reigned over territories actually acquired by conquest.

ANNOTATIONS ON CHAP. XXXVII.

Verse 1. Was a stranger.] i. e. A sojourner: He was a native of that country, and had resided in it many years. Isaac made no conquests, nor extended his authority farther than his own house.

2. These are the generations, &c.] We have already observed, that the word *toledoth*, which we have translated *generations*, means, properly, the history or transactions of Jacob. The last chapter seems to have been a digression from the story, which left off at the burial of Isaac by his sons Jacob and Esau.

Brought unto his father their evil report.] Whatever might have been Joseph's motive for observing the irregularities of his brethren, and reporting them to his father, and though his exemplary conduct in Pharaoh's court must incline us to think that he did it from a love of virtue, and in hopes to reclaim them, yet it must be acknowledged, that there is great reason to think that he must have been guilty of something very harsh and improper in his manner of doing it, since it laid the foundation of so violent a hatred from all his brethren. Reproof at all times is unpalatable; but from a younger brother, who affected more purity than the rest, it must have been very delicately managed indeed not to have given offence. Providence ordered every incident for his honour and advantage, and raised him even from a prospect of death and slavery to the highest honours: but the effect of his injudicious manner of exposing his brethren to their father's censure, should be a lesson of warning to every one, to use the utmost tenderness and delicacy in rebuking the errors of their fellow-creatures.

3. Son of his old age:] Being born when Jacob was about ninety years old. But why was not Benjamin equally the darling of his father, since he was more the son of his old age than Joseph, being several years younger than he? The reason seems to be, that Benjamin, being now a child, could not yet have given any instances of the goodness of his disposition, which Joseph had doubtless often done, particularly in the great care he took of his brethren's behaviour; and therefore Jacob

might well consider him as the greatest comfort of his old age, though he was not his youngest son.

A coat of many colours.] Wove or embroidered with party-coloured threads, probably with flowers and variegated figures; for such garments were in high esteem among the eastern nations, 2 Sam. 13. 18.

5. Told it his brethren.] This argues Joseph's great innocence and simplicity; he did not consider that this dream might be interpreted by them as an indication of his pride and ambition. The dream however was fulfilled, chap. 42. 6.

9. Behold, the sun and the moon, &c.] These great luminaries are frequently, in scripture language, put for kings and potentates of the earth. Thus, when our Saviour told the Jews, that the powers of heaven shall be shaken, and again, that the sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord, he means, that there shall be great civil commotions among the Roman governors, and in the Jewish nation, and many murders and insurrections happen, before he entirely overturned and destroyed the Jewish temple and polity.

10. His father rebuked him.] Lest Joseph should be puffed up upon the account of his dreams; and to allay the envy and hatred of his brethren.

12. Went to feed, &c.] As their father had purchased some land in Shechem, (chap. 33. 12.) they went thither to feed his flocks in his own ground.

13. Will send thee, &c.] As the place was at a considerable distance (sixty miles, says Ainsworth,) from Hebron, where Jacob now dwelt, and he had not heard of them for some time, he began to be solicitous about their welfare, especially as they were in a country where they had given great provocation by their barbarous cruelty.

17. Dothan.] A place about eight miles north from Shechem.

22. Reuben said unto them, &c.] There is no doubt but that Reuben was of a tender disposition, by the agony he expressed when he came to the pit, ver. 29. and found not Joseph, but thought him slain. We may, however, without lessening his merit, believe him to have been influenced, in some degree, by the hopes of reconciling himself to Jacob, and making atonement for defiling his bed with Bilhah, by rescuing his favourite child from the evil designs of his brethren. His general character, however, appears to have been mild and gentle.

25. A company

unto his brethren, that they stripped Joseph out of his coat, *his coat of many colours, that was on him.*

24 And they took him, and cast him into a pit: and the pit *was empty, there was no water in it.*

25 And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels, bearing spicery, and balm, and myrrh, going to carry *it down to Egypt.*

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, and our flesh: and his brethren were content.

28 Then there passed by Midianites, merchantmen: and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was not* in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is not*: and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many colours*, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

C H A P. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah.—6 Er marrieth Tamar.—8 The trespass of Onan.—11 Tamar stayeth for Shelah:—13 She deceiveth Judah:—27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 ¶ And Judah took a wife for Er his first-born, whose name *was* Tamar:

25. *A company of Ishmeelites.*] A caravan (in the modern style) of Arabian spice-merchants, consisting of Ishmeelites and Midianites, ver. 28. They travelled together in companies for security against robbers and wild beasts.

Spicery and balm.] These were probably to embalm the dead.

28. *Twenty pieces of silver.*] About forty-seven shillings sterling; a mean price indeed! but perhaps no more was asked, that the merchants might have no objection against making the purchase.

30. *The child is not: and I, whither shall I go?*] As Joseph was seventeen years old, we must naturally be surprised to hear him called a child, did we not recollect what has been already observed, that the Jews gave the name of child or lad to all under forty. Reuben, being the eldest son, looks upon himself as more particularly guilty in regard to the supposed murder of Joseph, as he might by his influence have prevented his destruction, and persuaded his brethren not to let him down into the pit, or not have left him in their hands. This natural and affecting story is one of the most beautiful representations of the effect of human passions and providential deliverance to be found in the Bible. The progress of envy and jealousy, till it ended in hatred and

7 And Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*;) and Tamar went and dwelt in her father's house.

12 ¶ And in process of time, the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot: because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she *was* his daughter-in-law;) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock: and she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? and she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the way-side? and they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her: and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot: and also, behold, she *is* with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

25 When

intentional murder, is a forcible warning to every reader not to indulge that worst of passions. Content sweetens the lowest station in life, whilst envy and discontent would make even a *diadem* prove a *crown of thorns* to the possessor.

ANNOTATIONS ON CHAP. XXXVIII.

Verse 1. *Judah went down, &c.*] Probably in discontent, upon occasion of quarrels arisen among them about the selling of Joseph, whereof Judah was a great promoter, if not the first mover.

7. *Was wicked in the sight of the Lord.*] That is, notoriously wicked; for which reason the Lord cut him off by an untimely death.

8. *Go in unto thy brother's wife.*] This, as also divers other things, was now instituted and observed amongst God's people, and afterwards was expressed in a written law, *Deut.* 25. 5, 6, &c.

11. *Remain a widow.*] The contract of marriage in those days obliged the woman, in case her husband died without issue, to marry his next brother; and that as long as any of his brethren remained, they were bound to marry his wife, unless she had a child.

14. *Sat in an open place.*] Where she might be soonest discovered by passengers. This is noted as the practice of harlots, *Prov.* 7. 12.

26. And

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

30 And afterwards came out his brother that had the scarlet thread upon his hand: and his name was called Zarah.

C H A P. XXXIX.

1 Joseph advanced in Potiphar's house:—7 he resisteth his mistress's temptation:—13 he is falsely accused:—20 he is cast into prison:—21 God is with him there.

AND Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was upon all that he had, in the house, and in the field.

6 And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

7 ¶ And it came to pass, after these things, that his master's wife cast her eyes upon Joseph: and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand.

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass, about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did the LORD made it to prosper.

C H A P.

26. And Judah acknowledged, &c.] Certainly, if Tamar was at all excusable in this transaction, it was from the sense of her disappointment in being kept so long a widow; and even at last, when Shelah was of age, not being given to him in marriage. She likewise most probably thought that Shelah would come with his father, and that he might be the person who accosted her. At all events, her desire of children was so great, that she overlooked the danger and infamy of a discovery. Judah was sensible of the unkindness he had done her in not keeping his word, and therefore excuses her, and blames himself as the cause of her indiscretion. However, we may remark by the way, that Judah's parting with his pledges so easily, when his friend could not find Tamar, rather than expose himself by further enquiry, shews that fornication, however winked at, was looked upon as disgraceful and sinful amongst the better sort of men, though not punished so severely as among the women. It is, indeed, a crime which no legislature ought to countenance, either from moral or political principles. It is obvious to reflection, that such an irregularity is contrary to the law of nature, which is the unalterable law of God, pernicious to society, and hurtful to the great end of creation, the propagation of the species. These considerations, however lightly some may regard them, must be sufficient to deter any reasonable being from gratifying his passions at so dear a rate.

ANNOTATIONS ON CHAP. XXXIX.

Verse 2. He was in the house, &c.] Moses now returns to the history of Joseph, whom the providence of God introduced so favourably to Potiphar, that he made him an upper servant in his house. By the confidence and trust reposed in him, he seems to have been the steward or overseer of the rest of the family.

6. And he knew not ought he had, save the bread which he did eat.] He

took care for nothing, but committed all to Joseph, except his bread, which he would not have provided by an Hebrew hand, because the Egyptians might not eat with the Hebrews, chap. 43. 32.

11. To do his business;] That which belonged to his charge; to cast up his accounts, as the Chaldee renders it, which requiring privacy, gave her this opportunity.

12. He left his garment;] His upper garment, or mantle. He chose to leave his garment in her hand rather than struggle for it; prudently judging it to be the safest way to overcome temptation by flying from it.

14. An Hebrew.] So she calls him, to render him hateful and contemptible to the Egyptians, to whom the Hebrews were an abomination, chap. 43. 32.

21. But the Lord was with Joseph, &c.] The providence of God now interfered, in a peculiar manner, to make his confinement as easy as possible, by putting it into the heart of the keeper of the prison (who, doubtless, heard his story, and believed him innocent) to deal kindly by him; and accordingly we see he placed an entire confidence in him, by committing the other prisoners to his care. We cannot help remarking, that it is by this method of influencing the minds, both of ourselves and others, that many secret purposes of the providence of God are carried on, and without in the least affecting our free agency. We pray that God would put into our minds good desires; and doubtless, while we are in a disposition to ask for such assistance, we may expect to receive it; but it is our business afterwards to encourage and make use of this divine influence. By the same method does God influence even bad men to good actions for the sake of those who deserve well at his hands; for thus he gave the Israelites favour in the sight of the Egyptians; and at their departure, instead of distressing them, every one assisted their neighbours with money and jewels; and thus, as it is expressed, they spoiled their Egyptian enemies.

C H A P. XL.

1 *The butler and baker of Pharaoh in prison:—4 Joseph bath charge of them:—5 he interpreteth their dreams:—20 they come to pass according to his interpretation.—23 The ingratitude of the butler.*

AND it came to pass, after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not* interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me:

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days:

ANNOTATIONS ON CHAP. XL.

Verse 3. *The captain of the guard,*] To wit, Potiphar, Gen. 37. 36. who being informed by his under-keeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison.

8. *There is no interpreter.*] q. d. Here in prison we have not an opportunity of consulting the magicians or wise men for the interpretations of them; as that people was wont to do, chap. 41. 8.

Do not interpretations belong to God?] It is only that God who sends these dreams that can interpret them, and to him you should seek for it.

13. *Lift up thine head;*] Or, reckon thy head, i. e. thy name or thy person, to wit, among his servants. At set times governors of families used to take an account of their servants, and to have the names of their servants read to them; and they either left them in the catalogue, or put any of them out, as they saw fit.

14. *Think on me when it shall be well, &c.*] Think on the person who foretold thee this happiness, and let not prosperity erase the remembrance of those whom thou leavest in this house of misery.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him,

C H A P. XLI.

1 *Pharaoh's two dreams:—25 Joseph interpreteth them:—33 he giveth Pharaoh counsel.—38 Joseph is advanced:—50 he begetteth Manasseh and Ephraim.—54 The famine beginneth.*

AND it came to pass, at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine, upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears, and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me, and the chief baker:

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself,

20. *Pharaoh's birth-day.*] This shews of how great antiquity was the custom of celebrating birth-days.

23. *Yet did not the chief butler remember Joseph.*] This is too much the character of ambitious courtiers, and indeed of mankind in general, in prosperity to forget their friends who were aiding to them in the days of their adversity.

ANNOTATIONS ON CHAP. XLI.

Verse 2. *There came up out of the river.*] As Egypt owed its fertility to the overflowings of the Nile, these fat and lean kine are with great propriety represented as arising out of it.

6. *Blasted with the east wind.*] A boisterous wind, and in those parts of the world very pernicious to the fruits of the earth.

8. *His spirit was troubled;*] Because he understood not the meaning of it, and dreamed the consequences of it.

9. *I do remember my faults;*] Not against Joseph by ingratitude, but against the king; by which expression he both acknowledges the king's justice in imprisoning him, and his clemency in pardoning him.

himself, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is not in me*: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians: but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land:

31 And the plenty shall not be known in the land, by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice: *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh: and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one as this is*, a man in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On: and Joseph went out over all the land of Egypt.

46 ¶ (And Joseph was thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ And unto Joseph were born two sons, before the years of famine came, which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim; for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

C H A P.

16. *It is not in me.*] I cannot do this by any power, or virtue, or art of my own, (for I am but a man, as your magicians are,) but only by inspiration from the great God.

25. *And Joseph said, &c.*] The king having repeated his dream, Joseph proceeds to tell him the meaning; and he again ascribes his knowledge to God. His calling the dreams *one*, means, that although two opposite things are intended, yet both are pointed out by similar objects.

34. *Take up the fifth part.*] It is probable the king's tribute in ordinary years was a tenth; but he is here advised to double that charge, either by virtue of his prerogative, or perhaps he bought up as much more as was his tribute, which he might do at an easy rate when corn was cheap.

38. *Can we find such a one as this is, a man in whom the Spirit of God is?*] The Almighty not only gave Joseph the power of interpreting the king's dream, but, at the same time, gives him a tongue of wisdom and counsel which astonished the king, and forced him to acknowledge the power of the Divine Being: and he confesses, in the verse following, that such a proof of God's favour proclaimed him eminently-wise and discreet above others.

42. *Took off his ring.*] Which was both a token of the highest dignity, and an instrument of the greatest power, by which he had authority to make and sign what decrees he thought fit in the king's name.

44. *Without thee shall no man lift up his hand or foot.*] No man shall do any thing in the public affairs of the kingdom, concerning matters of war or peace, without thy commission or licence.

45. *Zaphnath-paaneah;*] *i. e.* The revealer of secrets. It is thought, by many good critics, that this was the true meaning both in the Egyptian and Hebrew languages. It was common for princes to give their foreign domestics what name they pleased in the language of their own country; thus Darius gave Daniel the name of Belteshazzar.

Daughter of Poti-pherah;] Not that Potiphar, Gen. 39. 1. because it is not probable Joseph would have married the daughter of so unchaste a mother; but another and a greater person.

Priest of On.] A famous city of Egypt, called also Aven, Ezek. 30. 17. and afterwards, as some think, Heliopolis, now Damietta.

47. *Brought forth by handfuls.*] That is, an handful for every grain. Egypt was remarkably fruitful.

C H A P. XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt.—16 They are imprisoned by Joseph for spies.—18 They are set at liberty, on condition of bringing Benjamin.—21 They have remorse for Joseph.—24 Simeon is kept for a pledge.—25 They return with corn and their money.—29 Their relation to Jacob.—36 Jacob refuseth to send Benjamin.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? and they said, From the land of Canaan, to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord: but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them; and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in the inn, he espied his money: for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies:

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye

ANNOTATIONS ON CHAP. XLII.

Verse 1. *Why do ye look one upon another?* i. e. Why are ye in doubt or distress how to act? Is there not corn in Egypt?

6. *Bowed down themselves before him.* Thus unwittingly fulfilling Joseph's dream.

7. *Spake roughly unto them, &c.* He treated them in this manner, in order to enhance their pleasure and delight when he should reveal himself to them, and the better to conceal himself from them. He knew them; but they could scarcely be supposed to recollect him, after so many years, and when disguised in such unexpected pomp and grandeur.

9. *Ye are spies.* This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of the affair; speaking after the manner of a courtier and politician.

11. *We are all one man's sons.* And therefore not spies; for it is not likely either that a father would venture so many of his sons upon so arduous an employment, or that such a work would have been trusted in the hands of one family.

14. *That is it that I spake unto you.* This justifies my accusation; for it is not probable that one man should have so many sons, all grown up, and living together in one family, and that he should expose them all to the perils of such a journey.

15. *By the life of Pharaoh.* As sure as Pharaoh lives.

19. *In the house of your prison, &c.* i. e. In the place of your present confinement. But the words do not mean a prison, commonly so called:

nor does the word *bound* here signify loaded with fetters, but only kept in durance, and prevented from going away.

21. *And they said one to another, &c.* How beautifully does this represent to us the force and sting of a guilty conscience! The moment they heard this sentence, perceived themselves prisoners, and suspected of a capital crime, their cruelty to their innocent brother presented itself to their view in the blackest colours, and they concluded that God was now going to punish them as they deserved.

23. *He spake unto them by an interpreter.* Joseph doubtless did this in order to support an air of majesty, and at the same time to prevent his being discovered.

24. *And wept.* Tears partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy, to see the happy success of his design, and rigorous carriage, in bringing them to the sight of their sins.

And took—Simeon. Whom he chuseth to punish, because next to Reuben he was the eldest, and, as it may be probably gathered from his bloody disposition, chap. 34. 25. and 49. 6. the most fierce and forward against Joseph, when Reuben was for milder counsels, as we see here, ver. 22. and chap. 37. 29.

28. *Were afraid.* Lest this should be a design to entrap, and so destroy them.

35. *They were afraid.* i. e. Their fear returned upon them with more violence, having now more leisure to consider things, and their wise and experienced father suggesting new matters to them, which might more deeply affect them.

36. *And*

ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

C H A P. XLIII.

1 Jacob is hardly persuaded to send Benjamin.—15 Joseph entertaineth his brethren.—31 maketh them a feast.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this: Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved:

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

36. And Simeon is not.] He gave him up for lost, as being, as he thought, in the power of a cruel enemy.

37. Slay my two sons, &c.] Reuben speaks this out of a passionate desire to overcome the doubts and fears of the good old man, and to make a more speedy provision for the family.

ANNOTATIONS ON CHAP. XLIII.

Verse 3. And Judah spake unto him.] Reuben having spoken to him in vain, chap. 42. 37. and Levi, perhaps, not having recovered his interest with him since the barbarous action at Shechem, Judah, who was next in birth, now undertakes to argue the cause with his father.

8. Send the lad:] So he calls him, because he was the youngest of all, though he was now thirty years old, and a father of divers children; see chap. 30. 22. and 35. 18. and 41. 46. and 46. 21.

11. Take of the best fruits, &c.] i. e. Of those fruits that are most celebrated in the land of Canaan—Balm, the balm of Gilead—Honey, for which this country was famous, and which was in such esteem as to be thought a fit present for a king, 2 Sam. 17. 29.

12. And take double money, &c.] Jacob takes every necessary precaution to secure the return of his children; he sends presents of the most esteemed products of his country, and restores the money, which

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and made ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well? the old man of whom ye spake, is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And

had been concealed in their sacks. Thus their generosity and honesty were to plead together for their deliverance.

14. If I be bereaved—I am bereaved.] An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Esther 4. 16.

18. And the men were afraid, &c.] They had been treated with before only as merchants at the granaries; they were therefore alarmed at being carried to Joseph's dwelling-house, and expected some ill treatment, on account of the money they found in their sacks.

19. To the steward, &c.] Their apprehensions were so great, that they could not wait till Joseph appeared, but began to interest his servant in their behalf, by telling him how they found the money in their sacks.

23. The God of your father.] Thus he speaks, because Joseph had instructed him, as well as others of his family, in the true religion.

29. My son.] So he calls him, not from special affection, which he intended not yet to discover, but because this appellation is commonly used when a man speaks to another who is his inferior in age or dignity.

32. Because the Egyptians might not eat bread with the Hebrews.] From their superstition and idolatry; because they worshipped the creatures which the Hebrews and others did commonly eat.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

C H A P. XLIV.

Joseph's policy to stay his brethren.—14 Judah's humble supplication to Joseph.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant, and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and began* at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; (for he *was* yet there;) and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my

servant; and as for you, get ye up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant? for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, Surely he is torn in pieces: and I saw him not since.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now, therefore, when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servant shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now, therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

C H A P. XLV.

1 *Joseph maketh himself known to his brethren:—5 he comforteth them in God's providence:—9 he sendeth for his father.—18 Pharaoh confirmeth it:—21 Joseph furnisheth them for their journey, and exhorteth them to concord.—27 Jacob is revived with the news.*

T H E N

34. *Sent messes.*] It was the ancient custom of Egypt and other countries in their feasts, that all the meat was not promiscuously set before all the company, but distributed by the master of the feast to the several guests.

But Benjamin's mess was five times, &c.] Partly because of his nearer relation and dearer affection to him, and partly to observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprise against himself, that he might accordingly provide for his security.

ANNOTATIONS ON CHAP. XLIV.

Verse 2. *Put my cup.*] By this stratagem Joseph probably intended no more than to find a specious pretext for detaining Benjamin, being ignorant of the peremptory charge which Jacob had given with regard to this favourite son.

5. *Whereby indeed he divineth.*] Amongst the several kinds of divination in use among the Egyptians and other heathens, this was one, to do it by a cup or bason, which they filled with water, and put in them plates of silver, or precious stones, in which certain characters were engraven, by which, and some words they used, they called upon the devil, who gave them answer. Joseph did not use this course, nor was a diviner; but the people thought him such a one, and the steward might represent him as such, for the better covering or carrying on his design.

No. 4.

9. *Both let him die, and we also, &c.*] This incautious offer proceeded from hence, that they were all conscious of their own innocency, and did not suspect any fraud or artifice in the matter.

13. *Returned to the city.*] Being afraid and ashamed to go to their father without Benjamin, concerning whom they had received so severe a charge, and made such solemn imprecations.

15. *Wot ye not, &c.*] Here Joseph speaks to them as an Egyptian, being willing still to disguise himself to them; and asks them, according to the superstition of his supposed country, whether they did not think that such a man as he could find them out?

16. *And Judah said.*] Who speaks in the cause, as being one of the eldest, and a person of most gravity and discretion, and readiness of speech, and most eminently concerned for his brother.

18. *Thou art even as Pharaoh.*] As thou representest his person, so thou art invested with his majesty and authority, and therefore thy word is a law.

34. *Lest peradventure I see the evil, &c.*] Here Judah acts the part both of a faithful brother and dutiful son, who rather than behold the misery of his father, in case Benjamin should be left behind, submits to become a bond-man in his stead. And indeed the whole of his speech is so tender and affecting, that no wonder it came home to Joseph's heart, and rendered it impossible to conceal himself any longer.

ANNO-

THEN Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud ; and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph : doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves that ye sold me hither : for God did send me before you to preserve life.

6 For these two years *both* the famine *been* in the land : and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt ; come down unto me, tarry not ;

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast :

11 And there will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them : and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come : and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ;

18 And take your father, and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye ; Take your waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff ; for the good of all the land of Egypt is yours.

21 ¶ And the children of Israel did so : and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner* : ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them : and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough* : Joseph my son is yet alive : I will go and see him before I die.

C H A P. XLVI.

1 *Jacob is comforted by God at Beer-sheba* :—5 *He goeth into Egypt* :—8 *The number of his family* :—28 *Joseph meeteth him*.

AND Israel took his journey, with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father : fear not to go down into Egypt ; for I will there make of thee a great nation :

4 I will go down with thee into Egypt ; and I will also surely bring thee up *again* : and Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba : and the sons

ANNOTATIONS ON CHAP. XLV.

Verse 1. *Cause every man to go out from me* ;] Which he did, partly that he might maintain the honour of his place, and not make himself cheap and contemptible to the Egyptians by his excessive tears and passions, and by his free, familiar, and affectionate converse with his brethren ; and partly to preserve the reputation of his brethren, by concealing their fault from the Egyptians.

3. *Doth my father yet live ?*] He repeats his former question, chap. 43. 27. because he now desired a more particular relation of his father's condition, and how he did bear up under all his calamities.

They were troubled.] From a sudden and deep sense of their horrid guilt, and their just fear of some dreadful punishment.

5. *Now therefore be not grieved*, &c.] Nothing can more strongly mark the sweetness of the disposition of Joseph than this speech to his brethren, who had so cruelly treated him. He not only kindly entreats them to give themselves no uneasiness for what was past, but generously attributes their conduct to the will of Providence, who by their means had so ordered matters, that himself should provide for them and their families ; and, from a temporary evil, produce a lasting and permanent good.

6. *There shall neither be earing nor harvest* ;] Neither sowing nor reaping.

9. *Haste ye, and go up to my father*, &c.] In the character of Joseph we see the utmost duty and affection as a son, as well as tenderness as a brother. After enjoying the exquisite pleasure of revealing himself to his brethren, forgiving and comforting them, he desires them to return as quick as possible to his father, to put him out of his pain for their safety ; and rejoice his heart, by acquainting him with his own power and ability to provide for his own family. A good heart cannot but feel the beauty of this man's character, and sympathize with him through the whole of his conduct.

10. *In the land of Goshen*.] A part of Egypt bordering upon Canaan, well watered and fit for cattle, and therefore most proper for the Israelites.

17. *And Pharaoh said unto Joseph*, &c.] Though Joseph, doubtless, deserved every acknowledgment and favour at the hand of the king his master, and Pharaoh was, perhaps, pleased with this opportunity of rewarding his wise administration of the public affairs, yet, when we consider the vast consequences which follow this first introduction of the Israelites into Egypt, we cannot help seeing the finger of God, and an ample display of his prescience and providence in the ordering of the whole affair.

21. *And the children of Israel did so*, &c.] Here the sons of Jacob are called *the children of Israel* ; and from that time, throughout the Jewish history, that nation retained the appellation. The reason of the name of Israel being given to Jacob, is related in chap. 32. 28.

24. *See that ye fall not out* ;] Or contend, one with another, each vindicating himself, and laying the blame upon his brother, for the cruelty they had exercised towards him.

26. *And Jacob's heart fainted*,] Though he believed them not. The transport of joy, which suddenly rushed upon him, was too impetuous to be resisted, though for the present the story seemed quite improbable.

28. *It is enough* ;] I desire no more, no greater happiness in this world, than to see him ; which when I have done, I am willing to die.

ANNOTATIONS ON CHAP. XLVI.

Verse 1. *The God of his father Isaac*.] He mentions Isaac rather than Abraham, partly to shew, that though Isaac was much inferior to Abraham in gifts and graces, yet God was no less Isaac's than Abraham's God ; and partly, because Isaac was Jacob's immediate parent, and had transferred the blessing of the covenant from Esau to Jacob.

3. *Fear not to go down into Egypt*.] Upon several accounts Jacob might be afraid to go into Egypt, especially with his whole family ; for which see chap. 12. 15.—15. 13.—26. 2.—43. 32.

4. *Put his hand upon thine eyes*.] Shall close thy eyes ; which office was usually performed by the nearest and dearest relations of the dying party among the Jews, Greeks, and Romans.

7. His

JOSEPH *discovering himself to his* BRETHREN.

*Joseph said unto his brethren
I am Joseph doth my father yet
live and his brethren could not answer
him for they were troubled at his pre-*

sence Gen. XLV. 5.



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sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons; Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel, Jacob's wife; Joseph and Benjamin.

20 And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter; and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before them unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up

to meet Israel his father to Goshen, and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle, from our youth even until now, both we, and also our fathers; that ye may dwell in the land of Goshen: for every shepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

1 Joseph presenteth five of his brethren—7 and his father before Pharaoh:—11 he giveth them habitation and maintenance:—13 he getteth all the Egyptians' money—16 their cattle—18 their lands, for Pharaoh:—22 The priests' land was not bought.—23 He letteth the land to them for a fifth part.—28 Jacob's age.—29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? and they said unto Pharaoh, Thy servants *are* shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And

ANNOTATIONS ON CHAP. XLVII.

Verse 4. *The famine is sore in the land of Canaan;*] Which being higher ground than Egypt, and watered in a manner only by rain from heaven, must needs sooner and sorer feel the effects of a drought and scarcity than Egypt, which had relief from the Nile in that kind.

7. *Blessed Pharaoh;*] i. e. Wished him health, prosperity, or happiness.

9. *Of my pilgrimage.*] So life in general is considered in the beautiful language of scripture, 1 Pet. 2. 11. but Jacob might with peculiar reason call his life a pilgrimage, as he had been tossed from place to place almost his whole life-time. We are likewise warranted by the apostle to explain this as pointing to a future life; for the patriarchs lived in the firm faith and expectation of a heavenly and eternal world, and therefore confessed themselves pilgrims and strangers upon earth, Heb. 11. 9—13.

14. *Gathered*

7. *His daughters,*] Either, his daughter Dinah, the plural number being put for the singular, as ver. 23. or Dinah and her daughters.

21. *Ehi, and Rosh, &c.*] Whereof part seem to be born before his coming to Egypt, and part in Egypt, Benjamin being now but twenty and four years old.

26. *All the souls—were threescore and six.*] So many they are, excluding Jacob as the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming thither; which four being included, they make up seventy, as it is, ver. 27.

28. *To direct his face unto Goshen;*] i. e. To shew him where it was, and into what part he should come and settle himself.

30. *Now let me die:*] Now I expect no greater happiness upon earth, and therefore am content to die.

34. *Every shepherd is an abomination unto the Egyptians;*] Because they did both kill and eat those creatures which the Egyptians adored.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not: for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

14. *Gathered up all the money—for the corn which they bought.*] Wherein he did no more than any of the subjects might have done: he bought great store of corn in the plentiful years with the king's money, and kept it till a time of famine, and sold it at a rate which was agreeable to the season.

18. *The second year.*] From their great extremity: the second year, after that last mentioned, wherein they had sold their cattle; for this seems to have been the last year of the famine, because he now gives them corn for food and for seed too, ver. 23. whereas in the first six years there was neither sowing nor reaping, chap. 45. 6.

19. *Servants unto Pharaoh.*] Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use.

20. *All the land of Egypt.*] *i. e.* All except the king's land and that of his priests, who had great influence and authority at the court.

24. *Four parts shall be your own.*] Whereas he might have reserved four parts to Pharaoh, and have allowed them only the fifth. Herein he shewed both his humanity and his kindness, in mitigating that hard bargain which themselves had been necessitated to make, and his prudence in winning the hearts of the people to the king, and making them pay their tribute for the future with more cheerfulness.

29. *Put—thy hand under my thigh.*] *i. e.* Swear to me. He requires this, not out of any distrust of Joseph's promise, but partly as a more solemn protestation of his right to the possession of the promised land; and partly to give Joseph an argument and excuse to Pharaoh, that he might more willingly permit Joseph to fulfil his father's desire, because of his own oath.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

C H A P. XLVIII.

1 *Joseph with his sons visiteth his sick father:*—2 *Jacob strengtheneth himself to bless them:*—3 *He repeateth the promise:*—5 *He taketh Ephraim and Manasseh as his own:*—7 *He telleth Joseph of his mother's grave.*—9 *He blesseth Ephraim and Manasseh.*—17 *He preferreth the younger before the elder.*—21 *He prophesieth their return to Canaan.*

AND it came to pass, after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, *for* an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 ¶ And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now

30. *I will lie with my fathers.*] Which he desired, not so much for himself, (as knowing that wherever he was buried he should rise to glory,) as for his children, to shew his own, and confirm their faith in God's promise of Canaan; to discover his high valuation of that land, not only for itself, but as it was a type and pledge of the heavenly inheritance.

31. *Bowed himself upon the bed's head.*] In the Septuagint translation these words are rendered, *He worshipped upon, or leaned upon, the top of his staff*; which reading the apostle to the Hebrews, (chap. 11. 21.) has adopted.

ANNOTATIONS ON CHAP. XLVIII.

Verse 2. *Israel strengthened himself.*] He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had.

5. *Are mine.*] I shall own them as if they were my immediate children, and each of them shall have equal share, both in my present estate and future inheritance of Canaan, with the rest of my children. Thus Jacob transfers the double portion, which was the right of the first-born, from which Reuben by his transgression fell, chap. 49. 4. upon Joseph, 1 Chron. 5. 1.

6. *Shall be thine.*] Shall be reputed as thy children, and shall not have any distinct share in my present or future inheritance, but shall have a part of their brethren's lot, in such manner and proportion as thou shalt think fit, or as their succeeding parents shall determine.

12. *Brought*

10 (Now the eyes of Israel were dim for age; so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly: for Manasseh was the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

C H A P. XLIX.

1 *Jacob calleth his sons to bless them:—3 Their blessing in particular:—29 He chargeth them about his burial:—33 He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed, then defiledst thou it: he went up to my couch.

5 ¶ Simeon and Levi are brethren: instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

11 Binding

12. *Brought them out from between his knees.*] Not his own knees, from which they had been taken before, but Jacob's knees, between which they stood whilst Jacob kissed and embraced them.

14. *Guiding his hands wittingly.*] He foresaw Ephraim's advantages above Manasseh, and wisely suited the ceremony to the substance, giving the greater sign of honour to him to whom God designed the thing.

16. *The Angel which redeemed me;*] Not surely a created angel, but Christ Jesus, who is called an angel, *Exod.* 23. 20. and the Angel of the covenant, *Mat.* 3. 1. who was the conductor of the Israelites in the wilderness, as plainly appears by comparing *Exod.* 22. 20, 21. with *1 Cor.* 10. 4, 9. Add hereunto, that this angel is called Jacob's Redeemer, which is the title appropriated by God to himself, *Isa.* 43. 14. and 47. 4. and that from all evil, and therefore from sin, from which no created angel can deliver us, but Christ only, *Matt.* 1. 21. and that Jacob worshippeth and prayeth to this angel no less than to God himself for the blessing.

19. *His younger brother shall be greater than he;*] So the tribe of Ephraim was, both in number, *Numb.* 1. 32, 33, 35. and 2. 19, 21. and *Deut.* 33. 17. and in power and privileges; for that tribe was the seat, first of the tabernacle, and afterwards of the kingdom.

20. *In thee shall Israel bless.*] That is, these two tribes shall be so eminent and prosperous, that it shall become a proverbial form among my posterity to say, *God make you as happy as Ephraim and Manasseh.*

22. *One portion above thy brethren, which I took, &c.*] By this it seems most reasonable to understand that parcel of ground near Shechem which Jacob purchased of Hamor, chap. 33. 19. and which he recovered by force of arms from the Amorites, who, it seems, had seized on it after his removal to another part of Canaan, chap. 35. 1. For we find this place of Shechem was the inheritance of Joseph's sons, *Josh.* 17. 1, &c. and it is mentioned as the parcel of ground which Jacob gave to Joseph, *John* 4. 5. and thither were Joseph's bones carried out of Egypt and buried, *Josh.* 24. 32.

ANNOTATIONS ON CHAP. XLIX.

Verse 1. *In the last days;*] Or, in the following times, when you shall enter into, and be settled in, the land of promise.

3. *Reuben, &c.*] The prophetic spirit now coming upon Jacob, exalts his style, as well as his ideas, and makes him deliver his benedictions in a strain more sublime than usual, as it did Moses also, *Deut.* 33.

4. *Unstable as water;*] i. e. Thy posterity shall be unstable, or unsettled, flitting and vanishing, coming to nothing, or poured forth like water, useless, contemptible, and weak. Such indeed was the state of that tribe, of which we read nothing eminent in scripture.

No. 5.

He went up to my couch.] In our version this is an apostrophe, where-in Jacob, with indignation of the fact, turns from Reuben, and addresses himself to his other sons. This is one of the many beauties in writing with which this chapter abounds.

5. *Brethren;*] Not only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, *Gen.* 34. 25.

6. *Come not thou into their secret,*] Or counsel, or company, as the word is used, *Psa.* 64. 2. *Jer.* 15. 17. i. e. do not partake with them in their secret and wicked designs; or, O my soul, thou wast not in their secret.

7. *I will divide them.*] Prophets are said to do what they foretell that God will do, as Jeremy is said to root out and pull down kingdoms, *Jer.* 1. 10. and Ezekiel to destroy the city, *Ezek.* 43. 3.

8. *Whom thy brethren shall praise.*] Judah excelled the rest in warlike exploits abroad, and in temporal and spiritual blessings at home.

9. *Judah is a lion's whelp, &c.*] The patriarch now illustrates what he had said before by similes, comparing Judah to a lion's whelp, a lion, and an old lion, to express the beginning, increase, and full growth, of the power of that tribe.

Thou art gone up.] He alludes to lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the vallies, and when they have got their prey, they go up to their habitations.

10. *From between his feet;*] From his posterity.

Shiloh.] This word is variously rendered; but all interpreters agree in this, that the Messiah is here designed.

Unto him shall the gathering, &c.] The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose his sceptre and other privileges, and the Gentiles shall come into the place of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove, against the Jews, that the Messiah is already come, and that the Lord Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came, the sceptre was taken away from Judah and the Jews, and hath now been lost for eighteen hundred years together. The Jews are mightily perplexed and confounded with this argument; one evidence whereof is their various and contradictory expositions of this place; whilst some of them affirm this Shiloh to be Moses; others, Saul; others, Jeroboam; others, Nebuchadnezzar; which neither need nor deserve confutation: others, David; which, though some of the acutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say the sceptre departed from Judah, under him by whom it first came into that tribe, having been till David's time in other tribes.

N

But

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships: and his border *shall be* unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be crowned as the true Messias. The sceptre was for a time in other tribes, as in Moses of the tribe of Levi, in divers of the Judges, who were of several tribes, and lastly in the tribe of Benjamin, under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre, or government, came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1. That the sceptre, or government, was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which in so long a space of time as above a thousand years, is little to be regarded; as none will say the kingdom was departed from the house of David, because of those inter-regnums or interruptions which sometimes fell out in that family. Add to this, that God had given them an absolute promise and assured hope of the restoration of Judah's sceptre; so that this was rather a sleep, than the death of that government. 2. That within these seventy years there were some remains and beams of Judah's sovereignty in Jehoiachin, 2 Kings 25. 27. in Daniel, who was of that tribe, Dan. 2. 25. and 5. 13. and of the king's seed, Dan. 1. 3. and in the successive heads or governors of the exiles, of whom the Jewish writers say so much; and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but, whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary, intercession or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Nehem. 10. 8. yet a diligent reader will find that he is even there distinguished from them by his title, the Tirshatha, ver. 1. and the word *priests*, ver. 8. relates only to the rest there mentioned besides him; especially if this be compared with chap. 9. 38. where the princes (among whom surely Nehemiah was the chief) are distinguished from the priests. And sometimes the people chose governors, or captain-generals, as the Maccabees and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim, or Synedrium, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it, and for it, the sceptre did truly remain in the tribe of Judah. If it be said that the power of this council was in a great measure taken away, which the Jews confess, John 18. 31. and that the sceptre of Judah was in the hands of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said: 1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to be come; especially in the prophetic style, whereby things are oft said to be done, which are near doing. 2. That the Jewish senators had a long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was born. Nor, indeed, was the sceptre quite gone from them then; for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters: see John 18. 31. so that, if the sceptre

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin

was gone, the lawgiver remained still. Nor was their government and commonwealth quite destroyed, until the destruction of Jerusalem by Titus.

11. *Binding his foal unto the vine, &c.*] By this expression the great fertility of Judah's country is pointed out.

12. *His eyes shall be red with wine.*] Which shews, not only the plenty of wine, but also the excellency and strength of it, which, though not drank in great quantity or excess, will make the eyes red: see Prov. 23. 29.

13. *Zebulun shall dwell at the haven of the sea, &c.*] Though Zebulun was younger than Issachar, the patriarch thought proper to bless him first. And, pursuant to this prophecy, his habitation was near the lake of Tiberias, or sea of Galilee, to which the east border of the tribe extended, while the western limits of his inheritance was the Mediterranean. Thus we see that their inheritance in Canaan was the gift of God; for that Jacob, two hundred years before the conquest of Canaan, described the situation of the respective places which were to be the lot of his posterity.

14. *A strong ass;*] Heb. *an ass of bone*, i. e. of great bulk of bones, and strength of body, but of little spirit and courage.

15. *Servant unto tribute;*] Willingly paying whatsoever tributes were imposed upon him, either by neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country, and his sweet repose.

16. *Dan shall judge;*] Rule and govern them. Though he be the son of my concubine, yet he shall not be subject to any other tribe, but shall have an absolute power within himself. What is said of him is to be understood of the rest of the sons of the concubines; and hereby all difference between the sons of the wives and concubines is taken away.

17. *Be a serpent by the way.*] He notes the subtlety of that tribe, which should conquer their enemies more by craft and cunning, than by strength or force of arms.

18. *I have waited for thy salvation.*] The meaning of these words seems to be no more than that the feeble patriarch, finding his spirits beginning to fail, makes a pause in the middle of his speech, and breaks forth into this exclamation.

19. *A troop shall overcome him;*] i. e. Troops of enemies shall frequently invade his country, and for a time conquer and spoil it. And so it came to pass, because the inheritance of that tribe lay beyond Jordan, near to the Ammonites and Moabites, two inveterate enemies of Israel, and to other hostile nations on the east.

21. *Naphtali is a hind let loose.*] The hind is a creature that loves to roam at large, and, when escaped from the toils, bounds with the greatest swiftness and impetuosity; and is here used as a proper symbol of a free spirit, and a lover of liberty.

22. *Joseph is a fruitful bough.*] Joseph is here compared to a fruitful bough, shooting forth two luxuriant stems or branches, because from him two tribes descended.

By a well;] That is, in a well-watered soil.

Whose branches run over the wall.] Intimating the prodigious increase of these two tribes.

23. *The archers have sorely grieved him, &c.*] By the archers we are to understand Joseph's brethren, who hated him, and sold him into Egypt; his mistress, who falsely accused him; and his master, who put him in prison; but chiefly the first, who shot at him the arrows of malice, envy, calumny, and bitter words.

24. *But his bow abode in strength.*] He sustained all the shocks of his enemies with unbroken fortitude and resolution, as a tough bow still continues the same, though long used in battle.

The mighty God of Jacob, &c.] The patriarch thus calls the great Creator, because he had often experienced his goodness and powerful protection.

From thence is the shepherd, &c.] The divine Providence hath thought proper to raise up Joseph, to be the nourisher and whole support of me and my family.

25. *Heaven above;*] i. e. The sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven.

Breasts and of the womb;] Whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessaries.

26. *The blessings of thy father, &c.*] The blessings which I thy father

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite.

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field, and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

C H A P. L.

1 The mourning for Jacob:—4 Joseph getteth leave of Pharaoh to go to bury him.—7 The funeral.—15 Joseph comforteth his brethren, who crave his pardon:—22 His age:—23 He seeth the third generation of his sons:—24 He prophesieth unto his brethren of their return:—25 he taketh an oath of them concerning his bones.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

ther have conferred upon thee are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham.

Separate from his brethren.] i. e. Who, though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them.

27. Benjamin shall ravin as a wolf.] He notes the warlike and fierce disposition and carriage of that tribe. Instances whereof we have, Judg. 3. 15, 19, 20. 1 Sam. 12. 14, 15.

28. Twelve tribes of Israel.] i. e. The heads and parents of the twelve tribes.

33. Commanding his sons.] To wit, concerning the place of his burial.

Gathered up his feet into the bed.] For while he pronounces his dying benedictions, he sat up on the bed-side, with his feet hanging down to the ground.

ANNOTATIONS ON CHAP. L.

Verse 1. And kissed him.] We may reasonably presume that Joseph had first closed his father's eyes, as God had promised he should do, chap. 46. 4.

2. Embalm his father:] i. e. The dead corpse of his father, with spices, ointments, &c. necessary to preserve the body from putrefaction as long as might be. In this art the Egyptians excelled all other people; and bodies embalmed by them have been preserved uncorrupted for some thousands of years.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now, therefore, fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

4. Unto the house of Pharaoh.] And not to Pharaoh himself, probably because it was the custom here, as elsewhere, Esth. 4. 2. that persons in mourning habit might not come into the king's presence.

7. All the servants of Pharaoh:] i. e. A great number of them, as that word is understood, Matt. 3. 5. and oft elsewhere.

17. Joseph wept:] Partly in compassion to their fear and trouble, and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

19. Am I in the place of God?] The words may be rendered affirmatively, I am in the place of God; i. e. I have been the instrument, under God, of sustaining you all this while, and can you think I will now do you hurt?

23. Ephraim's children of the third generation.] Reckoning from and after Ephraim, i. e. grand-children's children. So early did Ephraim's privilege above Manasseh's appear, and Jacob's blessing (Gen. 48. 19.) take place.

Brought up upon Joseph's knees.] This seems to be a proverbial way of speaking, to denote that Joseph had the care of their education.

24. God will surely visit you.] There is a double visitation often mentioned in scripture; the one of grace and mercy, which is here meant; the other of justice and anger, as elsewhere.

25. Carry up my bones from hence.] He was so confident that God would give them the land of Canaan, that he desires his bones to be kept unburied till the God of their fathers thought proper to visit them. And accordingly this charge was fulfilled, and his bones deposited in Shechem with those of the other patriarchs.

THE SECOND BOOK OF MOSES,

CALLLED

EXODUS.

THE ARGUMENT.

AFTER the death of Joseph, who had sent for his father's house into Egypt, the children of Israel exceedingly multiplied, notwithstanding Pharaoh's cruel oppression of them: from under which, God, hearing their cry, brought them with a strong hand. Wherefore this book is called by the Greeks *Exodus*, i. e. A going forth; containing an historical account of passages for about one hundred and forty years; with the wonderful raising up of Moses, who, together with Aaron, were to be instruments of their deliverance; and accordingly, after inflicting ten dreadful Plagues upon Pharaoh, brought them into the Wilderness, through the Red Sea, wherein Pharaoh, (his heart being hardened under all these plagues) and all his host pursuing of them, were drowned; God having first instituted the Passover, as an abiding Sacrament to bring to their remembrance, in after times, this great deliverance.

In their conduct through the Wilderness, God gave them the signal mark of his presence, in the pillar of a cloud, and the pillar of fire; who, notwithstanding their great and reiterated murmurings, gave them Food, both Bread and Flesh from Heaven, and Drink out of the Rock; and, when they were come to mount *Sinai*, he gave them a Moral Law, beside other, both political and ecclesiastical, Ordinances. Afterwards, the breaking of the Tables being occasioned by the Idolatry of the Golden Calf, God graciously renewed his Covenant with them. There being also a Tabernacle and Ark, and other things to be made by God's commands, the bounty of the people, in order to the making and furnishing thereof, is here set down; which being finished, the Tabernacle is anointed, and filled with the glory of God.

CHAP. I.

- 1 *The children of Israel, after Joseph's death, do multiply.—*
8 *The more they are oppressed by a new king, the more they multiply.—*17 *The godliness of the midwives in saving the men-children alive.—*22 *Pharaoh commandeth the male children to be cast into the river.*

NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- 4 Dan, and Naphtali, Gad, and Asher.
- 5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.
- 6 And Joseph died, and all his brethren, and all that generation.
- 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty: and the land was filled with them.
- 8 ¶ Now there arose up a new king over Egypt, which knew not Joseph.
- 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.
- 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that when there falleth

out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah:)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And

ANNOTATIONS ON CHAP. I.

Verse 1. *The names of the children of Israel.*] This list is here repeated, that by comparing this small root with so vast a company of branches as grew upon it, we may see the wonderful providence of God in the fulfilling of his promises.

7. *The land was filled with them.*] So that they were grown formidable to the Egyptians, who now began to be jealous of their growing power.

8. *Knew not Joseph.*] Or, acknowledged not the vast obligations which Joseph had laid, not only upon the kingdom of Egypt, and the king under whom Joseph lived, but upon all his successors.

9. *The children of Israel are more and mightier than we.*] This was not a true, but an invidious representation and aggravation of the matter, the better to justify the severities which he designed.

10. *Lest—they join also unto our enemies.*] The Israelites never consi-

dered themselves as settled in Egypt, but as sojourners only; and therefore it is natural to suppose, that they had often mentioned their intention of leaving the country, which doubtless contributed to raise this jealousy in the king of Egypt.

12. *The more they afflicted them, the more they multiplied.*] Through God's over-ruling providence and singular blessing, which God gave them purposely to hasten, first their sorer afflictions, and, next, by that means, their glorious deliverance.

15. *The name of the one was Shiphrah, and the name of the other Puah.*] These were not the only midwives to so many thousands of Hebrew women, but they were the most eminent among them.

16. *If it be a son, then ye shall kill him.*] Josephus says, Pharaoh was determined to this act of cruelty by a prediction of some diviners, importing, that a son was then to be born of the Hebrew race, who should greatly annoy the Egyptians. See *Antiq. lib. 2. c. 9.*

19. *They*

MOSES
in the
BULRUSHES.

Exodus Chap. II. v. 1.



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19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

C H A P. II.

2 *Moses is born,—3 and in an ark cast into the flags:—5 he is found, and brought up by Pharaoh's daughter:—11 he slayeth an Egyptian:—13 he reproveth an Hebrew:—15 he fleeth into Midian:—21 he marrieth Zipporah.—22 Gershom is born.—23 God respecteth the Israelites' cry.*

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime, and with pitch, and put the child therein; and she laid it in the flags, by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is* one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said unto her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy

wages. And the woman took the child, and nursed it.

10 And the child grew; and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way; and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it* that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it* that ye have left the man? Call him, that he may eat bread.

21 And Moses was content to dwell with the man? and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass, in process of time, that the king

19. *They are lively, and are delivered ere the midwives come in unto them.*] It does not appear that these midwives told a falsehood, but only that they concealed some of the truth; for the Hebrew women might be generally such as here described. Such women there have been and still are in the world. Besides, it is probable, that their fears of the execution of the king's command hastened the birth.

21. *God—made them houses.*] The obvious sense of these words is, that, in reward of their eminent piety, God blessed the midwives in kind; that as they kept up Israel's houses or families, God built them up into families, blest their children, and made them prosperous.

22. *Every son that is born ye shall cast into the river.*] This inhuman edict was probably revoked some time after Moses' birth; for had it subsisted in all its rigour during the whole eighty years servitude, it is not likely that the number of Israelites able to bear arms would have been so great at the departure out of Egypt.

ANNOTATIONS ON CHAP. II.

Verse 2. *Bare a son.*] Moses was not the first-born, his brother Aaron being three years older than he. See chap. 7. 7.

3. *Not longer hide him;*] To wit, with safety to herself, because they now grew more violent in executing that bloody decree, and the child growing up was more likely to be discovered, especially seeing the Egyptians dwelt among them.

She laid it in the flags;] That it might not be carried away by the stream; intending, as may be supposed, to come by night and suckle the child.

6. *One of the Hebrews' children.*] This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue.

7. *Then said his sister to Pharaoh's daughter, &c.*] The whole of this transaction, though it may be accounted for according to the usual methods which prudence and tenderness would dictate to save a darling child, was doubtless under the immediate direction of Providence. Three months had passed before the mother of Moses had conceived the thought of procuring the tenderness of the princess. Possibly the season for her bathing was not yet come; but it evidently appears, by the sister of the infant being sent to watch the success of the scheme, and so readily offering herself to the princess's view upon her taking up the child, and fetching the mother to suckle it, that the whole was a delicate and

well-concerted plan, with which the watchful eye of Providence had inspired them, to bring about by natural means the preservation of his servant, the future deliverer of his people.

10. *Became her son.*] By adoption, *Heb.* 11. 24. For, as Philo reports, she, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and instruction.

11. *And it came to pass—when Moses was grown, &c.*] It is most probable that Moses must have been early acquainted with the history of his brethren. An intercourse with his own mother, who was providentially appointed his nurse, was sufficient to have given him this information; but his quitting the interests and pleasures of his eminent station, to become the champion and deliverer of a persecuted people, must have been the effect of some secret impulse of a celestial nature. God Almighty is pleased to govern this world by second causes, and oftentimes brings about many important events by circumstances which appear so trivial to our shallow understandings, that we foolishly term them accidents. Thus the fortunate event of the princess finding Moses floating in the river at the time of her bathing, her taking a liking to him, and bringing him up with every advantage of education, was providence and not accident: and such a providence continually governs and will govern both individuals and empires, till the final consummation of all things. Moses was naturally led to consider the situation of the sons of Jacob, but God put it in his heart seriously and effectually to set about their deliverance; and in this great work he had need of every advantage his situation had given him. Nay, we see that the assistance of miracle itself was added to his natural abilities.

17. *The shepherds came and drove them away;*] That they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle.

18. *Reuel their father.*] Either, 1. Strictly, and then he is the same who elsewhere is called *Jethro*, *Exod.* 3. 1. and 18. oft-times; and as some think, *Hobab*, *Judg.* 4. 11. Or, 2. Largely, *i. e.* their grandfather, for such are oft called fathers, as *Gen.* 31. 43. 2 *Kings* 14. 3, &c. and 16. 2. and 18. 3. so he was the father of Jethro or Hobab, *Numb.* 10. 29.

19. *Egyptian,*] As they took Moses to be by his speech and habit.

21. *Gave Moses Zipporah his daughter.*] Whom Moses married, not instantly, but after some years acquaintance with the family.

king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

C H A P. III.

1 *Moses keepeth Jethro's flock.*—2 *God appeareth to him in a burning bush.*—9 *He sendeth him to deliver Israel.*—14 *The name of God.*—15 *his message to Israel.*

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

2 And the Angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of

Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof; and after that he will let you go.

21 And

ANNOTATIONS ON CHAP. III.

Verse 1. *Mountain of God;*] So called, as being an high or eminent mountain; or, from the vision of God here following.

2. *Angel of the Lord.*] Not a created angel, but the Angel of the Covenant, Christ Jesus. And these temporary apparitions of his were presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an angel. That this angel was no creature plainly appears by the whole context, and especially by his saying, *I am the Lord*, &c.

The bush was not consumed.] Which doubtless represented the condition of the church and people of Israel, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this vision was a pledge.

5. *Put off thy shoes, &c.*] It is probable this was one of the religious ceremonies observed by the patriarchs; and God requires Moses to perform it, as a received mark and testimony of that awful respect with which mortals ought to approach their Maker.

6. *To look upon God;*] i. e. That glorious appearance by which God manifested himself. The Chaldee justly renders it *the glory of God*.

8. *Flowing with milk and honey;*] A proverbial expression, denoting plenty.

11. *And Moses said unto God, &c.*] Some irreligious people have affected to treat this account of the discourse between the Lord and Moses with ridicule and contempt. They should recollect, that if this divine Being, the Angel and Son of God, thought it not too condescending to reveal himself at all to Moses for the deliverance of the Israelites, there was nothing too familiar or degrading in his manner of doing it; since he certainly must have done it in such a way as would be least terrifying, and easiest to be understood. God is represented, in another place of Scripture, talking with man, as a man talketh with his friend; but we must always remember, that it is not the Almighty Father, who dwelleth in light inaccessible, whom no man hath seen or can see, who thus converses with his creatures; but God the Son, the Angel of the Covenant, who has in all ages, since he first created the world, revealed himself, at sundry times and in divers manners, for the instruction and salvation of mankind.

Who am I, that I should go, &c.] The Pharaoh,* by whose daughter Moses was brought up and educated, being now dead, and as forty years had elapsed since Moses had fled the country, he might very well humbly decline the commission offered him, upon reflecting on the appearance he should make in a court where he could have no reason to hope for favour, or to be remembered, but for those very circumstances he wished should be forgotten.

12. *This shall be a token unto thee—ye shall serve God upon this mountain.*] This could not be a token to him now, but was afterwards, when God by his power brought them to this very place to worship him. But the words are rendered by others, *The vision which thou hast now seen*, of the bush burning but not consumed, *shall be a sign or token that I have sent thee*; and when thou shalt have delivered my people, ye shall worship God upon this mountain.

14. *I AM THAT I AM.*] The literal rendering of which is, *I will be that I will be*; but because the future tense is oft used for the present, our version may be justified. So the plain meaning of the words is, I am he whose name is *I am*; the Chaldee takes in both the present and future, *I am he who is, and who will be*. It is the same in sense with what St. John hath more fully unfolded, *Rev. 1. 4. He which is, and which was, and which is to come*.

15. *The Lord;*] Heb. *Jehovah*, a word of the same root and signification with *I am*. This he adds, because God was best known to the Israelites by that name; and to shew, that though he had given himself a new name, yet he was the same God.

16. *Elders of Israel.*] The word *elders* here must signify the wisest and greatest of the nation in general; or, the heads of tribes in particular.

18. *Let us go—three days' journey into the wilderness.*] It was nevertheless the intention of the Israelites to return; but that Pharaoh might be the more inexcusable, they were directed at first to demand leave only to go as far as mount Sinai, which was but three days' journey from Egypt, if they had gone the direct way.

Sacrifice to the Lord;] Which they could not do freely and safely in Egypt, *Exod. 8. 26.*

21. *I will*

* Pharaoh was the name given to all the kings of Egypt, from the foundation of their monarchy to the time of Alexander the Great; after which they were distinguished by the title of Ptolemy.

MOSES and the BURNING BUSH

Exod: Ch. 3. v. 14.



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1803

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

C H A P. IV.

3 *Moses' rod turned into a serpent.*—6 *His hand is leprous.*—10 *He is loth to be sent.*—14 *Aaron is appointed to assist him.*—18 *Moses departeth from Jethro.*—21 *God's message to Pharaoh.*—27 *Aaron is sent to meet Moses.*—31 *The people believe them.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand; And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it; and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

21. *I will give this people favour.*] To give favour here does not signify, as in other places, to procure them love and good-will, but to dispose the Egyptians to grant the thing desired.

22. *Every woman shall borrow, &c.*] It is said, chap. 11. 2. that the men were to borrow as well as the women. Here ariseth a knotty question, How far it is consistent with the character of the Deity to authorize the Israelites in spoiling the Egyptians of their property, under a notion of borrowing. A satisfactory solution of this difficulty occurs, by correcting our version, and rendering it, *They shall ask, instead of, they shall borrow*; see Gen. 32. 17. Josh. 19. 50. Judg. 8. 24. 1 Sam. 1. 20. 1 Chron. 4. 10. If therefore the Israelites asked their Egyptian neighbours to grant them such things as are here mentioned, as some compensation for the damage they had done them, and for the great benefit they had received by their services; and they, either out of a willingness to make them reparation, or out of a desire to get rid of them, granted their request, there was no wrong done. That these goods were of the nature of a fine, which the Israelites exacted of the Egyptians for having used them so barbarously, and which they were content to pay as a ransom for their lives, appears from chap. 12. 33. and the Egyptians did not consider these things as lent, and to be restored, but as given, and never to be expected again: even as Pharaoh and his people rightly judged, that if the Israelites were once permitted to go out of the land with their whole families and estates, they would not return back, chap. 8. 28.

ANNOTATIONS ON CHAP. VI.

Verse 2. *And the Lord said unto him, &c.*] In answer to the objection of Moses, that the people would not believe him on his bare word, the Almighty gives him an assurance of miraculous assistance. This indeed is the use of miracle, to set the seal to the truth of any revelation. Not that miracle can prove any particular doctrine to be true; but it proves that those who deliver the doctrine have a divine commission.

3. *Became a serpent*:] i. e. Was really changed into a serpent; whereby it was intimated how pernicious his rod should be to the Egyptians.

5. *That they may believe.*] An imperfect sentence, to be thus completed; *This thou shalt do before them, that they may believe.*

10 ¶ And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 ¶ And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he, shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went, and returned to Jethro his father-in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

24 ¶ And it came to pass by the way, in the inn, that the LORD met him, and sought to kill him.

25 Then

8. *The voice of the first sign*:] The voice or word of God delivered and confirmed by the first sign.

10. *I am slow of speech, &c.*] Which signifies, that he was not of ready utterance, or faltered in speech. What we translate *slow of speech*, signifies (Ezek. 4. 5.) a strange speech, and hard to be understood; in which sense Moses would insinuate that he could not speak intelligibly to the Israelites and Egyptians, having in a great measure forgot their language, through forty years disuse in the land of Midian.

12. *I will be with thy mouth*:] Direct and assist thee what and how to speak.

13. *By the hand of him whom thou wilt send.*] By one who is fitter for the work than I am.

14. *He cometh forth to meet thee*:] By my instigation and direction; which, because I see that thou art still diffident, I give thee for a new sign, to strengthen thy belief that I will carry thee through this hard work.

16. *To him instead of God.*] To teach and command him, chap. 7. 1.

17. *Wherewith thou shalt do signs.*] Not that there was any virtue in the rod, but only that Moses bore it as a badge of his office.

18. *Let me—return unto my brethren.*] He prudently conceals from Jethro his main design, lest he should have retarded him in the execution of it.

21. *I will harden his heart.*] That is, I will suffer his heart to be hardened. The meaning, therefore, of these words is, He will be so far from being softened by the chastisements which I shall inflict upon him, that he will take occasion, from these very plagues, to harden himself more in rebellion. Men harden themselves, because it is by their own obstinacy and perverseness only that they become obdurate; and they are hardened of God, by his giving them up to their own hearts' lusts, as the scripture speaks, allowing them to follow their own imaginations, and giving them over to a reprobate mind.

22. *My son, even my first-born.*] They are most dear to me, and reserved by me out of all nations to be my peculiar people.

23. *I will slay thy son, even thy first-born.*] By which plague coming after the rest, thou wilt be enforced to do what I advised thee now to do upon cheaper terms.

24. *The Lord met him.*] An angel appeared to him. *And sought to kill him.*] He appeared in a threatening posture, and put

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads, and worshipped.

C H A P. V.

1 Pharaoh chideth Moses and Aaron for their message.—6 He increaseth the Israelites' task.—20 They cry out upon Moses and Aaron.—22 Moses complaineth to God.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get ye unto your burdens.

5 And Pharaoh said, Behold the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go, and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

put him in fear of his life. And what seems to have been the occasion of this message to Moses is this; that Zipporah had refused to let her son be circumcised, and Moses, in compliance with her humour, had neglected to obey a plain command of God, *Gen.* 17. 12, 13.

25. *Then Zipporah.*] On this awful appearance, Zipporah, in order to save her husband's life, hastily goes about the operation herself.

Took a sharp stone.] Or a knife made of flint, for such they anciently used.

29. *And Moses and Aaron went, and gathered together all the elders, &c.*] Moses had now gained more experience how to proceed, and therefore did not immediately reveal his commission to all the people indiscriminately; but very properly called together the elders, that is, the most honourable and respectable among the heads of the Hebrews, and revealed to them first the conference he had held with the God of their fathers. They seem to have heard him cautiously, and not to have believed without a proper testimonial of the truth of his mission: for Aaron, it seems, not only represented the affair in the most striking and persuasive language, but Moses also performed those particular signs which God had given him power to do, as proofs that he was sent from the Author of nature. By this all the people were convinced; and in consequence of their belief, and hope of deliverance, fell down and adored the God of Israel in the presence of his two servants.

ANNOTATIONS ON CHAP. V.

Verse 1. *Moses and Aaron.*] And with them some of the elders of Israel, as may seem from chap. 3. 18. though here only the two chiefs be mentioned.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the LORD.

18 Go, therefore, now, and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil-entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

C H A P. VI.

1 God reneweth his promise by his name JEHOVAH.—14 The genealogy of Reuben,—15 of Simeon,—16 of Levi.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.

4 And

Hold a feast.] Or, offer sacrifice, as they expressed it, ver. 3. chap. 10. 9.

2. *Who is the Lord?*] In the original it is, *Who is Jehovah?* Pharaoh intended, by thus insulting Jehovah, to shew his piety to his own gods.

6. *The task-masters—and their officers.*] The task-masters were Egyptians, and the officers were Israelites, under-officers to them.

7. *Straw to make brick;*] Either to mingle with the clay, that it might not be too brittle; or to cover the clay when it was formed into bricks, that the heat of the sun might not dry them too much; or for fuel to burn their bricks with, straw being abundant there, and much used for that purpose.

12. *All the land of Egypt;*] i. e. All that part of it; which is a very usual synecdoche.

16. *Thine own people;*] i. e. The Egyptian task-masters, who, by sending us abroad to gather straw, hinder us from doing the work which they require.

17. *Ye are idle.*] Instead of pitying the hard usage of the Israelites, he mocks their complaints.

20. *They met Moses and Aaron*] Who, it seems natural to suppose, had waited for them in some convenient place, on purpose to learn what success the officers had in their petition.

21. *Put a sword in their hand to slay us;*] To give them an occasion to destroy and root us out.

ANNOTATIONS ON CHAP. VI.

Verse 3. *But by my name Jehovah was I not known to them.*] This part of the verse, as it now stands in our bibles, apparently contradicts the book of Genesis, from chap. 12. to the end of it; and also chap. 3.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses: The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi; these be the families of Reuben.

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Mahli, and Mushi: these are the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram were an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass, on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 Moses is encouraged to go to Pharaoh:—10 Aaron's rod is turned into a serpent.—11 The sorcerers do the like.—13 Pharaoh's heart is hardened.—19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.

2 Thou

of this book, from ver. 15. The Lord, (or Jehovah, as it is in the Hebrew,) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, &c. Here Moses is directed to mention to the Israelites the name of Jehovah, as the sign and seal of his mission, which they would acknowledge. But if the name JEHOVAH was never known to their fathers, how should these their descendants have learned it? yet Moses himself intimates, that they had called upon Jehovah in their distress. *The Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God (Jehovah) of our fathers, the Lord (Jehovah) heard our voice, and looked upon our affliction, and our labour, and our oppression.* Deut. 26. 6, 7. For wherever we find the Lord in our translation, the word in the Hebrew is generally Jehovah; and consequently Jehovah cannot be denied to occur as the name of God, which he declared to those patriarchs, Gen. 15. 6, 7, and 22. 16. under which he appeared to them in visions, and gave them commands and promises, Gen. 22. 1. and 26. 2. and 28. 13. under which name they answered him, and called upon him, Gen. 13. 4. and 14. 22. and 15. 28. nay more, they left this name of Jehovah to the places where he had thus condescended to converse with them: *And Abraham called the name of the place Jehovah-jireh*, Gen. 22. 14. consequently Abraham could not be ignorant of the name, when he had given it to a place. There is then a difficulty in the passage, which must be removed: and in order to this, it has been proposed to amend the text, by changing *not* into *it*; and then the words will run thus, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of (El-shaddai) God Almighty, and my name Jehovah I made it known unto them.* But as this alteration has not the authority of any ancient manuscript to support it, some may perhaps think it too bold: let us therefore see if we can remove the difficulty without altering the text; and this may be done by only changing the punctuation, and reading the passage interrogatively: *Did not I appear unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty? and by my name Jehovah was I not known to them?* that is, Was not I known to them both by the name *El-shaddai*, the God of power, and the name *Jehovah*, the faithful God, the fulfiller of promises?

6. *Great judgments;* i. e. Punishments justly inflicted upon them, as the word *judging* and *judgments* is often used, as Gen. 15. 14. 2 Chron. 20. 12. Prov. 19. 29.

No. 5.

8. *I am the Lord.*] Heb. I am JEHOVAH, that is, I am he who performs what I have promised.

9. *They hearkened not unto Moses for anguish of spirit.*] Their spirits were so dejected and broken with their miseries.

12. *Who am of uncircumcised lips.*] There appears to have been a very capital mistake, in putting the word *am* into this sentence, instead of *is*; by which the sense, which would have been plain and easy, is made almost unintelligible. Moses complains with great reason of the little probability there was that Pharaoh should attend to him, when his own brethren had refused to listen to him: How then shall Pharaoh hear me, who is of uncircumcised lips? i. e. as this expression signifies in the Hebrew, who is of a barbarous or corrupt nature. For circumcision was a rite of purification and cleanliness, and the epithet of *uncircumcised* always meant as much with them as *filthy* or *corrupt*.

20. *His father's sister;*] Or rather kinswoman, or cousin, or niece; for so this Hebrew word is sometimes used, as appears from Jer. 32. 8, 9, 12.

23. *Aaron took him Elisheba, daughter of Aminadab.*] A prince of the tribe of Judah, Numb. 1. 7. and 2. 3. It is observable, that Moses is here silent of his own progeny, but gives a particular account of his brother's, not only from his great humility and modesty, which shine forth in many other passages, but because it was of more concernment, and the honour of priesthood given to Aaron was to be hereditary, and peculiar to his seed, and therefore it was necessary they should be exactly known; whereas the honour and government of Moses was only personal, and did not pass to his children.

26. *According to their armies;*] i. e. According to their numerous families, which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power, Ex. 12. 41.

ANNOTATIONS ON CHAP. VII.

Verse 1. *A god to Pharaoh;*] To represent my person, to act like God, by requiring his obedience to my commands, and by punishing his disobedience with such punishments as none but God can inflict, to which end thou shalt have my omnipotent assistance.

Thy prophet;] i. e. Thy interpreter or spokesman, to deliver thy commands to Pharaoh.

P

5. The

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that is in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon

the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood and in *vessels* of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

C H A P. VIII.

2 *Frogs are sent.*—8 *Pharaoh sueth to Moses,*—12 *who by prayer removeth them away.*—16 *The dust is turned into lice.*—20 *The swarms of flies.*—25 *Pharaoh inclineth to let the people go,*—32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then

5. *The Egyptians shall know that I am the Lord:*] They shall know that I am not the God of Israel only, but *Jehovah*, the supreme God of the universe.

11. *Magicians.*] The same now called *sorcerers*, who acted by the power of the devil, whom by certain rites and ceremonies they engaged to their assistance. Of these the two chiefs were Jannes and Jambres, 2 Tim. 3. 8.

12. *And they became serpents.*] Josephus and others have been of opinion, that these were not real serpents, but mere appearances of serpents. But the text makes no other distinction betwixt this miracle and that of Moses, but that his serpent swallowed up theirs. Indeed both Pharaoh and his magicians seemed to consider the matter in the same light; but when the magicians tried, and could not produce lice, then both he and they concluded that this was the finger of God.

Aaron's rod swallowed up their rods.] A sufficient demonstration of the superior power by which Moses acted; which might have convinced Pharaoh, if his magicians had not made him believe that they would in time find a power superior to Moses.

15. *Unto the water;*] i. e. Nilus, whither he went at that time, either for his recreation, or to pay his morning worship to that river, which the Egyptians had in great veneration.

17. *They shall be turned to blood.*] Which was a very grievous plague to them; both because it was an eternal dishonour to their religion, and because from hence they had both their drink, Deut. 11. 10, 11. Jer. 2. 18. and their meat, Numb. 11. 5. for greater and lesser cattle they would not eat, Exod. 8. 26. And it was a very proper punishment for them, who had made their river an instrument for the execution of their bloody design against the Israelitish infants, Exod. 1. 22.

18. *The Egyptians shall loathe.*] Therefore the Israelites were free from this plague, and those branches of the Nile which they used were uncorrupted, when all others were turned into blood.

19. *Upon their streams, &c.*] Not that he was to go to every pool to use this ceremony there, but he stretched his hand and rod over some of them in the name of all the rest; which he might signify, either by his words, or by the various motions of his rod several ways.

22. *The magicians—did so with their enchantments;*] In some of the pools or lakes of water which Moses had not yet turned into blood, or in some of the waters out of the pits which the people digged, ver. 24. for this change might be wrought not suddenly (which is not affirmed in this relation) but by degrees, which God might so order, for this very end, that the magicians might have matter for the trial of their experiments.

23. *And Pharaoh turned and went into his house, &c.*] The attempts of the sorcerers, however weak, were sufficient to mislead, and gain credit with, an evil-minded irreligious prince; but let us here note, that it is expressly said, that not even this dreadful plague could enter into or turn his heart, but that it was hardened. We should remember this, once for all, whenever the expression occurs, that God did not harden the heart of Pharaoh, but left him a free agent, to act as he thought proper, and he hardened his own heart.

ANNOTATIONS ON CHAP. VIII.

Verse 5. *The river:*] Under which are comprehended all other rivers, streams, and ponds, as appears from ver. 5.

7. *The magicians did so.*] Nor was it hard for the devil to produce frogs out of their own spawn, and the slime of the river.

9. *Glory*

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, *that they may remain in the river only*;

10 And he said, To-morrow. And he said, *Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 ¶ And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, *This is the finger of God*: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses: and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

C H A P. IX.

3 The murrain of beasts.—8 The plague of boils and blains.—22 The plague of hail.—27 Pharaoh sueth to Moses,—35 but yet is hardened.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel:

5 And

9. *Glory over me, &c.*] The Greek and Chaldee paraphrase explain these words thus: "Take the honour of appointing your own time, when I shall entreat the Lord to remove this plague."

10. *To-morrow.*] Why not presently? *Ans.* Because he thought it an hard and long work to remove so vast a number of frogs, and that Moses might use divers ceremonies, as the magicians did, in his address to God, which would require some considerable time.

12. *And Moses and Aaron went out from Pharaoh, &c.*] When we consider the temper of this Egyptian king, we may, perhaps, look upon it as none of the least of the miracles performed by God in the land, that his servants, Moses and Aaron, should continue daily to remonstrate to, and punish this prince, without being cut off for their boldness. The hatred of the people, who suffered by their power, one would think must naturally have occasioned their being destroyed. The protection, therefore, which was afforded them in the midst of a wicked and idolatrous people, should be a perpetual encouragement to mankind to fear nothing in comparison of offending God, but resolutely and manfully to execute his will, in defiance of any ill treatment the malice of wicked men can inflict.

14. *Gathered them together upon heaps.*] Which doubtless they cast into their rivers, or pits, &c. though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

17. *All the dust of the land became lice.*] *i. e.* Lice were mingled every where with the dust.

18. *The magicians did so.*] *i. e.* Endeavoured to do so. Thus, to enter, Matt. 7. 13. is put for *striving to enter*, Luke 13. 24. Thus men are said to *deliver*, Gen. 37. 21. to *fight*, Josh. 24. 9. to *return*, Josh. 10. 15. when they only attempted or endeavoured to do so.

They could not.] It was as easy for them to produce lice as frogs; but God hindered them, partly to confound them and their devilish arts, and partly to shew, that what they did before was only by his permission.

19. *This is the finger of God.*] *i. e.* The power of that supreme God, whom both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils.

21. *Swarms of flies.*] Heb. *A mixture*, of insects, or flies, as appears from *Psa.* 78. 45. which were of various kinds, as bees, wasps, gnats, hornets, &c. infinite in their numbers, and doubtless larger, and more venomous and pernicious, than the common ones were.

22. *The Lord in the midst of the earth.*] Either, 1. Of the whole earth, and consequently of Egypt; that I am not only the Lord of Israel, but of thee and thy dominions too. Or rather, 2. Of Goshen, the words being properly thus rendered, *that I the Lord am in the midst of that land*, to wit, the land of Goshen now spoken of, to defend and preserve it. For God is said to be in the midst of them whom he protects, *Deut.* 7. 21. and 23. 14. *Jos.* 3. 10. *Psa.* 46. 5.

26. *The abomination of the Egyptians, &c.*] That which the Egyptians abhor to kill, or to see killed, because they worshipped them as gods, as is notoriously known.

32. *And Pharaoh hardened his heart, &c.*] Can it be possible that any objectors to providence can mistake the true meaning of the expression of Pharaoh's heart being hardened, after reading the last account of him? He gave leave for the people to depart, desired them to pray for him, and yet, when they did so, and the swarm departed, he returned to his deceitful practices, and hardened himself yet more, and revoked his permission.

ANNOTATIONS ON CHAP. IX.

Verse 4.] *And the Lord shall sever between, &c.*] This peculiar care of God over his people Israel had been mentioned to Pharaoh before, that nothing might be wanting to induce him to depart from his folly and obstinacy, in opposing the superior power of the Almighty. He could have no excuse, when he evidently saw the protecting hand of Heaven guarding the people he unjustly persecuted.

6. All

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses:

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD, among the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that regarded not the word of the LORD, left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and

upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

28 Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rye were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

CHAP. X.

1 God threateneth to send locusts.—7 Pharaoh inclineth to let the Israelites go.—12 The plague of the locusts.—16 Pharaoh saith to Moses.—21 The plague of darkness.—24 Pharaoh saith to Moses,—27 but yet is hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

3 And

6. All the cattle of Egypt died.] A very great number of them, all that were in the field, as it is expressly limited, ver. 3. but not all absolutely, as appears from ver. 9. 19, 25. and chap. 14. 23.

9. Shall be a boil breaking forth with blains.] This should be rendered, an inflammation breaking out into blains.

11. And the magicians could not stand before Moses, &c.] This plague completed the defeat of the magicians; accordingly, they are never mentioned again. Probably they were now rendered so contemptible, that they durst not again look either Moses or Pharaoh in the face.

14. Upon thine heart;] Such as shall not only afflict thy body and outward estate, but reach thine heart, and fill thy soul with terror, anguish, and impotent rage.

15. That I may smite thee and thy people with pestilence:] Not properly so called, but largely, as the word is used, Hos. 13. 14. meaning, with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the Red-sea.

16. For this cause have I raised thee up.] The Septuagint has it, For this cause thou hast hitherto been preserved. Though thou hast long ago deserved to be destroyed, yet I have thought fit to spare thee for a considerable time, to shew my wonders in the land of Egypt.

20. He that feared the word of the Lord, &c.] It is not to be imagined but that some of the Egyptians must have been wonderfully affected by

the terrible judgments they saw happen to their nation; and we find, notwithstanding the king's obstinacy, some of his people were wise enough to judge by what had past of what might happen; they sent, therefore, and gathered their cattle out of the field, and by this means saved their lives.

23. Ran along upon the ground,] Devouring both herbs and cattle which were upon it.

24. Fire mingled with the hail.] Which strange mixture much increased the miracle.

25. Every tree of the field;] i. e. Most of them; or herbs and trees of all sorts, as appears from chap. 10. 12, 15. See before, ver. 6.

27. I have sinned this time.] It appears, from his conduct afterwards, that this confession was extorted by the horrible fright he was in of being undone.

29. The earth is the Lord's.] That thou mayest see that he can either cause the heavens to send forth such thunders and hails, or restrain them, as he pleaseth.

ANNOTATIONS ON CHAP. X.

Verse. 1. I have hardened his heart, &c.] That is, My miracles and judgments have only hardened the heart of Pharaoh, upon their removal; but go to him nevertheless; for if he still continue obstinate, I will do such things in his kingdom as shall never be forgotten by all succeeding generations.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers, have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go: for we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it, for evil is before you.

11 Not so: go now, ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night: and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were *they*: before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us: there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well; I will see thy face again no more.

C H A P. XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.—4 Moses threateneth Pharaoh with the death of the first-born.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterward he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And

23. *They saw not one another, neither rose any from his place, &c.]* This passage paints, in the strongest colours, the horror and dismay which this palpable darkness cast upon their minds. It implies, that none of the Egyptians ventured out of their houses during three days, and that all business was entirely at a stand.

29. *I will see thy face again no more.]* I will not appear again before thee without thy express command.

ANNOTATIONS ON CHAP. XI.

Verse 1. *The Lord said unto Moses:]* Or, had said unto Moses. And this is here added, as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue.

2. *Let every man borrow, &c.]* See chap. 3. 22.

3. *The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, &c.]* It appears from hence that it was the peculiar obstinacy of the king, and an interested party, probably the Egyptian priests, who opposed the request of Moses, contrary to the general sense of the nation; for no history of any repute relates any thing against the Israelites whilst they sojourned in Egypt, or that they lived upon bad terms with the people of the country.

4. *Moses said,]* To Pharaoh before his departure, as appears by comparing ver. 8. And therefore the three first verses of this chapter come in by way of parenthesis.

5. *Unto the first-born of the maid-servant—behind the mill;]* i. e. All in

5. *Every tree:]* The fruits and leaves of every tree.

6. *Which neither thy fathers, &c.]* i. e. They exceeded in bigness or number all that had been seen in Egypt.

7. *And Pharaoh's servants said, &c.]* We must not here understand the mere domestics of the king's household; for this remonstrance was, probably, made by some of the most considerable and leading people about the court, who had suffered already by the judgments inflicted upon their nation.

9. *A feast unto the Lord,]* Wherein all are concerned, and therefore all must be present and ready to do what God requires them.

10. *Let the Lord be so with you, as I will let you go.]* I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go.

Evil is before you;] More evil and affliction shall befall you forthwith, unless you be content to go on my terms.

11. *For that ye did desire:]* Which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.

17. *This death.]* This deadly plague; compare 2 Kings 4. 40. and 2 Cor. 11. 23. Besides, it did destroy the life of herbs and trees, yea, of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

21. *Darkness which may be felt;]* Which might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air. No. 6.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

C H A P. XII.

1 *The beginning of the year is changed.*—3 *The passover instituted.*—29 *The first-born are slain.*—31 *The Israelites are driven out of the land.*—43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water,

but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason:

in general from the highest to the lowest; for the grinding of the mill was the work of the most abject slaves.

7. *A dog move his tongue;*] i. e. There shall be great tranquillity among the Israelites.

8. *Thy servants;*] Thy courtiers and great officers, who now are so insolent and obstinate.

From Pharaoh in a great anger.] It should be rendered, from Pharaoh, who was in a great anger.

10. *And Moses and Aaron did, &c.*] Or rather had done all their signs and wonders before Pharaoh, but his heart continued obstinate.

ANNOTATIONS ON CHAP. XII.

Verse 1. *The Lord spake;*] i. e. Had spoken before the three days of darkness, as may appear by comparing verse 3. and 6. of this chap. with chap. 11. 4.

2. *This month,*] The first month after the vernal equinox, called *Abib*, containing part of our March and part of April.

Shall be the first month of the year to you.] Heretofore your first month for all affairs hath been *Tisri*, which in part answers to our September, and is the first month after the autumnal equinox; and so it shall it be to you still as to civil affairs, as appears from *Exod.* 23. 16. and 34. 22. and *Lev.* 25. 8, 9, 10. but as to sacred and ecclesiastical matters, this shall henceforth be your first month.

3. *A lamb for an house.*] A lamb was to be disposed of to every house or family, according to its quantity, or the number of persons in it, as the next verse explains it.

4. *If the household be too little;*] i. e. For eating of the whole lamb at one meal, according to the rule, verse 8. 10.

5. *Without blemish;*] Without any deformity or distemper of body. This property was required, both to typify Christ, a lamb without spot or blemish, *Heb.* 9. 14. 1 *Pet.* 1. 19. and to instruct us, that all our services to God must be as perfect as possibly may be.

A male.] Because the male was accounted more excellent than the female.

Of the first year.] Because after that time they were not proper emblems of purity and innocence; though it might be offered to God at any time after it was eight days old, *Exod.* 22. 30. *Lev.* 22. 27.

6. *Keep it up;*] Separate it from the rest of the flock.

The whole assembly, &c.] The assembly is said to kill it, because one person did it in their name, and by their appointment.

7. *They shall take of the blood.*] This was afterwards restrained to the priests, but at this time it was allowed to the masters of families, as their present circumstances required.

Strike it,] With a bunch of hyssop, verse 22.

On the two side-posts, &c.] As a badge of distinction between their houses and the Egyptians'.

8. *Unleavened bread,*] As a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, verse 34. which is the reason alledged for it, *Deut.* 16. 3.

With bitter herbs;] To remind them of their hard service and bitter usage in Egypt.

11. *Thus shall ye eat it;*] That they being suddenly to take a great journey, might be in a travelling habit.

The Lord's passover;] A sacrifice in remembrance of Jehovah's passing over or sparing the Israelites when he smote the Egyptians.

12. *Against all the gods, &c.*] The idol-gods which the Egyptians worshipped.

14. *An ordinance for ever.*] i. e. So long as your state and church continues.

16. *The first, &c.*] The first day was to be an holy convocation, on account of the passover feast; and the seventh day, because it is computed to have been on the seventh day after their exit out of Egypt that Pharaoh and his host were drowned in the Red-sea.

19. *Whether he be a stranger;*] To wit, a proselyte; for strangers unconverted to the Jewish religion were not admitted to this feast.

bason: and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean you by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel: and go serve the LORD, as ye have said.

32 ¶ Also take your flocks and your herds, as ye have said, and be gone: and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their cloaths upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

22. Go out, &c.] Of the house wherein he did eat the passover, which oft-times was his neighbour's house, see ver. 4.

25. To the land.] Of Canaan, as ver. 19. For in the wilderness they kept this feast but once, and that by God's particular direction, Numb. 9. 2.

30. Was not a house.] To wit, of those houses which had any first-born in them, for in divers families there was no first-born.

32. Bless me also.] Pray to God for me, that I may not perish by this or any other plague.

37. About six hundred thousand on foot that were men.] i. e. Persons who were fit to bear arms, twenty years old and upwards. But if we reckon old men, women, and children, this could not be above one-third of the whole number of people that went out of Egypt. A surprising increase, in little more than two hundred years, from seventy persons only!

38. A mixed multitude:] Egyptian proselytes to the religion of the Hebrews.

40. The sojourning:] i. e. The sojourning of the Hebrew or Israelitish nation, from the time that Abraham left his native country, Gen. 12. 1. &c. to the release of his posterity, who dwelt, or were long sojourners, in Egypt, was just four hundred and thirty years. For by computing the years of the lives of Jacob, Levi, Kohath, Amram, and Moses himself,

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant, shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that his home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass, the self-same day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first-born are sanctified to God.—3 The memorial of the passover is commanded.—11 The firstlings of beasts are set apart.—17 The Israelites go out of Egypt, and carry Joseph's bones with them.—21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying, 2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven

it appears that the sojourning of the children of Israel, strictly so called, in Egypt, was not above two hundred and fifteen years.

45. Shall not eat thereof.] Except he submit to circumcision, as ver. 43. See Numb. 9. 14.

46. Neither shall ye break a bone thereof.] This was required, principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, John 19. 36.

51. And it came to pass, &c.] After four hundred and thirty years, exactly, were the descendants of ancient Israel brought out in a triumphant and regular manner from the dominion of a despotic monarch: for the words, by their armies, means, that they came not out in a confused or irregular manner, but in an orderly and set form, in troops as it were, or distinct companies. This very singular event is frequently mentioned to the Jews in after-times by their prophets, as an encouragement to their fidelity, and to awaken their grateful sense of God's protection.

ANNOTATIONS ON CHAP. XIII.

Verse 2. All the first-born:] viz. If they be males, as it is limited, ver. 12.

Whatsoever openeth the womb:] That is, the first production of the womb; and should have been so rendered here, the word being derived from an Arabic verb which signifies to begin.

9. A sign

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about *through* the way of the wilderness of the Red-sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straightly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

9. *A sign unto thee, &c.*] The celebration of this feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his hand or arm, to bring any thing to his remembrance.

12. *That thou shalt set apart, &c.*] This ordinance is to be understood properly. Some beasts could not be sacrificed, as being unclean; they were therefore to be redeemed by exchange; and the first-born of every family, not so consecrated, was to be redeemed by some offering to the Lord.

17. *Philistines.*] A fierce and warlike people, whereof they had sad and late experience, 1 Chron. 7. 21.

Was near.] There being this way but a few days journey between Egypt and Canaan.

Lest—the people repent, &c.] Had they entered directly into Canaan by the shortest way, they must have been engaged in war at once with the Philistines, Canaanites, and Egyptians; and as they had been long oppressed with slavery, their spirits were broken and unfit for war. But though this which is here mentioned was one, yet it was not the only reason of this counsel, but there were other causes for it; the Egyptians were to be drowned in the sea, the Israelites to be further tried, Deut. 8. 2. and full measure to be allowed to the iniquity of the Amorites.

19. *The bones of Joseph.*] And the other patriarchs, as appears from Acts 7. 16.

21. *And the Lord.*] He is called the angel of God, chap. 14. 9. by whom we are to understand the Son of God, whose presence and conduct the Israelites had in the wilderness, as appears from 1 Cor. 10. 4, 9. and whom they are said to have tempted.

Pillar of a cloud.] It was but one pillar, Numb. 9. 15, 16. having two different appearances and uses, of a cloud by day, to defend them from the heat, Psa. 105. 39. which in those parts was excessive; and of a fire by night to illuminate them. It was a cloud erected towards heaven, like a pillar upwards; but downwards flat and broad, spread

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

C H A P. XIV.

1 God instructeth the Israelites in their journey.—5 Pharaoh pursueth after them.—10 The Israelites murmur.—18 Moses comforteth them.—15 God instructeth Moses.—19 The cloud removeth behind the camp.—21 The Israelites pass through the Red sea,—23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying,

over the body of the people, and afterwards more eminently over the tabernacle.

ANNOTATIONS ON CHAP. XIV.

Verse 2. *Speak—that they turn.*] Their intention at first was to have entered the wilderness from Etham, but they are now directed to turn to the right, and keep along the west-side of the Red-sea.

3. *They are entangled in the land.*] He will be persuaded that you are hemmed in by rocks on one side, and by the sea on the other.

The wilderness hath shut them in.] By the word wilderness must be understood wild rugged mountains; for the children of Israel were now near the shore of the Red-sea, among mountains almost impassable, especially to a numerous army.

4. *And I will harden Pharaoh's heart.*] The situation of the Israelites, now inclosed between impassable rocks and mountains on one side, and the sea on the other, will render Pharaoh so hardy and desperate as to attempt to follow, and, by force, bring them back to his Egyptian bondage.

9. *All the horses and chariots, &c.*] The army of the Egyptians consisted solely of chariots and horsemen, for they were in haste to overtake them.

11. *And they said unto Moses, &c.*] It is said at the end of the eighth verse, that *the children of Israel went out with an high hand*; the Chaldee renders it, *with uncovered head*. Now whatever may be the opinion of other expositors, it appears plain to us, that herein is meant that they went out *unarmed*, or *without helmets*; and finding themselves pursued by a regular army, conducted by the king himself, they gave themselves up for lost, thinking that nothing but a miracle could save them in this defenceless state.

12. *Let us alone.*] By this we see how forgetful the Israelites were, and how little they would trust God, though he had brought them out of Egypt in so miraculous a manner.

saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not; stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians, whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh and upon all his host, upon his chariots, and upon his horsemen.

18 ¶ And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea: and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel, for the LORD fighteth for them against the Egyptians.

15. *Wherefore criest thou unto me?*] This passage contains an excellent moral lesson, namely, that it is not by inactive invocations of the Deity, that we are to expect relief from heaven in our exigencies; but by joining with prayer to God our most active and prudent endeavours.

16. *Lift thou up thy rod, &c.*] The same rod which had so often been lifted up for the punishment of the enemies of Israel, was now to finish the deliverance of God's people from their oppressors.

17. *They shall follow them.*] Of all the infatuations that ever possessed the Egyptians, this was the strongest, that they should venture to pursue the Israelites, when they saw, or might have seen, the sea opening her bosom to give them a passage: an evident proof that they were under the protection of the God of nature, whose voice that unruly element was thus miraculously made to obey.

I will get me honour.] My power and my justice shall be magnified, and rendered more conspicuous in the eyes of the world, by means of their miraculous destruction.

21. *Caused the sea to go back.*] The sea began to retire upon Moses' lifting up his rod, and stood as an heap on both sides, while the Israelites passed over dry land.

24. *Through the pillar of fire and of the cloud.*] The cloudy part of the pillar had been towards the Egyptians: but it seems probable to imagine, that the other side was now turned towards them, and confounded them with its amazing brightness.

And troubled the host, &c.] This was done, either by the glorious splendour issuing from the pillar of the cloud flashing in their faces; or, as Josephus explains it, by a dreadful tempest, with thunder and hail-stones shot from the cloud, which put them into the greatest disorder: To this transaction Dr. Hammond refers *Psa. 77. 17.*

25. *And took off their chariot-wheels.*] Some of their wheels were broken by lightning and tempest.

27. *The sea returned to his strength.*] This enormous mass of waters, which had been suspended by the power of God, had now full scope given to its impetuous rage.

No. 6.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

CHAP. XV.

1 *Moses' song.*—22 *The people want water.*—23 *The waters at Marah are bitter.*—25 *A tree sweeteneth them.*

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The

31. *And the people feared the Lord.*] This great miracle for some time filled their minds with awful ideas of God; but these were immediately effaced by the first pressure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings against their leader.

ANNOTATIONS ON CHAP. XV.

Verse 1. *Then sang Moses, &c.*] This song is the most ancient piece of poetry in the world; but in what kind of measure it is composed is not easy to determine: nor is this of any great consequence, since every competent judge must own, that it contains something much more essential to poetry, elevation of sentiment, and loftiness of expression.

2. *The Lord is my strength and song, and he is become my salvation.*] The Lord is my powerful protector, the object of my praise, the author of my safety, and glorious deliverance.

He is my God, and I will prepare him an habitation, &c.] This might be better rendered, *He is my God, and I will honour him; my father's God, and I will exalt him.* For the original word has two senses; to build one a comely dwelling, and to honour, the latter of which is preferable here, as it answers to the other member of the sentence, *My father's God, and I will exalt him.*

3. *The Lord is a man of war.*] This passage is very unhappily rendered; the Arabic has it, *the Lord is mighty in war*, which is much more elegant than our translation.

6. *Thy right hand, O Lord, is become glorious, &c.*] This, O God, was the work of thy divine power, which is magnified in the overthrow of such adversaries.

7. *Thou sentest forth thy wrath, &c.*] A truly sublime and poetical expression. Similar to this is that of the Psalmist, *Thou shalt consume them with the blasting of the breath of thy displeasure.*

8. *With the blast of thy nostrils.*] A poetical expression for the wind, which blew vehemently, by order of the Almighty. The royal psalmist uses nearly the same expression, when he tells us, that all the hosts of heaven were made by the breath of his mouth, *Psa. 23. 6.*

R

9. *I will*

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the

waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

C H A P. XVI.

2 The Israelites murmur for want of bread.—4 God promiseth them bread from heaven.—11 Quails are sent,—14 and manna.—16 The ordering of manna.—25 It was not to be found on the sabbath.

AND they took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we?

9. *I will pursue.*] How did the enemy swell with revenge, and feast upon the hope of satiating their malice and fury upon us, when God, by one blast of his displeasure, put a period at once to their lives and expectations!

11. *Who is like unto thee, &c.*] O powerful Jehovah! what are all the imaginary deities of the heathen world, when compared to thy transcendent and infinite perfections?

12. *The earth swallowed them.*] It received them into its capacious bosom, wherein the ocean is contained.

13. *Thou hast guided them, &c.*] The Almighty is here considered as a shepherd, leading his people in peaceful security, like a flock, to their promised rest in the land of Canaan.

14. *The people shall hear, &c.*] The fame of these wonders shall go before us, striking terror into all the people whose countries we are to possess.

17. *Mountain of thine inheritance.*] This seems to refer to the mountains which stood within the walls of Jerusalem, on one of which the temple was built. See *Psa.* 78. 54.

20. *And Miriam the prophetess.*] This woman was sister by the same mother to Aaron, and half sister to Moses.

21. *And Miriam answered them.*] The meaning seems to be, that after every verse sung by Moses and the men, Miriam and the women interposed, and repeated this verse, *Sing to the Lord, for he hath triumphed gloriously, &c.* This way of singing alternately was used in after times, as appears from *Ezra* 3. 11. and *Psa.* 136. and is represented as practised by the angels themselves, in the worship of the divine Majesty, *Isa.* 6. 4.

23. *They came to Marah.*] The word signifies bitterness, a name which was given it afterwards from the badness of the waters.

24. *And the people murmured.*] We have here a specimen of the unbelief of this people, though they had so lately seen such affecting demonstrations of the extraordinary care of Providence towards them.

26. *If thou wilt, &c.*] All now required of them was, to do justice, love mercy and walk humbly with their God. They were not yet loaded

with that yoke of ceremonies which God, because of the hardness of their hearts, thought proper afterwards to lay upon them.

27. *And they came to Elim.*] This place is situated on the northern borders of the desert of Sin. Dr. Shaw tells us, that there are now only nine wells remaining, the other three being filled up with drifts of sand, which are common in Arabia; but that this loss is amply supplied by the great increase of the palm-trees, the seventy having propagated themselves into more than two thousand.

ANNOTATIONS ON CHAP. XVI.

Verse 2. *Whole congregation—murmured.*] This murmuring seems to have been much more general than that mentioned in the preceding chapter; for there it is only said, the people murmured; but here, the whole congregation.

3. *Would to God we had died, &c.*] Is this thy gratitude, O Israel, to thy God for all his benefits! O Judah, thy goodness is like the morning cloud, and as the early dew it goeth away! *Hos.* 6. 4. Surely they might, without any high degree of faith, have trusted in God, by whose command they had undertaken that dangerous expedition, that he would not suffer them to die in it by hunger or thirst.

4. *The people shall—gather a certain rate every day.*] It came down in daily showers, that they might be kept in a perpetual and thankful dependence on Providence.

That I may prove them.] To give them an opportunity of shewing their temper, whether they will be obedient to commands or not.

7. *Ye shall see the glory of the Lord, &c.*] This verse plainly evinces, that the conjectures of those writers who pretend that the cloudy pillar was only a beacon, used for convenience as well by other nations as the Jews, are founded in nothing but their own folly and unbelief. Here Moses assures them, they shall see the Shechinah, or divine glory of Jehovah; a light which must certainly be very different from the feeble appearance of a temporary lantern or beacon, and what the people could not possibly be deceived in.

9. *Come*

we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar-frost, on the ground:

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating; an omer for every man: *according to* the number of your persons, take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread; two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD; to-day ye shall not find it in the field.

9. *Come near before the Lord.*] Assemble together before the cloud wherein Jehovah's glorious presence is manifested.

10. *And, behold, the glory of the Lord.*] They were suddenly struck with an unwonted brightness from the pillar of the cloud.

13. *Quails.*] Ludolphus thinks it should be translated *locusts*, which he apprehends answers best to the circumstances of the narration both here and Numb. 11. 31.

15. *It is manna.*] That is, as the Hebrew word signifies, a *portion* or *gift*. This was a very different thing from the common manna; as that hardens by the heat of the sun, whereas this melted and flowed away in streams.

16. *An omer for every man.*] This measure contained about three quarts English, wine measure.

23. *To-morrow is the rest.*] It seems reasonable to conclude, from hence, that *rest* on the sabbath was now first appointed: that however religiously they might have observed a day in seven before, in memory of the six days creation, yet they did not cease from all labour till now; for otherwise the rulers of the people could have no need to be informed of it.

27. *Some of the people, &c.*] To satisfy a profane and ungrateful curiosity, which was not overlooked by their offended through merciful Preserver.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

C H A P. XVII.

2 *The people murmur for water.*—5 *God sendeth them for water to the rock in Horeb.*—8 *Amalek is overcome by the bolding up of Moses' hands.*—15 *Moses buildeth the altar JEHOVAH-Nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water: and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And

33. *Take a pot, &c.*] One of the golden vessels to preserve it in.

35. *Until they came to a land inhabited.*] To Canaan, called a land inhabited, in opposition to the wilderness, which was either very thinly, or not at all inhabited.

ANNOTATIONS ON CHAP. XVII.

Verse 1. *And pitched in Rephidim.*] A dry and sandy part of the desert, within a march or two of Sinai.

3. *And the people thirsted, &c.*] The water they had brought from Elim was now spent, and they chid Moses for bringing them into such an inconvenient situation.

4. *And Moses cried unto the Lord, &c.*] The impatience of the people was so great, that Moses was forced to request an immediate miracle in their favour to secure his own life, who, as their leader, they thought accountable to them for whatever accident befell them.

5. *Take with thee of the elders of Israel.*] That they may be witnesses that thou dost really bring water out of the rock.

6. *I will stand before thee, &c.*] That is, the glory of the Lord in the cloud shall appear in this place, to strengthen thy faith, and convince the people of Israel, that this water is divinely given them.

And Moses did so.] That is, he smote the rock, and brought water out

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy: and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-Nissi:

16 For he said, Because the LORD hath sworn, that the LORD will have war with Amalek from generation to generation.

C H A P. XVIII.

2 Jethro bringeth to Moses his wife and two sons.—7 Moses entertaineth him.—13 Jethro's counsel is accepted.—27 Jethro departeth.

WHEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons: of which the name of the one was Gershom; (for he said, I have been an alien in a strange land;)

4 And the name of the other was Eliezer; (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of their welfare: and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me, and I judge between one and another; and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And

out in such plenty, that it ran down like rivers, Psa. 78. 15, 16. It became a continual fountain or stream of water, which rendered this part of Arabia habitable in future ages. Those who have travelled in these parts tell us, that at the foot of mount Horeb is a monastery, well supplied with a cool limpid stream, that flows down from the mountain.

7. *Is the Lord among us, or not?* Are we under his special providence and protection, or not?

8. *Then came Amalek.* Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here said, that they came and fought with Israel in Rephidim: which circumstance is cleared up by comparing this passage with Deut. 25. 18.

9. *Moses said unto Joshua.* Moses appoints him general in this war, as being a person of distinguished valour and conduct. He is frequently styled the servant of Moses, because he formed himself under that great master in the arts of war and peace, and became qualified for leading the people after his death.

14. *I will utterly put out, &c.* God denounces this heavy doom upon them, to terrify others from the like malice. Accordingly they were partly destroyed by Saul, David, and the children of Simeon.

15. *Jehovah-Nissi.* Various criticisms have been made upon these two words, but the plain meaning seems quite satisfactory, which is, Jehovah, my banner.

ANNOTATIONS ON CHAP. XVIII.

Verse 2. *After he had sent her back.* From the way to Egypt, upon the occasion mentioned Exod. 4. 24, 25. and because he found by experience that she was likely to hinder him from, or discourage him in, the discharge of his great and dangerous office, and to give an ill example to the Israelites.

6. *He said unto Moses.* Not by word of mouth, as the next verse sheweth, but either by a letter, or by a messenger.

11. *Now I know.* viz. More clearly, and by certain experience, as that phrase signifies, Gen. 22. 12. 1 Kings 17. 19, 24. for otherwise it is more than probable, that Jethro had the knowledge of the true God before this time, not only because he was the great-grand-child of Abraham, but also because of his long conversation with a person of so great knowledge, wisdom, and piety, as Moses was.

12. *To eat bread.* That is, to partake of the sacrifice that had been offered.

13. *Moses sat to judge the people, &c.* Having now some respite from their fatigue, and the attacks of their enemies, Moses takes the opportunity of enquiring into the grievances and disputes of his own people. He sits down, therefore, among them, as their king and judge, to settle their differences.

15. *To enquire of God.* i. e. Of the mind and will of God, both as to his worship and service, and as to their mutual duties to one another.

19. *Hearken now unto my voice, &c.* Jethro very properly recommends it to his son-in-law to attend to religious matters only, or to such as were of very great consequence. The lesser disputes of property and private injuries, he thinks, might be delegated to some men of probity and judgment; and, by this means, take off the extreme fatigue of attending to such numerous complaints as must arise in such a multitude.

21. *Able men;* Heb. men of might, not for strength of body, but for greatness, resolution, courage, and constancy of mind.

Men of truth, Or, of faith, or faithful, such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence.

23. And

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.

C H A P. XIX.

1 *The people come to Sinai.—3 God's message by Moses unto the people out of the mount.—7 The people's answer returned again.—10 The people are prepared against the third day.—16 The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 ¶ And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

23. *And God command thee so, &c.] i. e.* If, upon consulting the Lord, you find he approves of this my counsel.

27. *And Moses let his father-in-law depart.]* After he had solicited him to stay longer, without being able to prevail with him, as appears from *Numb.* 10. 29, &c.

ANNOTATIONS ON CHAP. XIX.

Verse 1. *In the third month—the same day.] i. e.* The first day of the third month, and not the fifteenth, as some understand it. And this sense is confirmed from ver. 11. *Be ready against the third day;* which can hardly mean any thing else but the third day of the month.

3. *And Moses went up unto God.]* That is, he went up unto the mount, the symbol of the divine presence having rested upon it. He who is here called God is styled an angel, *Acts* 7. 38. The generality of Christian divines understand it of Christ, the angel of the covenant, *Gal.* 3. 17.

4. *Bare you on eagles' wings.]* Safely, out of the reach of danger; and strongly, against all opposition.

5. *If ye will obey my voice, &c.]* The Almighty can have no other view than the happiness of his creatures; and whether it be a kingdom, or a single man, who obeys his laws, the consequence must be success and advancement. The national success of the Jews, we find, always depended upon their strict adherence to the laws of God.

6. *A kingdom of priests.]* So they are called in regard, 1. Of their exemption and separation from all the people of the world, as priests are taken out of the multitude of men. 2. Of their consecration to the worship and service of God, every subject of this kingdom being in some sort a priest to offer some kind of sacrifices to God. 3. Of their privileges, because God conferred upon them singular honour, safety, and immunity, with liberty of coming near to him.

9. *Lo, I come unto thee, &c.]* God was pleased to appear in such a manner to the people, that they might hear his voice, and be sufficiently convinced of the authority and reality of the revelation.

No. 6.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up* into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it but he shall surely be stoned or shot through: whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your wives*.

16 ¶ And it came to pass, on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God: and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace: and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also which come near to the LORD sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And

10. *Let them wash their clothes.]* By which external washing, which was agreeable to that state of the church, they were taught to cleanse their inward man.

13. *Whether it be beast or man.]* For though the beasts are not capable of a law, yet they might be threatened for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount.

They shall come up to the mount;] To the foot of it, ver. 17. *Deut.* 14. 11. that they might more distinctly hear the voice of God.

14. *And sanctified the people;]* By commanding them to sanctify themselves, and directing them how to do it.

15. *Come not at your wives.]* In order to abstract their minds from all sensuality and earthly affections, and render them the more fit for spiritual intercourse with God, they are enjoined to abstain even from lawful pleasures.

17. *Stood at the nether part of the mount.]* Therefore one part of the mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and seeming contradiction betwixt ver. 12. and 13.

20. *On the top of the mount.]* So here are three parts of the mount manifestly distinguished; the top where the cloud was, the middle part where Moses now stood, and about which the bounds seem to have been put, and the nether or lower part where the people were.

21. *Lest they break through—to gaze.]* Through curiosity, to know in what form or manner I appear to thee.

22. *And let the priests also.]* For though the Aaronical priesthood was not yet appointed, it is certain, that as there were sacrifices before, so there were priests to offer them, which were either the first-born, who were consecrated to God, and did execute the office of priests, as may be gathered from *Exod.* 13. 2. and 24. 5. *Numb.* 3. 12. and 8. 26. or some other persons appointed by God for doing that work till the office was settled in Aaron's family.

S

24. *Thou*

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

C H A P. XX.

† *The ten commandments.—18 The people are afraid.—20 Moses comforteth them.—22 Idolatry is forbidden.—24 Of what sort the altar should be.*

AND God spake all these words, saying,
2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God

in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw it, they removed, and stood afar off.

19 And

24. *Thou shalt come up, &c.*] Moses and Aaron, who were to receive the law, and convey the will of the Most High God to the people, must necessarily be protected, and miraculously enabled to bear the glorious presence of the Deity. He who made the human frame can certainly strengthen its nature, and make it capable of sustaining any weight of glory upon suitable occasions.

25. *So Moses went down, &c.*] After the Lord Jehovah had sufficiently imparted his will to Moses, and, doubtless, had miraculously impressed it upon his memory, he descended from the summit of the mountain into the plain, and rehearsed it to the people.

ANNOTATIONS ON CHAP. XX.

Verse 1. *God spake all these words;*] That is, the ten commandments following.

3. *Thou shalt have no other gods.*] Heb. There shall not be to thee another god, or other gods, to wit, idols, which others have, esteem, and worship as gods, and therefore scripture so calls them by way of supposition, *Deut.* 32. 21.

Before me.] *i. e.* In my presence, in my house or church. He may also intimate that all the idolatry which any of them may hereafter commit is manifest to his eyes.

4. *Thou shalt not make unto thee any graven image,*] *i. e.* For thy use, or for thee to worship; for otherwise they were not absolutely forbidden to make any images, but only to make them for worship.

Any likeness, &c.] As of angels, sun, moon, or stars, which the heathens worshipped; or as of men, and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods; neither of fishes, such as Dagon was, or serpents, crocodiles, and such other Egyptian deities.

5. *Not bow down.*] Not only inward reverence is forbidden, but also all outward gestures that naturally or customarily express reverence.

Am a jealous God;] *i. e.* Impatient of any partner in thy love and worship, and full of wrath to them that give my glory to images. God is pleased to call and account himself the husband of his church and people, *Jer.* 2. 2. *Hos.* 2. 19. and therefore idolatry is called *adultery*, *Deut.* 31. 16. *Jer.* 3. 3, 10. and God's anger against idolaters, *jealousy*.

Visiting the iniquity, &c.] By the word *visiting* is to be understood punishing with signal judgments. But then it may be enquired, how this can be reconciled with those sacred and irreversible rules of equity which must, at all times, be supposed to regulate God's moral government, and to the doctrine so strongly inculcated by Ezekiel, chap. 18. 20. *The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.* In answer to which it may be observed, 1. That it is thought, that here God speaks not of eternal damnation, but of temporal punishments, which we know children are frequently subjected to by means of the vicious and profligate lives of their parents and progenitors. 2. If the former reason is not sufficient, then from the words following, *unto the third and fourth generation of them that hate me*, it appears that God speaks of visiting the iniquity of the fathers on such children as inherit their vices, imitate their bad examples, and continue to manifest their hatred and contempt of God, by persisting in their idolatries. Whereas the prophet Ezekiel speaks, on the contrary, of such of the offspring of degenerate and corrupted parents as were themselves penitent and virtuous.

6. *Shewing mercy unto thousands,*] To wit, of their generations, *i. e.* for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice.

7. *Thou shalt not take, &c.*] You shall not use the name of God,

either in oaths or in common discourse, lightly, rashly, irreverently, or unnecessarily, or without weighty or sufficient cause.

Not hold him guiltless;] *i. e.* The Lord will look upon him as a guilty person, and will severely punish him. This is a common figure, where more is understood than expressed.

8. *Remember.*] This word is here very emphatical; and, 1. It reminds us of a former delivery of the substance of this command, to wit, *Gen.* 2. 3. 2. It insinuates the great necessity of consideration and preparation for the sabbath before it comes. 3. It shews the singular importance of this command; and that the religious observation of this is the best way to secure our obedience to all the rest.

To keep it holy;] *i. e.* By a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in worshipping of God in public and private, and the celebration of his works; and the furthering of our own and others sanctification and salvation: see *Isa.* 58. 13.

9. *Six days shalt thou labour.*] This may be either, 1. A command to employ those days in our worldly occasions, yet so as God and religion be not neglected on those days, as many scriptures teach us. Or, 2. A permission to do so; which seems preferable, 3. Because so it is a proper argument to enforce the observation of the sabbath; *q. d.* Grudge not me one day, when I allow you six for it.

10. *Not do any work.*] Thou shalt not employ thyself in any servile labour, nor follow the ordinary business of thy occupation: but works of absolute necessity, for the preservation and regular support of life, together with acts of charity and mercy, can never be superseded by any positive law.

11. *Blessed the sabbath-day;*] *i. e.* Made it a day of blessing, as well as of blessings and favours upon those that religiously observe it.

Hallowed;] *i. e.* Separated it from the rest of the days, and from all common employments, and consecrated it to his own holy service, and man's holy use.

12. *Honour.*] Which word doth not only note the reverence, love, and obedience we owe them, but also support and maintenance, as appears from *Matt.* 15. 4, 5, 6. and from the like signification of that word, *1 Tim.* 5. 3, 17.

That thy days may be long;] Heb. That they, *i. e.* thy parents, may prolong thy days, to wit, instrumentally, by their prayers made to God for thee, and by their blessing in my name conferred upon thee.

13. *Not kill.*] To wit, any man or woman, without authority, and without just cause.

14. *Not commit adultery.*] Here is mentioned one kind of uncleanness, as being eminently sinful, and unjust, and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, and all means, occasions, and appearances of them.

16. *Not bear false witness;*] Which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, scolding, false accusation, and the like; and also requires a just and candid judgment of our neighbour, and of his words and actions.

Against thy neighbour;] No, nor for thy neighbour; but he saith against, both because such perjuries, slanders, &c. are most commonly designed against them, and because this is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth it from malice and ill-will. The term *neighbour* signifies every man in general who is within the reach of our good or bad offices, as we are taught by our Saviour himself in the parable of the good Samaritan.

18. *Saw the thunderings;*] *i. e.* Heard them. One sense is oft put for another, as seeing, *Gen.* 42. 1. for hearing *Acts.* 7. 12.

They removed,] From the bottom of the mountain, where it seems they stood.

20. And

And Moses made a
serpent of brass, & put it up
on a pole; & it came to pass that
if a serpent had bitten any
man, when he beheld the
serpent of brass he lived.
Numbers ch. XXI. ver. IX.



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19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel; Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

C H A P. XXI.

1 *Laws for men-servants,—7 for women-servants,—12 for man-slaughter,—16 for stealers of men,—17 for cursers of parents,—18 for smiters,—28 for an ox that goreth,—33 for him that is an occasion of harm.*

NOW these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him: and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten: but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then

20. *And Moses said, &c.*] Moses very properly takes advantage of their terrors, to improve their moral sense of their obligation to obey the commandments. God, says he, has done this only to prove or try your attachment to him, and to inspire you with a proper dread of offending and provoking him, by shewing you how powerful he is, and able either to reward or punish you.

24. *An altar of earth, &c.*] This command only respected their condition in the wilderness, for there were better and more durable altars in the tabernacle and temple.

25. *Altar of stone,*] Which, in those rocky parts, might be as easy for them to make as one of earth.

26. *That thy nakedness be not discovered.*] For the manner then was for men to wear long coats or gowns like women.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *The judgments;*] Or, the judicial laws, by which thou and the judges before-mentioned shall govern thyself and the people in civil and criminal causes.

6. *For ever;*] As long as he lives, or till the year of jubilee.

9. *After the manner of daughters.*] He shall give her a portion, as to a daughter.

20. *And he die under his hand.*] Is it possible that Christians can have so far forgotten the law of God, engraven on the hearts of Jews, as to tolerate the murder of slaves, upon paying a fine only for so dreadful an act? And yet this is reported to be allowed in our plantations. May God open their eyes to a sense of their wickedness, before the just anger of an offended Deity punishes them as suddenly and dreadfully as they deserve!

24. *Eye for eye.*] The execution of this law is not put into the hands of private persons, as if every man might avenge himself; which would introduce universal confusion. The tradition of the elders seems to have put this corrupt gloss upon it. But magistrates had an eye to this rule in punishing offenders, and doing right to those that are injured.

35, 36.] Both these verses sufficiently shew the nice attention of the Jewish legislature to exact justice between man and man. These moral and truly excellent injunctions, which Moses received from God himself, formed that law which Christ came not to destroy but to fulfil, and to render still more excellent by the christian dispensation.

then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

C H A P. XXII.

1 *Of theft.*—5 *Of damage.*—7 *Of trespasses.*—14 *Of borrowing.*—16 *Of fornication.*—18 *Of witchcraft.*—20 *Of idolatry.*—25 *Of usury.*—26 *Of pledges.*—28 *Of reverence to magistrates.*—29 *The first-fruits.*

IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 ¶ If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him: for he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing-corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing which *another* challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt or die, the owner thereof *being* not with it, he shall surely make it good.

15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not be-

trothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shall neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to *any* of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh that is torn of beasts in the field; ye shall cast it to the dogs.

C H A P. XXIII.

1 *Of slander and false witness.*—4 *Of charitableness.*—12 *Of the sabbath.*—13 *Of idolatry.*—18 *Of the blood and the fat of the sacrifice.*—20 *An angel is promised, with a blessing, if they obey him.*

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many, to wrest judgment:

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And

ANNOTATIONS ON CHAP. XXII.

Verse 1. *Five oxen for an ox, and four sheep for a sheep.*] More for an ox than for a sheep, because the owner, besides all the other profit, lost the daily labour of his ox.

2. *If a thief.*] Broke into a house in the night, and was killed in the doing it, his blood was upon his own head.

16. *Not betrothed.*] To lie with a maid, who was already under engagement of marriage, was punished with death.

18. *Not suffer a witch to live.*] Witchcraft not only gives that honour to the devil which is due to God alone, but bids defiance to the divine providence, wages war with God's government, puts his work into the devil's hand, expecting him to do good and evil. By our law, consulting, covenanting with, invoking or employing any evil spirit, to any intent whatever, and exercising any enchantment, charm, or sorcery, whereby hurt shall be done to any person, is made felony, without benefit of clergy.

28. *Thou shalt not revile the gods.*] That is, the judges and magistrates. Princes and magistrates are our fathers, whom the fifth commandment obligeth us to honour.

31. *Ye shall be holy men, &c.*] i. e. Ye shall be, as it were, a nation of priests, in comparison of those wicked nations among whom ye sojourn. Ye shall likewise abstain from any food which ye do not kill yourselves, and purify from the blood, which must not be eaten.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *Thou shalt not follow a multitude to do evil.*] General usage will never excuse us in any ill practice; nor is the broad way ever the safer for being crowded. We must enquire what we ought to do, not what the most do; because we must be judged by our master, not our fellow-servants; and it is too great a compliment, to be willing to go to hell for company.

†

9. *Thou*

8 ¶ And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave, the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:)

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of in-gathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions; for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

9. *Thou shalt not oppress a stranger.*] Though aliens might not inherit lands among them, yet they must have justice done them.

11. *That the poor—may eat*] That which groweth of its own accord.

12. *On the seventh day thou shalt rest.*] This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest.

13. *Make no mention;*] To wit, without detestation.

15. *None shall appear before me empty.*] None shall ever come at those times without some offering or other, for the support of the Levites, and the worship of God.

16. *The feast of harvest*] i. e. Of wheat-harvest: for barley-harvest was before this time. This feast was otherwise called Pentecost.

The feast of in-gathering.] To wit, of all the rest of the fruits of the earth, as of the vines and olives. This was also called the feast of booths, and of tabernacles. All their three feasts had a respect unto the harvest, which began in the passover, was carried on at pentecost, and was fully completed and ended in this feast.

19. *Thou shalt not seethe a kid in his mother's milk.*] The words may be rendered thus, Thou shalt not seethe, or roast, (for the word *bashal* signifies to roast as well as to boil, as is evident from *Deut.* 16. 7.) a kid, being, or whilst it is, in his mother's milk; which it may be said to be, either, 1. While it sucks its mother's milk; and so it may admit of a two-fold interpretation; First, that this is to be understood of the passover, of which most conceive he had now spoken, ver. 18. in which they used either a lamb or a kid, *Exod.* 12. 5. and then the word *bashal* must be rendered *roast*; Secondly, that this speaks not of sacrifice to God, wherein sucking creatures are allowed, *Exod.* 21. 30. *Lev.* 22. 27. 1 *Sam.* 7. 9. but of man's use. Or rather, 2. Whilst it is very tender and young, rather of a milky than a fleshy substance. And it may be said to be in its mother's milk, by an usual hypallage, when its mother's milk is in it, i. e. whilst the milk it sucks, as it were, remains in it undigested and unconverted into flesh, even as a man is often said to be in the spirit, when indeed the spirit is in him. And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old; and consequently, if they might not be offered to God, they might not be used by men for food.

No. 7.

23 For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land; the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red-sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee.

C H A P. XXIV.

1 *Moses is called up into the mountain.*—4 *He buildeth an altar, and twelve pillars.*—9 *The glory of God appeareth.*—14 *Aaron and Hur have the charge of the people.*—15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And

20. *An Angel.*] To wit, Christ, the Angel of the covenant, as may be gathered both from the following words, because pardon of sin, which is God's prerogative, *Mark* 2. 7. is here ascribed to him, and God's name is in him; and by comparing other scriptures, as *Exod.* 32. 34. *Acts* 7. 38, 39. 1 *Cor.* 10. 9. See *Exod.* 13. 21. and 14. 19.

25. *Thy bread and thy water.*] i. e. All thy provisions; bread denoting any kind of meat, and water any kind of drink, 1 *Sam.* 25. 11.

26. *The number of thy days I will fulfil.*] I will preserve thee, so as thou shalt live as long as the course of nature and temper of thy body will permit.

27. *My fear.*] i. e. A great terror, or terror wrought by me; see *Exod.* 33. 2. *Josh.* 24. 12.

28. *Hornets.*] Properly so called, as may be gathered from *Josh.* 24. 12. *Deut.* 7. 20. Hornets are of themselves very troublesome and mischievous; but these, it is very probable, were, like those Egyptian flies, chap. 8. 21. of an extraordinary bigness and perniciousness. Nor is it strange that such creatures did drive many of these people from their habitations; for many heathen writers give us instances of some people driven from their seats by frogs, others by mice, others by bees and wasps.

31. *Sea of the Philistines.*] The Mediterranean sea.

The desert.] Of Egypt or Arabia.

The river.] To wit, Euphrates, which is often called *the river* by way of eminency.

32, 33.] In these verses, the reason of all covenant and intercourse with the seven nations being forbid is plainly to be seen, the impossibility of the Israelites making any such league, without being seduced into idolatrous practices, the consequence of which must always prove destructive, as we find it did whenever they mixed with them. No peace was therefore to be concluded with any of the Canaanites, unless they first embraced the Jewish religion.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *Come up.*] After thou hast gone down and acquainted the people with my will, and received their answer, then come up again.

T

3. And

C H A P. XXV.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

1 *What the Israelites must offer for the making of the tabernacle.—10 The form of the ark.—17 The mercy-seat, with the cherubims.—23 The table, with the furniture thereof.—31 The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood;

6 Oil for the light, spices for anointing oil, and for sweet incense;

7 Onyx stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary, that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof: and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 ¶ And thou shalt make a mercy-seat of pure gold; two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And

ANNOTATIONS ON CHAP. XXV.

Verse 1. *And the Lord spake unto Moses, &c.*] We must understand all this that is now related, to have passed during the forty days which Moses spent on the top of the mountain with Jehovah, who having now made his covenant with the Israelites, and having received their promises of obedience, proceeds to describe to Moses what kind of temple he would have consecrated to him during their then unsettled state. But this, with all its punctuality and niceties, was but a type of that more glorious one which was to succeed it under Solomon; and that under Solomon was still but a type of the last and most finished workmanship of God, the temple of saints in the New Jerusalem, under the Christian dispensation.

2. *Of every man that giveth it willingly, &c.*] The service of God, of all kinds, must be the free-will offering of the heart; for *God loveth a cheerful giver*.

4. *Blue, and purple, and scarlet.*] Some materials proper for the work, and of the colours here mentioned, to wit, wool, or thread, or some such like things, as appears from *Heb.* 9. 19.

5. *Shittim-wood.*] A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious.

8. *A sanctuary.*] A sort of ambulatory temple; and in all antiquity we find nothing more ancient than such portable temples.

11. *A crown.*] A border, raised up above the rest of the ark.

16. *The testimony.*] To the two tables of stone, wherein the decalogue was written, called the *testimony* here, and chap. 30. 6. *Lev.* 16. 13.

17. *A mercy-seat.*] Or, propitiatory; which seems, from the sameness of dimensions, to be nothing else but the covering of the ark, upon which God is said to sit; whence the ark is called God's footstool.

18. *Two cherubims of gold.*] Moses has not told us what was the form of these cherubims; but they were designed to represent the angelical nature.

23. *Thou*

3. *And all the judgments, &c.*] *i. e.* Both the ceremonial and the moral law; and to both the people with one voice gave their hearty assent and promise of obedience.

5. *Peace-offerings of oxen.*] Though these are only mentioned, yet other creatures were also sacrificed, *Heb.* 9. 19, 20.

7. *The book of the covenant.*] Wherein Moses had written the conditions of this covenant, to wit, the words and laws of God, *ver.* 4.

8. *On the people.*] Either upon the twelve pillars representing the people; or, upon the people's representatives, *viz.* the elders mentioned *ver.* 1.

10. *They saw the God of Israel.*] Not any visible resemblance of the divine nature, which is expressly denied, *Deut.* 4. 15. *1 Tim.* 6. 16. and was refused to Moses when he desired it, chap. 33. 18—20. and surely would never be granted to the elders of Israel; but some glorious appearance or token of God's special presence.

Under his feet.] By his feet is meant only the lower part, which rested, as it were, upon a glittering pavement.

11. *They saw God, and did eat and drink.*] So far were they from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings.

12. *A law and commandments.*] To wit, the ten commandments, so called by way of eminency: for these only were written by God upon the stony tables, as appears by *Exod.* 34. 28.

13. *And his minister Joshua, &c.*] Joshua had been pitched on already by Moses for his assistant and successor.

17. *And the sight of the glory, &c.*] This glorious appearance, in which Jehovah manifested himself, was, nevertheless, harmless to Moses and his assistant Joshua, who were endued with powers to sustain its influence; nay, perhaps it was the means which supported and nourished their mortal bodies forty days without their usual food.

19 And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall* look one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim-wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall* be four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall* be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall* be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall* be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

C H A P. XXVI.

1 The ten curtains of the tabernacle.—14 The covering of rams' skins.—31 The vail for the ark.

23. *Thou shalt also make a table, &c.*] This and the following six verses are entirely descriptive of the furniture of that house, where the splendour of God was to inhabit visibly; and as the whole was an allegorical representation, it was necessary that the house of God should be properly and completely furnished.

30. *Shew-bread, &c.*] In remembrance of the food having been constantly supplied to their nation, during the whole of their pilgrimage in the wilderness. It was called *shew-bread*, or *bread of presence*, to denote God's presence and communication with them at all times.

MOREOVER, thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall* be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall* be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall* be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall* be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that *is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shall make boards for the tabernacle of shittim-wood standing up.

16 Ten cubits *shall* be the length of a board, and a cubit and an half *shall* be the breadth of one board.

17 Two tenons *shall* *there* be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shall make the boards for the tabernacle, twenty boards on the south-side, southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall* be twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And

31. *And thou shalt make, &c.*] Either by thyself, or by some other person whom thou shalt cause to make it.

39. *A talent;*] Which contains three thousand shekels, chap. 38. 25. or about three hundred and fifty pounds.

ANNOTATIONS ON CHAP. XXVI.

Verse 1. *The tabernacle,*] Or tent; wherein the ark, table, and candlestick were to be placed.

Of cunning work;] Either woven, or wrought with needle, wherein is most skill and curiosity.

27. For

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north-side.

36 And thou shalt make an hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

C H A P. XXVII.

1 The altar of burnt-offering, with the vessels thereof.—9 The court of the tabernacle inclosed with hangings and pillars.—18 The measure of the court.—20 The oil for the lamp.

AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad: the altar shall be four-square: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

27. For the two sides westward.] This should undoubtedly be rendered, for the side westward.

30. And thou shalt rear up, &c.] This charge is repeated more than once, that every thing relating to the tabernacle should be executed strictly, according to the plan revealed to Moses by Jehovah himself. The expression rear up seems to comprehend the whole elevation and form of the structure.

31. And thou shalt make a vail, &c.] It was this vail or separation of the inner, or most holy place, from the ordinary place of worship, which was miraculously rent in twain from the top to the bottom, when our blessed Lord expired on the cross; and this was done in the sight of the priest at the time of their evening sacrifice. This extraordinary rending of the vail was to represent the perfect revelation of the will of God to all people, and equally to priest and congregation; and to shew that there was no more separation of Jew or Gentile, but that all might have access to the Holy of Holies, even to Christ himself, through the vail of his flesh, which was then on the cross.

ANNOTATIONS ON CHAP. XXVII.

Verse 1. An altar.] Not that for incense, but another for sacrifices.

2. The horns;] Which were elevated above the body of the altar, in form either of pyramids or spires. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that beasts to be offered might be bound to them: see *Psa.* 118. 27.

With brass;] With plates of brass of competent thickness, both above the wood and under it, that the fire might not take hold of the wood.

4 And thou shalt make for it a grate of net-work of brass: and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle; for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long, for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass: the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length, there shall be hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12 ¶ And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings, fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle, in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

20 ¶ And thou shalt command the children of Israel, that they bring the pure oil-olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD. It shall be a statute for ever unto their generations on the behalf of the children of Israel.

C H A P.

3. Basons;] To receive the blood of the sacrifices.

Flesh-hooks;] For taking up the pieces of the sacrifices, in order to lay them right upon the fire.

Fire-pans;] In which they carried live coals from this altar to that of incense.

9. Court of the tabernacle.] A court encompassing the tabernacle, chap. 40. 33. in the midst whereof the altar of sacrifices was placed, upon which the offerings were burnt in the open air, which was most convenient.

19. All the vessels, &c.] i. e. Except such as have been expressly ordered to be made of silver: as to the pins, especially those in the court, which probably were fastenings to cords to prevent the curtains flying up, they were to be made of brass, not being subject to rust or injury from the weather.

20. Pure oil-olive beaten;] Out of the olive with a pestle, which is more free from dregs than that which is squeezed out with a press.

To cause the lamp to burn always.] It would seem, from chap. 30. 8. *Lev.* 24. 2, &c. 1 *Sam.* 3. 3. 2 *Chron.* 13. 11. that the lamps did not burn by day, but were only lighted in the evening; and this is the opinion of most interpreters. But Josephus, who was himself a priest, says they burned the lamps day and night, three of them being kept burning all day, and the rest being lighted in the evening, *Antiq.* l. 3. c. 3. And indeed it was necessary; for otherwise the priest must have ministered in the dark at the altar of incense, as there was no window in the holy place.

†

ANNO-

C H A P. XXVIII.

1 Aaron and his sons are set apart for the priest's office.—
2 Holy garments are appointed.—6 The ephod.—15 The breast-plate.—30 The Urim and Thummim.—31 The robe of the ephod.—36 The plate of the mitre.—39 The embroidered coat.—40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 ¶ And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial:

13 ¶ And thou shalt make ouches of gold.

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work: after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it.

16 Four-square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends, of wreathen work, of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breast-plate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel, in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And

ANNOTATIONS ON CHAP. XXVIII.

Verse 1. *In the priest's office, &c.*] This is the first time we read of the priest's office mentioned by appointment, though every master of a family was priest in his own house from the earliest times. It appears, that when the temple was established there were three ranks or degrees of priests belonging to it, answering to the ministers, deacons, and subdeacons, in the primitive church. From Aaron the succession was continued in his family, and the high-priesthood was fixed to the line of his first-born; for all the rest of his posterity were priests, simply so called, or priests of the second order. And it may be farther remarked, that, except Aaron, (in whom the series of priests were continued) all the rest of the descendants of Levi were called Levites.

2. *Holy garments;*] Garments to be used in holy ministration.

3. *Wise-hearted;*] i. e. Skilful artists.

Whom I have filled with the spirit of wisdom.] The mechanical skill of artists is here, with great propriety, ascribed to God; not that we should consider it as given by inspiration, like the spirit of prophecy, but because every good gift is derived from him. On this account God is likewise acknowledged as the teacher of husbandry, *Isa.* 28. 26.

4. *Ephod.*] This was a short upper garment, made without sleeves, which was girt about the body.

A robe.] An upper garment like a surplice.

A broidered coat.] An under-coat, curiously wrought with circular works like eyes, as the word denotes, and richly adorned with gems and other things.

15. *Breast-plate of judgment;*] So called, because the priest wore it upon his breast, when he went to ask counsel of God, ver. 29. as also when he sat as judge, to teach the law and to determine controversies, which was a part of his office, *Lev.* 10. 11. *Deut.* 17. 8. 9.

No. 7.

17. *Rows of stones.*] It is needless to trouble the reader with the explication of these stones, which the Jewish doctors themselves are not agreed in.

30. *Urim and the Thummim.*] The words confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two different things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high-priest, and which were in Christ in an eminent degree, and from him alone communicated to his people; or of one and the same thing, noting perfect light or illumination, by a figure called *Hendyadis*, oft used in scripture, as *Deut.* 16. 18. *Matt.* 4. 16. compared with *Job* 10. 20. *Acts* 17. 25. compared with *Gen.* 2. 7. Which may seem probable, 1. Because the great use of this instrument was to give light and direction in difficult and dubious cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, *Numb.* 27. 21. 1 *Sam.* 28. 6. which signifies *lights*. And the name seems to be given from the effect; because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this *Urim* and *Thummim* was, and in what manner God answered by it. Which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to enquire, and positively to determine. It may suffice us to know, that this was a singular piece of divine workmanship, which the high-priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers. Which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear.

The judgment;] The breast-plate of judgment.

33. *Bells*

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out; that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

C H A P. XXIX.

1 The sacrifice and ceremonies of consecrating the priests.—

38 The continual burnt-offering:—45 God's promise to dwell among the children of Israel.

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

33. *Bells of gold;* By the sound whereof the people might be admonished of the work which the priest was employed in, and thereby be incited to join their affections and devotions with his.

36. *Holiness to the Lord.* To remind the priest of his special consecration to God.

38. *That Aaron may bear, &c.* This shall be a pledge or sign, that a pardon shall be granted, at his intercession, for all the sinful defects of the people in the performance of their sacred duties.

39. *Coat of fine linen.* A loose and large garment made with sleeves, worn under the ephod, reaching down to the feet, which was girt with a girdle.

ANNOTATIONS ON CHAP. XXIX.

Verse 6. *Holy crown;* i. e. The plate of gold, chap. 28. 36. as appears by comparing *Lev.* 8. 9.

9. *A perpetual statute;* So long as the Jewish pedagogy and policy lasts.

10. *Shall put their hands upon the head of the bullock;* To signify that they offered it for themselves and for their own sins, which the offerer performing this rite was to confess, *Lev.* 16. 21. and to testify their

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be

faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood they were expiated.

14. *It is a sin-offering;* To wit, for the high-priest, as is plain from the context, and therefore ought to be burnt by that law, *Lev.* 4. There was indeed a law, that that sin-offering, whose blood was not carried into the tabernacle, which was the case here, should not be burnt, but eaten, *Lev.* 6. 30. and 10. 18. But that concerned the people, not the priests, who did not eat, but burn their own sin-offerings, *Lev.* 4. 3—12.

18. *Sweet savour.* Heb. *A savour of rest*, wherewith God will be well pleased.

19. *Shalt take the other ram.* For a peace-offering. So here were all the three sorts of sacrifices, which were afterwards to be offered by them for the people.

20. *And put it upon the tip of the right ear, &c.* These are parts consecrated in the name and stead of all the rest; the ear, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the hand and foot, as the instruments of action and execution of that which they hear and understand to be the mind of God. And all these parts are sprinkled with this blood, to shew the absolute necessity of Christ's blood, to qualify them for an acceptable and successful discharge of their office.

22. *A ram*

be hallowed, and his garments, and his sons, and his son's garments with him.

22 Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up of the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons*:

28 And it shall be Aaron's and his sons' by a statute for ever, from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even their heave-offering* unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat *thereof*, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy:

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even;

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAPTER XXX.

1 The altar of incense.—11 The ransom of souls.—18 The brasen laver.—22 The holy anointing oil.—34 The composition of the perfume.

AND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye

22. *A ram of consecration.*] Of the priests in their office.

26. *It shall be thy part.*] To wit, the breast alone, whereas both shoulder and breast were given to Aaron afterwards; the reason whereof might be, that Moses was not a proper and complete priest, as Aaron afterwards was, but only appointed by God for this time to do that work.

27. *Which is waved, and which is heaved up.*] The Rabbins tell us, the difference between these two is, that the former was waved up and down, east, west, north, and south, to signify, that he to whom it was offered was Lord of the whole world, the God who fills all space, and to whom all things of right belong; whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both these words are often used for a general offering.

29. *His sons.*] i. e. His eldest sons successively.

30. *Seven days.*] For so long the solemnity of the consecration lasted, ver. 35.

31. *The holy place.*] In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from Lev. 8. 31.

33. *A stranger.*] i. e. One who is not of the priestly race.

37. *An altar most holy.*] As appears from the following reason, because

it was not only holy in itself, but by its touch communicated a legal holiness to other things.

38. *Two lambs—day by day continually.*] There were other occasional sacrifices of various sorts; but these were constant, and never omitted. And yet it may be questioned whether this law took place in the wilderness, where they could hardly be supplied with two lambs every day without a miracle.

40. *A tenth-deal of flour.*] An omer, or the tenth part of an ephah; equal to about half a peck English.

An hin.] The sixth part of an ephah; so that the fourth part of an hin of wine, according to Dr. Cumberland, was about a quart and something more than a quarter of a pint English.

45. *I will dwell.*] By my special grace, and favour, and blessing.

ANNOTATIONS ON CHAP. XXX.

Verse 6. *Before the vail.*] Before the second vail, in the holy place, and near to the holy of holies, and consequently to the ark and mercy-seat.

7. *Aaron shall burn thereon sweet incense.*] Aaron was to do this for the first time, but afterwards any priest might do it, as appears from Luke 1. 9. this not being done in the holy of holies, which was the high priest's peculiar prerogative.

9. *Strange*

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

9. *Strange incense;*] i. e. Of any other sort than what I shall here appoint, ver. 34, &c.

10. *Once in a year.*] On the day of expiation, Lev. 16. 19. Numb. 29. 7.

12. *A ransom for his soul;*] Whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them.

13. *After the shekel of the sanctuary.*] Because the standard by which all shekels were to be examined was kept in the sanctuary, as afterwards the just weights and measures were kept in christian temples, or other public places. See Lev. 27. 25. Numb. 3. 47. Ezek. 45. 10, &c.

14. *Every one, &c.*] Every man was bound to pay this tax, whether priest or Levite, Israelite or stranger; none were excepted but women and servants, and such as were under age.

15. *The rich shall not give more, &c.*] To teach them that they were all upon a level in the sight of God.

18. *To wash withal;*] Both the priests, and the parts of the sacrifices. *The altar;*] To wit, of burnt-offerings.

19. *Wash their—feet;*] Because the priests served at the altar bare-

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices; stacte, and onycha, and galbanum; these sweet spices, with pure frankincense: of each shall there be a like weight:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

1 Bezalcel and Aholiab are called, and made meet for the work of the tabernacle.—12 The observance of the sabbath is again commanded.—18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold I, have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

11 And the anointing oil, and sweet incense for the holy

footed; which appears from this, that in the description of their vestments there is no mention of shoes or sandals: and in this the Hebrew doctors are unanimous.

20. *That they die not;*] For though the fault might seem small, yet the command was evident and easy, and therefore the disobedience argued presumption, rebellion, and contempt.

23. *Pure myrrh;*] Freely dropping from the tree, which is esteemed better than that which is forced out of it.

24. *And of cassia.*] There have been various conjectures what this cassia was; for the drug now known by that name is not aromatic.

32. *Upon man's flesh;*] Except those whom God himself, the author of this law, excepts, to wit, the high-priests.

34. *Frankincense;*] An odoriferous gum, which distils from a tree common in some parts of Arabia.

ANNOTATIONS ON CHAP. XXXI.

Verse 3. *In wisdom, &c.*] These clauses being explicatory of the former, shew what gifts of the spirit God had filled him with.

8. *The pure candlestick;*] Because always kept bright or clean, or because made of pure gold.

holy place: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

C H A P. XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf.—7 God is angered thereby.—11 At the entreaty of Moses, he is appeased.—15 Moses cometh down with the tables:—19 he breaketh them:—20 he destroyeth the calf,—25 and causeth the idolaters to be slain:—30 he prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee

down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people:

10 Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and straved it upon the water, and made the children of Israel drink of it.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

23 For

13. *My sabbaths ye shall keep.*] This precept seems here to be repeated, to restrain the time for the fore-mentioned works, *q. d.* Though the work of the tabernacle and utensils be holy, and for an holy use, yet I will not have it done upon my holy day.

That doth sanctify you;] That selecteth you out of all people, and consecrateth you to myself, and to my service and worship, a great part whereof is the observation of the sabbath.

17. *Was refreshed.*] Which denotes the pleasure or delight God took in reflecting upon his works, beholding that every thing he had made was very good, *Gen. 1. 31.*

18. *With the finger of God;*] By God's own powerful operation, and not by the art of man; or by the express command and direction of God, and by the ministration of an angel.

ANNOTATIONS ON CHAP. XXXII.

Verse 1. *The people;*] *i. e.* Most, or some of the people, as it is expressed, *1 Cor. 10. 7.*

Make us gods;] *i. e.* Images or representations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Israelites, who were now lately instructed by the mouth, and words, and miraculous works of the eternal God, should be so senseless as to think that was the true God which themselves had made, and that out of their own ear-rings; much more, that that was the God that brought them out of Egypt, as they say, *ver. 4.*

Which shall go before us.] They wanted to get back again into Egypt, *Act. 7. 39.*

No. 7.

4. *These be thy gods;*] The meaning is, This is the sign, or symbol, or image, of thy God.

5. *To the Lord;*] Heb. To Jehovah. Which title being peculiar to the true God, and being here given by Aaron to the calf, with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they made only as a visible token of God's presence with them, and an image by which they might convey their worship to God.

6. *To eat and to drink.*] For the sacrifices were accompanied with feasting, both among the worshippers of the true God and among idolaters. See *Exod. 18. 12.* and *24. 11.*

To play;] By shouting, and singing, and dancing, as appears from *ver. 17, 18, 19.*

19. *Brake them;*] Not through rash anger, but by divine instinct, partly to punish their idolatry with so great a loss, and partly to shew that the covenant made between God and them was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance.

20. *Burnt it in the fire;*] Melted it down, and so destroyed its form and external shape.

Made the children of Israel drink of it.] This he did, doubtless, to convince them how much they had debased themselves in worshipping so vile an idol; and at the same time to make the Israelites give a signal and public testimony of their condemning the practice of idolatry, by swallowing the dust of their idol with their drink.

22. *They are set on mischief.*] Heb. *are in evil.* *i. e.* are altogether wicked, addicted to, or bent upon wickedness, so that it was impossible for me to stop or divert their course.

X

21. *I cast*

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD: peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh! this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf which Aaron made.

C H A P. XXXIII.

1 The Lord refuseth to go with the people.—4 The people mourn thereat.—9 The Lord talketh familiarly with Moses.—18 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast

24. *I cast it into the fire, and there came out this calf.*] We read ver. 4. that Aaron made it; and therefore what he says here is to be understood as proceeding from a desire to soften and extenuate his guilt as far as he could consistently with truth.

25. *Naked;*] *i. e.* That they were stripped of the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies, towards whom they were about to march.

26. *All the sons of Levi;*] *i. e.* The most of that tribe, as that universal particle is oft understood; for some of them, it is probable, were guilty.

27. *Slay every man his brother.*] The meaning is, Slay every principal offender whom you meet with, without any indulgence or exception, though brother, companion, or neighbour.

29. *Consecrate yourselves;*] *i. e.* Let this terrible example of severity excite you to cleanse yourselves from all pollution, especially from idolatry, as you have been both the witnesses and executioners.

32. *Blot me, I pray thee, out of thy book.*] Let me die, says he, rather than live to see the evils that are coming upon this people, if thou shalt think fit to punish them as they deserve. For those who understand Moses' words as if he wished to be excluded from eternal life for the sake of his brethren, make him talk a language quite unnatural, and inconsistent with that desire of self-happiness which is the first law of nature.

34. *I will visit their sin upon them.*] When I shall punish them for their other sins, I will remember and punish this also.

35. *And the Lord plagued the people, &c.*] As he is said to have plagued Pharaoh; *i. e.* he suffered the consequence of their idolatrous disposition to become thorns in their sides and serpents in their way; for it occasioned their being defeated by many of their enemies, and at last produced a fatal captivity.

ANNOTATIONS ON CHAP. XXXIII.

Verse 3. *I will not go up in the midst of thee;*] By my own special and gracious presence, as hitherto I have done, but I will depart from

brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

14 And

thee. In pursuance hereof God removes his tabernacle without the camp, ver. 7.

4. *And when the people heard, &c.*] Moses informed the people of this determination of Jehovah; and as the return of their leader had satisfied all their doubts, they now were ashamed and overwhelmed with grief for their late defection from their God, and very properly appeared as penitents. These ornaments were probably some superstitious relics.

5. *That I may know what to do unto thee.*] That I may either inflict my judgments or suspend them, as thou art penitent or impenitent.

7. *The tabernacle.*] The sacred tabernacle was not yet made; and therefore this must refer to some other tent, probably that of Moses himself.

9. *And the Lord talked with Moses, &c.*] After their idolatrous behaviour, the people looked anxiously after Moses when he went into the tabernacle, as their mediator with God; for by the descent of the cloud, though they were excluded, Moses was still admitted to a conference with Jehovah as heretofore.

11. *The Lord spake unto Moses face to face.*] He spake with him freely and familiarly, and immediately, not by an angel in a dream or vision, as he did to other prophets. See Deut. 34. 10.

A young man.] The word we so translate signifies a minister or servant, because service is usually performed by the younger sort. Joshua could not now be called a young man, on account of his age: for he must have been at this time upwards of fifty, as may be gathered from Josh. 24. 29. compared with Deut. 34. 7.

12. *I know thee by name;*] *i. e.* Distinctly and familiarly, as one whom I have much converse with, and great kindness for. And *knowing* here denotes approbation and affection, as Psal. 1. 6. Matt. 7. 23. compare Jer. 1. 5.

13. *Shew me now thy way;*] The method which thou wilt chuse for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the promised land.

15. *U*

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

C H A P. XXXIV.

1 *The tables are renewed.—5 The name of the LORD proclaimed.—8 Moses entreatheth God to go with them.—10 God maketh a covenant with them.—29 Moses, after being forty days in the mount, cometh down with the tables.*

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakdest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 ¶ And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon

the children, and upon the children's children, unto the third and to the fourth generation.

8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us (for it *is* a stiff-necked people) and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day; Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is* male;

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in caring-time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.

23 ¶ Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The

15. *If thy presence go not with me, carry us not up hence.*] Let us rather live and die in the wilderness with thy presence and favour, than go into Canaan without it.

18. *Shew me thy glory.*] Some such manifestation of thyself as becomes thy excellency, and such as shall be seen in the other life.

19. *I will make all my goodness pass before thee.*] *i. e.* I will display such degrees of my glory before thee as will not hurt thee, but be delightful to thee; for it is impossible for a mortal to behold the height of divine majesty, without being dissolved and destroyed by its piercing brightness.

I will proclaim the name of the Lord before thee.] I will give thee notice when I come, that thou mayest attend; I will not surprise thee, nor steal by thee.

23. *My back parts.*] A shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

ANNOTATIONS ON CHAP. XXXIV.

Verse 1. *Hew thee two tables of stone.*] The first tables were made immediately by God; these tables must be made by Moses, in token of God's displeasure for their sin.

3. *And no man shall come up, &c.*] See the same prohibition, chap. 29. 21. under penalty of death, or some dreadful misfortune.

5, 6, 7. *And the Lord descended, &c.*] These three verses contain a

most beautiful display of the glorious attributes and tender mercies of God; setting forth his justice and extreme hatred to sin, yet ever ready to forgive the repentant sinner, and giving warning of the fatal consequences of sin, even to the third and fourth generation.

9. *For it is a stiff-necked people.*] And therefore need thy glorious presence to rule them. Or rather, though it be a stiff-necked people, as thou saidst, yet forsake them not. The Hebrew particle, *chi*, often signifies *though*, as chap. 5. 11. *Isa.* 54. 6.

10. *With thee.*] In the midst of thee, *i. e.* of thy people, as ver. 11. before thee, *i. e.* before thy people.

12. *Take heed to thyself, &c.*] Here we see plainly, that as idolatry was the sin which brought destruction upon the Canaanites, the Israelites are cautioned not to fall into the same snare.

15. *Eat of his sacrifice.*] Whereby thou wilt partake with him in an idolatrous worship; because such feasts were a part of the worship offered to the idol, and were accompanied with solemn benedictions and thanksgivings to the idol.

16. *Whoring after their gods.*] Whoredom is constantly the figure by which infidelity to God's religion is expressed; it occurs particularly in the Old Testament, and the whore of Babylon in the Revelation is no other than idolatrous Rome, with her deified saints and angels.

17. *No molten gods.*] Nor graven, nor any other. But he mentions molten, because their late idol was of that kind.

27. *These*

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai, with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

C H A P. XXXV.

2 The sabbath.—4 The free gifts for the tabernacle.—20 The readiness of the people to offer.—30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 ¶ Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate.

10 And every wise-hearted among you shall come and make all that the LORD hath commanded:

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The ark and the staves thereof, with the mercy-seat, and the vail of the covering;

13 The table and his staves, and all his vessels, and the shew-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brasen grate, his staves, and all his vessels; the laver and his foot:

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats' hair.

27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breast-plate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman,

27. These words:] The ritual precepts mentioned here above.

28. He wrote:] Not Moses, but the Lord, as appears from ver. 1.

29. The skin of his face.] The splendor of the divine majesty was so piercing, that it altered the very skin of his face, and made it luminous.

ANNOTATIONS ON CHAP. XXXV.

Verse 3. Ye shall kindle no fire.] See chap. 20. 10.

13. The shew-bread:] The dishes on which the shew-bread was set; for Moses had no order to make the bread itself.

21. And they came, every one, &c.] They were all so happy at their

reconciliation and acceptance with God, that with the greatest cheerfulness they brought every one their several contributions. The rich brought their gold and jewels, and the rest in proportion to their ability.

25. And all the women, &c.] Those who were skilful in spinning or needle-work lent their assistance towards the drapery of the tabernacle.

27, 28. And the rulers, &c.] The richest and most principal men contributed the finest jewels in their possession, and the most valuable spices.

29. The children of Israel, &c.] This verse specifies, that the offering was so complete, as to leave nothing wanting for the completion of the business.

workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

C H A P. XXXVI.

1 *The offerings are delivered to the workmen.—5 The liberality of the people is restrained.—8 The curtains of cherubims.—14 The curtains of goats' hair.—19 The covering of skins.—20 The boards with their sockets.—31 The bars.—35 The vail.—37 The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing :

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet : *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits : the curtains *were* all of one size.

10 And he coupled the five curtains one unto another : and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling : likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second : the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains of goats' hair, for the tent over the tabernacle : eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain : the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

ANNOTATIONS ON CHAP. XXXVI.

Verse 3. *And they received, &c.*] When they came to set about the work, each workman had the several contributions delivered into his hands, and the people still continued to bring their offerings.

4, 5, 6, 7.] Such *was* the liberality of the people, that at last it was necessary for Moses to acquaint them, that there was more than enough for the purpose of building the tabernacle. This shews the integrity of the workmen, who, though they possibly might have appropriated some No. 8.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 ¶ And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 ¶ And he made boards for the tabernacle of shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another : thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle ; twenty boards for the south-side southward :

24 And forty sockets of silver he made under the twenty boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver ; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring : thus he did to both of them in both the corners.

30 And there were eight boards ; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim-wood ; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen : *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold : their hooks *were* of gold ; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work ;

38 And the five pillars of it, with their hooks : and he overlaid their chapiters and their fillets with gold ; but their five sockets *were* of brass.

C H A P. XXXVII.

1 *The ark.—6 The mercy-seat with cherubims.—10 The table.—17 The candlestick.—25 The altar of incense.—29 The anointing-oil, and sweet incense.*

AND Bezaleel made the ark of shittim-wood : two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it :

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it ; even two rings upon the one side of it, and two rings upon the other side of it.

4 And

of these overflowings to their own use, refused to receive more than was necessary.

ANNOTATIONS ON CHAP. XXXVII.

Verse 1. *And Bezaleel made, &c.*] Bezaleel was appointed head workman with Aholiab ; and the tabernacle being now finished, they proceed to give directions for the inside furniture, of which the ark was the principal object. The whole of the workmanship was exceeding curious and nice. It has been already spoken of, chap. 25.

Y

8. One

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold; beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about, and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square: and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

C H A P. XXXVIII.

1 The altar of burnt-offering.—8 The laver of brass.—9 The court.—21 The sum of what the people offered.

AND he made the altar of burnt-offering of shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* four-square: and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were* of fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars, and their fillets, *were* of silver.

11 And for the north-side, the hangings *were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, of silver.

12 And for the west-side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, of silver.

13 And for the east-side eastward fifty cubits.

14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapters of silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters, and their fillets, of silver.

20 And all the pins of the tabernacle, and of the court round about, *were* of brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites,

8. One cherub on the end, &c.] Various are the opinions of the learned in regard to the form of these cherubims; some supposing them, from the etymology of the word, to have resembled oxen; but it appears to have been more generally concluded, that they were human, or angelic

figures, whose wings reached each other across the ark, and over the mercy-seat.

ANNOTATIONS ON CHAP. XXXVIII.

Ver. 8. Looking-glasses.] Which anciently were made of polished brass.

24. Twenty

Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary :

26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail : an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

C H A P. XXXIX.

1 *The clothes of service, and holy garments.—2 The ephod.—8 The breast-plate.—22 The robe of the ephod.—27 The coats, mitre, &c.—30 The plate of the holy crown.—33 All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron ; as the LORD commanded Moses :

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple it together : by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof ; of gold, blue, and purple, and scarlet, and fine twined linen, as the LORD commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

24. *Twenty and nine talents, and seven hundred and thirty shekels.*] This sum, according to the computation of Bishop Cumberland, amounts to upwards of 150,000l. sterling.

25. *And the silver, &c.*] There being 603,550 men, who offered each of them half a shekel, as the next verse tells us, the total sum is 301,775 shekels, which, at 2s. 4d. to a shekel of silver, amount to 35,207l. sterling.

That it may not seem unaccountable that so great treasures should be found among the Israelites in the desert, it is to be remembered, that their ancestors were very great men, and had gathered great riches before they had come into Egypt ; that they were further enriched, first by the spoils of the Egyptians, and then of the Amalekites ; besides, it is probable that they traded with the neighbouring nations, who bordered on the wilderness, while they continued in it.

ANNOTATIONS ON CHAP. XXXIX.

Verse 1. *And of the blue, &c.*] The priestly robes were next in order

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel ; as the LORD commanded Moses.

8 ¶ And he made the breast-plate of cunning work, like the work of the ephod ; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square ; they make the breast-plate double : a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones : *the first row was* a sardius, a topaz, and a carbuncle : this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper : *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod :

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod ; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates ;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in ; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron and for his sons.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple,

to be made ; and here, as before, every thing was costly, and worthy of the Divine Being, whose presence was expected to adorn the tabernacle. The gold wire and precious stones were ornamentally intermixed, as described, chap. 28.

8. *And he made the breast-plate, &c.*] As the whole of this chapter, and the fore-going, are but repetitions of what was commanded Moses in the mount, chap. 25. the reader is recommended to observe, how particularly the former directions are here repeated, which may convince us they were indispensably and punctually performed in every part of the work. Bishop Patrick very judiciously observes, that in all this exact recapitulation, not the least mention is made of the Urim and Thummim ; which seems to indicate, that they were not distinct things from the breast-plate or its stones, but only another name for the same thing. This observation is still farther strengthened from Lev. 8. 8. where the priest's robes being mentioned, the Urim and Thummim are likewise spoken of, without mentioning the precious stones, as if they were the same thing.

purple, and scarlet, of needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to the engravings of a signet*, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, and all the vessels thereof, and the shewbread,

37 The pure candlestick, *with the lamps thereof, even with the lamps to be set in order*, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle for the tent of the congregation.

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

C H A P. XL.

1 *The tabernacle commanded to be reared.—12 Aaron and his sons to be sanctified.—34 A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,
2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of

the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 ¶ And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year, on the first day of the month, *that the tabernacle was reared up.*

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32 When

33. *And they brought the tabernacle, &c.*] They laid every thing before Moses for his approbation.

34, 35, 36, 37.] See chap. 26.

43. *And Moses blessed them.*] *i. e.* He signified his approbation of all being completed as the Lord had ordered, by blessing both the work and workmen.

ANNOTATIONS ON CHAP. XL.

Verse 2. *On the first day of the first month, &c.*] *i. e.* Of the second year after their coming out of Egypt. The Jews always made this epoch the set time to count their years from.

14. *Thou shalt bring his sons, &c.*] They were anointed with the same oil, though to an inferior priesthood, which was to continue in their family for ever.

15. *An everlasting priesthood.*] He signifies that this unction should be for all succeeding priests; they should not need to be anointed again, except the successive high-priests. See chap. 7. 29. *Lev.* 4. 3. and 16. 32. and 21. 10.

17. *In the second year,*] After their coming out of Egypt, *Numb.* 7. 1. 20, 21. *And he took and put the testimony, &c.*] He put the law and the tables into the ark, and then fixed it in its place with the mercy-seat, and parted or separated that room by the curious vail.

29. *And he put the altar, &c.*] The great altar and laver he placed within the great court.

31. *And Moses, and Aaron, and his sons, &c.*] In this ceremony Moses acted as high-priest, washing himself before he went to sacrifice. See chap. 30. 19, 20, 21.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of

the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys;

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

34. *Then a cloud, &c.*] This was the same cloud which had been seated over Moses' tent; but now, upon the tabernacle being finished, and a reconciliation having taken place between the Lord and his people, it came and settled in the tabernacle, pursuant to the promise made to them, chap. 25. 8, 22.

35. *And Moses was not able, &c.*] This returning brightness of God's presence so far exceeded his former display of his glory, that Moses could not endure its splendour, till he was enabled to do so by divine support.

The cloud—and the glory.] The cloud and the glory are one and the same, as were the pillar of cloud and of fire.

36, 37, 38. *And when the cloud, &c.*] This manifestation of the Divine presence, whether by cloud or fire, was now their continual and regular guide when to march, and when to halt. This Divine appearance continued with them till it conducted them into the land of Canaan. The darkness then remained in the sanctuary, but there was no more visible cloud outwards.

REFLECTIONS ON THE BOOK OF EXODUS.

IT is impossible to read this extraordinary account of the rise of so considerable a republic as the Jews, from a single family, in a foreign country, without being convinced of the intervention of a particular Providence in the government of kingdoms; and that nations, as well as individuals, have their crisis, or height of impiety, beyond which God will not suffer them to proceed.

The Egyptians were a flourishing learned people; but all their arts and sciences, however ornamental, were not able to teach them one single truth in regard to the Deity; and, amidst the most profound knowledge of policy, they were totally ignorant of the providential government of the world.

We see then the necessity of a revelation from Almighty God originally, and likewise that there should be some settled form of worship, some rites and ceremonies to strike the senses, and prevent their being caught away by any glittering novelty, in which superstition may chance to appear. For as the original worship of God, as practised by the first inhabitants of the earth, was plain and simple, it must have been owing to the love of novelty, as well as the love of the world, that religion, in time, became so totally disfigured, and loaded with ridiculous and even impious ceremonies.

In order therefore to obviate this dreadful misfortune to his own people, God was pleased, as soon as he had miraculously led them out of an enemy's country, where they had been treated as slaves, to give them a moral and ritual law: and he joined them both together, that neither might be forgotten. The moral law was to be eternal, and to bind their consciences for ever: but the ritual or ceremonial ordinances were given to prevent their attending to idolatrous forms of worship, which might strike their fancy, and delude them from the true God: and likewise to be types and shadows, as it were, of that more perfect form of worship, which they were taught to hope their posterity would enjoy under the priesthood of the Messiah.

As it is expressly declared, that every law and ceremony came immediately by revelation to Moses from Jehovah himself, we must plainly perceive, that no human being can have a right to establish a church, or form of worship, different from the church of God; and, from the very regular and circumstantial manner in which every thing was ordered to be conducted, we must necessarily perceive, that regularity and order is expected of us in our worship of the Divine Being, as well as reverence and sincerity.

This work is intended to represent the Holy Scriptures as they appear, the fountain of truth, simple and unadorned; and by shewing that it was intended they should be within the limits of the human understanding, convince mankind that they are the proper study for man to be engaged in.

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

THE ARGUMENT.

THIS Book, containing the actions of about one month's space, acquainteth us with the Levitical Ceremonies used after the Tabernacle was erected, and anointed in the wilderness, and is therefore called *Leviticus*. It treats of laws concerning persons and things clean and unclean, by infirmity or accident; as also purifyings in general once a year, and divers particular cleansings, with a brief repetition of divers laws, chap. 19. together with certain feasts, of seven years rest, of the jubilee, and redemption of things consecrated to God, &c. but especially of such ceremonies as were used about offerings and sacrifices, which were both expiatory for trespasses wittingly or unwittingly committed, whether by the people or the priests; and also eucharistical, in the owning of God's blessings. Here are declared also laws for the regulating of these, and prescribing the lawful time for marriages; here is set down how several abominable sins are punishable by the magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose office is confirmed from heaven, and the mal-administration of it threatened, and the judgment particularly inflicted on Nadab and Abihu for an example. Here are also promises and threatenings, to the observers or breakers of this law.

CHAP. I.

1 *The burnt-offerings,—3 of the herd,—10 of the flocks,—14 of the fowls.*

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him.

5 And he shall kill the bullock before the LORD; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour, unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD

ANNOTATIONS ON CHAP. I.

Verse 2. *If any man of you bring an offering.*] There are divers kinds of sacrifices here prescribed, some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction for men's sins; others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly, respect to the childish estate of the Jews, who, by the custom of nations and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent, as well the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices.

Of the herd, and of the flock.] The only living creatures which were permitted to be offered upon the Jewish altar were, out of the herd, the bullock only; and out of the flock, the sheep and the goat; and from among the fowls, the turtle-dove, or the young pigeon. Now God chose these kinds of creatures for his sacrifices, either, 1. In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly deities into contempt. Or, 2. Because these are the fittest representations both of Christ and of true Christians, as being patient and harmless, and most useful to men. Or, 3. As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when

God requires us to do so. Or, 4. As things most common and obvious, that men might never want a sacrifice when they needed, or God required it.

3. *A burnt-sacrifice.*] Strictly so called, such as was to be all burnt, the skin excepted, *Lev.* 7, 8. see *Gen.* 8, 20. and *1 Kings* 3, 15. For otherwise every sacrifice was burnt, more or less. This sacrifice did partly signify, that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him.

A male.] As being more perfect than the female.

Without blemish.] To signify that God should be served with the best of every kind.

4. *Put his hand, &c.*] See note on *Exod.* 29, 10.

To make atonement for him.] To wit, ceremonially and sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him.

6. *Cut it into his pieces.*] To wit, the head, and fat, and inwards, and legs, ver. 8, 9.

7. *Put fire.*] Or, dispose the fire, *i. e.* blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, *Lev.* 9, 24. and was to be carefully preserved there, and all other fire was forbidden.

9. *But his inwards, &c.*] These parts were not to be burnt upon the altar, till they were well cleansed by washing them in water.

Of a sweet savour.] See *Gen.* 8, 21.

14. *And*

LORD be of fowls, then he shall bring his offering of turtle doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

C H A P. II.

1 The meat-offering of flour with oil and incense,—12 and of the first-fruits in the ear.—13 The salt of the offering.

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering, baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

14. And if the—sacrifice—be of fowls.] Those who were not able to go to the charge of a sheep or goat might offer a bird; nay, he who was not able to be at this expence was accepted if he offered bread; or, if even this was too great a burden, he might worship God by bringing only an offering of flour, as appears in the next chapter.

15. Shall—wring off his head.] Yet not so as to be quite separated from the body of the fowl, chap. 5. 18.

16. On the east part;] viz. Of the tabernacle. Here the filth was cast, being the remotest place from the holy of holies.

ANNOTATIONS ON CHAP. II.

Verse 1. A meat-offering.] This was of two kinds, the one joined with other offerings, Numb. 15. 4, 7, 10.

2. The memorial of it;] A portion of it, as a testimony or memorial that the whole sacrifice was dedicated to God.

3. Most holy;] i. e. Such as were to be eaten only by the priests, and that only in the holy place near the altar.

4. Unleavened cakes—mingled with oil, &c.] Leaven is in scripture language figuratively expressive of impurity, and oil was always esteemed as an emblem of holiness and excellence.

6. Thou shalt part it in pieces.] Because part of it was offered to God, and part given to the priest.

11. No meat-offering;] To wit, which is offered of free will, for in other offerings it might be used, chap. 7. 13. and 23. 17.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

C H A P. III.

1 The peace-offering of the herd,—6 of the flock,—7 whether a lamb,—12 or a goat.

AND if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar, upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be of the flock, male or female, he shall offer it without blemish.

7 ¶ If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them,

Shall be made with leaven.] This was forbidden, partly to remind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough unleavened; and partly in opposition to the custom of the heathens in such cases, who made their sacrificial bread of the lightest and sweetest kind possible.

13. Every oblation of thy meat-offering shalt thou season with salt.] This Maimonides says was in opposition to the custom of the early heathens, who used no salt, but honey and other sweet-meats, to season their sacrifices. We are likewise warranted, by the New Testament, to consider this circumstance in a moral light; that it denoteth integrity and uncorruptedness of heart, which renders both the persons of men and their services acceptable to God.

16. And the priest shall burn, &c.] He was only to burn a part, and to have the rest for his own use, except the frankincense, which was to be entirely consumed, because the priest could make no use of the frankincense.

ANNOTATIONS ON CHAP. III.

Verse 1. A male or female;] Which were allowed here, though not in burnt-offerings.

5. Upon the burnt-sacrifice, &c.] The daily one, or any other; for the offerings never began with the sacrifices of thanksgiving, but first with those of expiation or atonement; to shew that no sacrifice could be acceptable to God, if an atonement for sin did not precede it.

11. The

them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD: the fat that covereth the inwards, and all the fat that is upon the inwards.

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour: all the fat is the LORD's.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

1 The sin-offering of ignorance,—3 for the priest,—13 for the congregation,—22 for the ruler,—27 for the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD, concerning things which ought not to be done, and shall do against any of them:

3 ¶ If the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacri-

fice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And

11. The food.] It is call food, (Heb. bread,) to note God's acceptance of it, and delight in it, as men delight in their food.

16. The fat.] That kind of fat which is easily separated from the flesh; for the fat that was here and there mixed with the flesh they might eat, Deut. 32. 14. Neh. 8. 10.

17. Neither fat.] This was forbidden, to preserve the reverence of holy rites and sacrifices.

Blood.] This was forbidden, partly to maintain reverence to God and his worship; partly out of opposition to idolaters, who used to drink the blood of their sacrifices.

ANNOTATIONS ON CHAP. IV.

Verse 2. Sin through ignorance.] This must necessarily be understood of more than common sins, and daily infirmities; for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priest to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, chap. 16. 30.

And shall do against any of them.] Then he shall offer according to his quality, which is here to be understood-out of the following verses.

3. According to the sin of the people.] In the same manner as any of the people do. But the words may be rendered, to the sin or guilt of the people, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment, upon the people who are infected or scandalized by his example.

7. And the priest shall put some of the blood, &c.] He was to put it on the horns of the altar, to remind him that he was not worthy to offer any incense on it, till he had expiated his own guilt.

12. The whole bullock shall he carry forth.] No part of this was to be eaten by the priest, as it was in other sin-offerings, chap. 6. 26. The reason is plain, because the offerer might not eat of his own sin-offering, and the priest was the offerer in this case, as also in the sin-offering for the whole congregation below, ver. 21. of which the priest himself was a member.

13. The whole congregation.] Who by this expression are plainly distinguished from the elders of the people, ver. 15. which doubtless implies their judges and governors; and therefore this sin must be understood as a sin committed by the whole body of the community, or the church, including priest and people.

26. It shall be forgiven him.] Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments.

27 ¶ And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty :

28 Or if his sin which he hath sinned come to his knowledge ; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD : and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings ; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD : and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

2 He that sinneth in touching an unclean thing,—4 or in making an oath :—6 His trespass-offering.—14 The trespass-offering in sacrilege.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it ; if he do not utter it, then he shall bear his iniquity.

2 ¶ Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him ; he also shall be unclean and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him ; when he knoweth of it, then he shall be guilty.

4 ¶ Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him ; when he knoweth of it, then he shall be guilty in one of these.

27. One of the common people, &c.] Either male or female, as he could best afford it. Let us observe, in regard to all these several sacrifices to be found among the Jews, that it is not supposed any of them are in themselves of sufficient value to clear a sinner of his guilt, which must always be personal ; but God in his mercy has instituted them as signs of repentance, and promised to accept them. They are likewise figurative representations of that more perfect expiation of the sins of mankind by the Messiah.

28. A female.] Because the sin of one of those was less than the sin of the ruler, for whom a male was required, ver. 21.

ANNOTATIONS ON CHAP. V.

Verse 1. The voice of swearing.] Either, 1st. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth ; of which see *Matt.* 26. 36. Or, 2. Of false swearing before a judge. Or rather, 3. Of cursing, or blasphemy, or execration, as the word commonly signifies ; and that either, 1. Against one's neighbour, as 2 *Sam.* 16. 17. or, 2. Against God, as chap. 24. 10, 11. which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty.

Known,] By sufficient information from others.

His iniquity,] i. e. The punishment of it ; as that word is oft used, as *Gen.* 19. 15. *Numb.* 18. 1.

No. 8.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing :

6 ¶ And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering ; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the LORD ; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar : it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner : and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons ; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering : he shall put no oil upon it, neither shall he put any frankincense thereon : for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD : it is a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him : and the remnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance in the holy things of the LORD, then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering :

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest : and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD ; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest : and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not ; and it shall be forgiven him.

19 It

2. Unclean thing.] To wit, ceremonially. Of which see chap. 11. 24, &c. and *Deut.* 14.

3. If he touch the uncleanness of man, &c.] i. e. If he touched or conversed with any person that was legally unclean ; whereof see chap. 12. 13, 14.

4. Swear ;] To wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1 *Sam.* 25. 22.

In one of these,] Either in the good or evil which he swore to do.

6. He shall bring his trespass-offering, &c.] Interpreters much dispute what the difference is betwixt sin-offerings and trespass-offerings. The most probable opinion is, that the sin-offering had respect to offences against God only ; but the trespass-offering to offences so committed against God that their neighbours were also injured by them. And yet this distinction does not always hold ; for in this very passage the same sacrifice is called a trespass-offering and a sin-offering.

15. If a soul commit a trespass, &c.] This seems to relate to an omission of having paid the tithe or acknowledgment to God ; in which case the offender was to pay a fifth part more than the value, even though he did it ignorantly.

17. And if a soul, &c.] It is observable, that all the penalties are inflicted even upon those who sin ignorantly ; but then it is because the offence, being against the sacred establishment of God's religion, was of the utmost consequence to the whole people, since all their prosperity depended upon the strict observance of his laws.

2 A

ANNO.

19 It is a trespass-offering: he hath certainly trespass-
passed against the LORD.

C H A P. VI.

1 The trespass-offering for sins done wittingly.—8 The burnt-offering.—14 the meat-offering.—19 The offering at consecration.—24 The sin-offering.

AND the LORD spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him, for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: (it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.)

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat-offering: The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

ANNOTATIONS ON CHAP. VI.

Verse 2. *Against the Lord.*] This sin, though directly committed against man only, is here emphatically said to be done against the Lord, because it was a secret sin, of which God alone was the witness and judge, and because God's name was abused in it by perjury, ver. 3.

3. *Sweareth falsely.*] His oath being required, seeing there was no other way of discovery left.

4. *Is guilty.*] This guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alledged; or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas, if he were convicted of his fault, he was to pay double, *Exod.* 22. 9.

9. *Burning upon the altar all night, &c.*] This holy fire upon the great brazen altar was to be kept continually burning night and day.

11. *He shall put off his garments, &c.*] Because this was no sacred, but a common work.

16. *With unleavened bread.*] Or rather, *unleavened*, for *with* is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations, concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons, that is anointed in his stead, shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

C H A P. VII.

1 The law of the trespass-offering,—11 of the peace-offering.—22 The fat,—26 and the blood, are forbidden.

LIKEWISE, this is the law of the trespass-offering: it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every

was fine flour, chap. 2. 1. it is not likely that they ate it with unleavened bread.

18. *Shall be holy:*] i. e. Having no uncleanness upon them; for in that case even the priests themselves might not touch them.

23. *It shall not be eaten.*] To signify the imperfection of the Levitical priests, who could not bear their own iniquity.

26. *The priest that offereth it for sin:*] For the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then the blood was brought into the tabernacle, and therefore it might not be eaten.

27. *Thou shalt wash it—in the holy place.*] Out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch.

28. *The earthen vessel—shall be broken:*] Because, being full of pores, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses, whereas brass vessels might be cleansed by scouring.

ANNO.

6 Every male among the priests shall eat thereof; it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest, shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office:

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

2 Moses consecrateth Aaron and his sons.—14 Their sin-offering.—18 Their burnt-offering.—22 The ram of consecration.

AND the LORD spake unto Moses, saying,

2 Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put

ANNOTATIONS ON CHAP. VII.

Verse 10. *Dry*;] i. e. Without oil, or drink-offering, as those chap. 5. 11. *Numb.* 5. 15.

13. *Leavened bread, &c.*] Some are of opinion, that leaven was permitted to be offered in *peace-offerings*, but not in any other. Others say, that this bread, or cakes, was not to come at all upon the altar, but to be eaten by the priests and their friends, who were to leave none of it till the morrow.

16. *If the sacrifice—be a vow*;] Offered in performance of a vow.

19, 20, 21. *And the flesh that toucheth, &c.*] If any part of the sacrifice should touch any thing or person legally unclean, as it might do in carrying from the altar to the place where they intended to feast upon it; in that case it was enjoined, that the offerer should forthwith burn it, and not dare to eat the least bit of it; and whosoever under

any legal defilement shall presume willingly to eat of that which was dedicated to God, was to be cut off, that is, excluded from all the privileges of an Israelite. The intention of all these precepts was for preserving the greater reverence and regard to sacred things.

31. *And his sons, &c.*] It appears, by *Exod.* 29. 26. that the beast was to belong to the high-priest and his family; so that by the word *sons*, we are to understand the sons of the high-priest, but the right shoulder was for the officiating priest.

38. *In mount Sinai.*] This should rather be rendered, *by mount Sinai*; for Moses received these commands from the tabernacle, which was then pitched in the wilderness of Sinai.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *All the congregation*;] The elders, which represented all and as many of the people as would and could get thither.

13. *And*

put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

9 And he put the mitre upon his head: also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the layer and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his

sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for *so* I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

2 The first-offerings of Aaron for himself and people.—8 The sin-offering.—12 The burnt-offering.—23 Moses and Aaron bless the people.—24 Fire cometh from the Lord upon the altar.

AND it came to pass, on the eighth day, that Moses called Aaron and his sons, and the elders of Israel: 2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And

13. And girded them with girdles, &c.] i. e. He anointed and consecrated his sons as subordinate priests to act under him. See Exod. 28. 40.

17. The bullock and his hide;] Which in the offerings for the people was not burnt, but given to the priest.

29. It was Moses' part;] As at this time administering the priest's office.

33. And ye shall not go out of the door of the tabernacle, &c.] This should be rendered, Ye shall not go from the door of the tabernacle: for the consecration was not performed in, but at the door of the tabernacle, ver. 3, 31, 35. nor were they permitted to enter the sanctuary till the ceremony was completed.

ANNOTATIONS ON CHAP. IX.

Verse 3. For a sin-offering:] For the people, as it is expressed, ver. 15. for whose sin a young bullock was required, Lev. 4. 15. but that was for some particular sin, whereas this was more general and indefinite, for all their sins.

4. To-day the Lord will appear unto you.] See the fulfilling of this promise, ver. 24.

7. For thyself, and for the people.] The order is very observable; first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and the absolute necessity of an higher and better priest, Heb. 7. 26, 27.

C H A P. X.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar: as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron *waved for a wave-offering* before the LORD: as Moses commanded.

22 And Aaron lifted up his hand towards the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 ¶ And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

9. *The horns of the altar.*] To wit, of burnt-offerings, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from chap. 4. 7.

15. *As the first.*] To wit, in like manner as he did that for the priest, ver. 8. and consequently burnt this, as he did the other, ver. 11. for which Moses reproves him, chap. 10. 17.

22. *And came down.*] To wit, from the altar; which is supposed to have stood upon raised ground. Compare *Exod.* 20. 26.

23. *Moses.*] Who went in with Aaron to direct him, and to see him perform those parts of his office which were to be done in the holy place.

24. *And there came a fire out from before the Lord.*] That glory which now appeared unto them sent out flashes of fire, which burnt up the sacrifice. This celestial fire the priests are ordered to keep always burning upon the altar, chap. 6. 13. and it is said to have lasted till the time of Solomon, when God sent fire anew from heaven, to consume the sacrifices which were offered at the dedication of the temple: and that again is said to have been preserved till the destruction of the first temple.

They shouted, and fell on their faces.] They lifted up their voices to God in exalted notes of praise, and prostrated themselves before him with awful veneration.

ANNOTATIONS ON CHAP. X.

Verse 1. *Strange fire.*] Fire not taken from the altar, as it ought, but from some common fire.

Which he commanded them not.] For seeing Moses himself neither did, nor might to, any thing in God's worship without God's command, which is oft noted of him; for these to do it was a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is, *Jer.* 32. 35.

Now as this was forbidden implicitly, chap. 6. 12. especially when God himself made a comment upon that text, and by sending fire from heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should.

No. 9.

1 *Nadab and Abihu burnt by fire.*—6 *Aaron and his sons forbidden to mourn for them.*—8 *The priests forbidden wine.*—13 *The law of eating holy things.*

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; *it shall be* a statute for ever throughout your generations.

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And

2. *Devoured them.*] Destroyed their lives; for the bodies and garments were not consumed, as appears from ver. 4. 5. Thus lightning many times kills persons, without making any impression on their bodies or garments.

3. *This is it that the Lord spake.*] Though the express words be not recorded in scripture, yet it is probable they were uttered by Moses in God's name; and the sense and substance of them is in many places. See *Exod.* 19. 22. and 29. 43. *Lev.* 8. 35.

Aaron held his peace.] Partly through excessive grief, which is sometimes signified by silence, as *Isa.* 47. 5. *Lam.* 2. 10. and principally in acknowledgment of God's justice, and of his submission to it. Compare *Psa.* 39. 10. *Ezek.* 24. 17. He murmured not, nor replied against God, nor against Moses; wisely considering, that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons.

4. *Moses called—the sons of Uzziel.*] For Aaron and his sons had scarce finished their consecration-work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities.

Your brethren.] i. e. Kinsmen, as that word is oft used.

5. *Their coats.*] In the holy garments wherein they ministered; which being polluted, both by their sin and by the touch of their dead bodies, God would not have any more used in his service.

6. *Uncover not your heads, neither rend your clothes.*] Give no signification of your sorrow; mourn not for them.

7. *And ye shall not go out, &c.*] It appears, from chap. 21. 12. that if the priests heard of the death of any of their kindred, at the time of ministration, they were nevertheless to go on with the service, and not leave off, nor quit the temple, because the *anointing oil was upon them*; i. e. they were devoted to God and spiritual affairs only.

9. *Do not drink wine, nor strong drink.*] This is here added, possibly because Nadab and Abihu had been led into their error by drinking too much. Drunkenness is so odious a thing in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it.

2 B

16. And

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters, with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering, before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

C H A P. XI.

2 What beasts may,—4 what may not be eaten,—9 what fishes,—13 what fowls,—21 the creeping things.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 ¶ Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat, among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat, of all that *are* in the waters:

16. *And, behold, it was burnt.*] This justifies Moses' suspicion, that some mistake might be committed in the holy things; for, upon enquiring, he found that the priests had burnt upon the altar those parts of the people's sin-offering which they ought to have eaten themselves, chap. 6. 26, 29.

19. *Have they offered their sin-offering.*] They have done the substance of the thing, though they have mistaken this one circumstance.

Such things have befallen me;] Whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable, if I have mistaken.

Should it have been accepted in the sight of the Lord?] Because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, as appears from Deut. 12. 7. and 26. 14. Hos. 9. 4.

ANNOTATIONS ON CHAP. XI.

Verse 2. *These are the beasts which ye shall eat.*] Various reasons have been given for making this distinction among beasts; but it is agreed by all, that the general purpose and intention of the ceremonial institutions which were prescribed to the Jews, was to keep a separate people; lest, by contracting a too familiar intercourse with the Gentiles, they might be drawn in to imitate their superstitions and idolatries. Maimonides is of opinion, that the creatures here called *unclean* were all forbidden to be eaten by the Jews, because they were unwholesome food. Another reason for making a distinction between clean and unclean beasts, was to raise in the Jews an high opinion of their peculiar dignity and pre-eminence above all other nations. But this matter they carried to a greater height than their legislator intended. It was not

whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls: they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all four*, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all four*, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald-locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among *all* manner of beasts that go on *all four*, these *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And

his design to prevent their having any intercourse with the Gentiles in the common offices of humanity, but their having any fellowship with them in their impieties and superstitions.

5. *The coney.*] It is doubted whether we translate the word right; most interpreters think it signifies a large species of rat, common both in Egypt and Palestine.

7. *And the swine.*] The swine, as Dr. James observes, is the only animal in the creation subject to the leprosy, and also something very like what we call the king's evil, called in Latin *scrufula*, from *scorfu* a sow. The measles is another contagious distemper which this animal is subject to; and for these reasons it was probably prohibited.

10. *All that have not fins nor scales, &c.*] Fish without scales soonest of all incline to putrefaction. See *James's Med. Dict.*

13. *The ossifrage.*] This is a species of eagle, so called from the Latin *os*, a bone, and *frango* to break, because it breaks the bones of its prey. *The ospray.*] This is another species of eagle.

16. *And the night-hawk.*] Bochart is of opinion, that the bird here meant is the male ostrich. But it may be observed, that the flesh of that bird is so hard, that there was no need to forbid the eating of it.

And the cuckow.] Some interpreters render it a didapper, or sea-mew. 17. *And the little owl.*] Bochart and Le Clerc render it the bittern; but the Seventy, more properly, the night-raven.

18. *And the gier-eagle;*] Or the vulture-eagle, *gier* being an old English word for vulture.

20. *All fowls that creep;*] Read, *All flying things that go upon four;* such as bats, and several kinds of flies.

29. *Among the creeping things that creep;*] That is, those creeping things whose legs are so short that they seem to creep.

30. And

30 And the ferret, and theameleon, and the lizard, and the snale, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean: whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even; he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among *all* creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To make a difference between the unclean and

the clean, and between the beast that may be eaten and the beast that may not be eaten.

C H A P. XII.

2 The purification of a woman after child-birth:—6 her offerings for her purifying.

AND the LORD spake unto Moses, saying, 2 ¶ Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

C H A P. XIII.

Laws and tokens for the priest to discern the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days.

5 And

5. *And she shall continue in the blood of her purifying threescore and six days.*] The time in both particulars is double to the former; not so much from natural causes, (because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as is here mentioned;) as for moral reasons: either to be as a blot upon that sex for being the first in man's transgression, 1 Tim. 2. 14. or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been.

ANNOTATIONS ON CHAP. XIII.

Verse 2. *Leprosy.*] A distemper most frequent in Egypt and Syria, &c. known also among the Greeks, who note, that it was not so properly a disease as a defilement or distemper in the skin, whence Christ is not said to heal, but to cleanse the lepers that came to him. And this distemper is here provided against, not because it was worse than others, but because it was externally and visibly filthy, and because of its infectious nature.

3. *When the hair in the plague is turned white.*] When the leprosy came to its height, not the hair only, but also the skin was turned white, as Exod. 4. 6. Numb. 12. 10. And this change of colour was an evidence both of the abundance of excrementitious humours, and of the weakness of nature.

Deeper than the skin of his flesh.] For the leprosy did consume both the skin and the flesh, as appears from 2 Kings 5. 14.

10. *There*

30. *And the ferret.*] Dr. James is of opinion that it signifies a frog; and observes, that all these reptiles are extremely subject to putrefaction; that the smell of them, when putrefied, is very offensive; whence we must conclude that their juices are greatly alkaliescent.

35. *Ranges for pots.*] This might be better rendered by the single word *pots*; for as the oven was for bread, so the pots were for flesh; and under these two are comprehended all vessels wherein they either baked or boiled.

44. *Sanctify yourselves.*] As the Jews were peculiarly devoted to God, so they were to be distinguished by a peculiarity of diet, which, by reminding them of their particular relation to God, served emblematically to put them in mind of their obligation to study moral purity.

ANNOTATIONS ON CHAP. XII.

Verse 3. *In the eighth day, &c.*] Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only reason, why the child's circumcision was put off till the eighth day.

4. *Three and thirty days.*] This law was not only designed to represent the inward reverence and respect wherewith the public worship of God is to be attended, but likewise was a good political institution; since the natural weakness of women during this time required quiet and little company; and the temper of their blood in those hotter climates made a longer separation necessary than in these colder countries.

5 And the priest shall look on him the seventh day : and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin ; then the priest shall shut him up seven days more :

6 And the priest shall look on him again the seventh day : and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean : it is but a scab ; and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again :

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean : it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest :

10 And the priest shall see him : and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising ;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up : for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh ;

13 Then the priest shall consider : and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague ; it is all turned white : he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean : for the raw flesh is unclean : it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest :

17 And the priest shall see him : and, behold, if the plague be turned into white ; then the priest shall pronounce him clean that hath the plague : he is clean.

18 ¶ The flesh also in which, even in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest ;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white ; the priest shall pronounce him unclean : it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, there be no white hairs therein ; and if it be not lower than the skin, but be somewhat dark ; then the priest shall shut him up seven days :

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile ; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white ;

25 Then the priest shall look upon it : and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin : it is a leprosy broken out of the burning : wherefore the priest shall pronounce him unclean : it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than

the other skin, but be somewhat dark ; then the priest shall shut him up seven days :

27 And the priest shall look upon him the seventh day : and if it be spread much abroad in the skin, then the priest shall pronounce him unclean : it is the plague of leprosy.

28 And if the bright spot stay in his place ; and spread not in the skin, but it be somewhat dark ; it is a rising of the burning, and the priest shall pronounce him clean : for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard ;

30 Then the priest shall see the plague : and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair ; then the priest shall pronounce him unclean : it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it ; then the priest shall shut up him that hath the plague of the scall seven days :

32 And in the seventh day the priest shall look on the plague : and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin ;

33 He shall be shaven, but the scall shall he not shave ; and the priest shall shut up him that hath the scall seven days more :

34 And in the seventh day the priest shall look on the scall : and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin ; then the priest shall pronounce him clean : and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing ;

36 Then the priest shall look on him : and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein : the scall is healed, he is clean : and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots ;

39 Then the priest shall look : and, behold, if the bright spots in the skin of their flesh be darkish white ; it is a freckled spot that groweth in the skin ; he is clean.

40 And the man whose hair is fallen off his head, he is bald ; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald ; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore ; it is leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it : and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh ;

44 He is a leprous man, he is unclean : the priest shall pronounce him utterly unclean : his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All

10. *There be quick raw flesh.*] Which shewed that this leprosy had eaten into the very flesh.

13. *Covered all his flesh.*] When it appeared in some one part, it discovered the humour which lurked within, and withal the inability of nature to expel it ; but when it overspread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.

16. *If the raw flesh—be changed unto white,*] As it is usual with sores

when they begin to be healed, the skin, which is white, coming upon the flesh.

29. *If a man or woman have a plague.*] i. e. Any cutaneous eruption, concerning which the priest, as before-mentioned, was to be the judge.

31. *There is no black hair in it.*] For had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, ver. 37. as the yellow hair was a sign of unsoundness.

47. *The*

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy *is* in, *whether it be* a woollen garment or a linen garment;

48 *Whether it be* in the warp or woof, of linen, or of woollen: *whether in* a skin, or in any thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin: it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague, on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin:

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread, it *is* unclean: thou shalt burn it in the fire; it *is* fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading plague: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

C H A P. XIV.

2 Rites and sacrifices in cleansing the leper.—37 Signs of leprosy.—48 Cleansing of the house.

AND the LORD spake unto Moses, saying,
2 ¶ This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest;

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it, and the

cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's, so *is* the trespass-offering: it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much, then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And

47. The garment, &c.] Leprosy in garments and houses is unknown in these times and places; which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted.

ANNOTATIONS ON CHAP. XIV.

Verse 4. Two birds alive and clean, and cedar-wood, &c.] The hyssop, bound with scarlet round a stick of cedar-wood, served for an instrument to sprinkle the blood and water. The juice or resin of cedar, together with hyssop, were reckoned medicinal for diseases of the skin. Many moral and metaphysical reasons are given for the use of these particulars, which, as they are conjectural, shall be passed over.

7. And shall let the living bird loose;] Signifying the taking off that restraint that was laid upon the leper, and the liberty which the leper

now had to return to his former habitation and conversation with other men.

8. Abroad out of his tent seven days:] i. e. He was not to lodge with his wife or family for a week; lest any remains of the infection should injure them.

12. And the priest shall—offer him for a trespass-offering:] To teach them that sin was the cause of leprosy and of all diseases.

19. Make an atonement, &c.] By this act of devotion it seems as if the impurity of the body was considered as a type or figure of the foulness of the mind contracted by sin. The rite of purification was likewise made burdensome and expensive, to induce men to be cautious of contracting the distemper.

21. A log of oil.] The smallest measure among the Jews, about half a pint.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that is in his left hand seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession:

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house, with hollow strakes, greenish or reddish, which in sight are lower than the wall:

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look; and, behold, *if* the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

45 And he shall break down the house, the stones of

it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes: and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house; and it shall be clean:

54 This is the law for all manner of plague of leprosy and scall,

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

CHAP. XV.

2 Uncleaness of men in issues.—13 Their cleansing.—19 Uncleaness of women in issues.—28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 ¶ Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of his issue* he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean: and every thing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of those things* shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And

44. *If the plague be spread, &c.*] The Jews have a tradition, that this disorder was of a peculiar nature, and inflicted for some particular sin; that it began on the walls of a house, and, upon the repentance of the parties, sometimes died away, and went no further; but for this there is no foundation.

54. *This is the law, &c.*] These were indispensable ordinances in regard to infectious diseases; and their strictness serves to denote how

much more careful we ought to be, to present our hearts and souls pure and without spot or defilement before God.

ANNOTATIONS ON CHAP. XV.

Verse 13. *In running water, &c.*] So particularly attentive are the laws of Moses to promote cleanliness, that running water is even insisted on, as being best calculated for a thorough cleansing and purification, being itself more clear and pure than any other.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall

number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

11 *The high-priest's sin-offering.*—16 *Sin-offering for the people.*—20 *The scape-goat.*—29 *The feast of expiation.*

AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which *is* upon the ark, that he die not; for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD, at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement

15. *And the priest shall—make an atonement for him.*] Not as if this was in itself a sin, as it might proceed from accidental causes: though oft-times it was sinful, as being the fruit of a man's intemperance and immoderate lust. See chap. 14. 12.

24. *He shall be unclean seven days.*] If he did this unwittingly; but if the man and woman did this knowingly, they were both punished with death, Lev. 18. 20.

31. *Thus shall ye separate, &c.*] By these peculiar laws the people of Israel were rendered pure and cleanly above all other nations; and by this outward attention to their bodies, they were habitually impressed with a continual sense of the necessity of the inward purity of the heart.

ANNOTATIONS ON CHAP. XVI.

Verse 2. *At all times.*] Not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exod. 30. 10.

In the cloud.] Either in a bright and glorious cloud, which used to be over the mercy-seat, or rather, in the cloud of incense mentioned afterward, ver. 13.

3. *With a young bullock;*] i. e. With the blood of it, as it is explained ver. 14. for as for the body of it, that was to be killed, and offered without upon the altar of burnt-offerings.

4. *He shall put on the holy linen coat.*] It is observable, that the high-priest did not use his peculiar and glorious robes, but only his linen garments, which were common to him with ordinary priests: the reason whereof was, because this was a day of mourning and humiliation, at which times people were to lay aside their ornaments, Exod. 33. 5.

8. *And Aaron shall cast lots upon the two goats.*] The form of which was this: There was an urn brought to the high-priest, into which he threw two wooden lots, upon one of which were written the words, *For Jehovah*, and on the other, *For Azazel*: after shaking them, he put both his hands into the urn, and brought up the lots, the one in his right hand, the other in his left; and as the goats stood on each side of him, their fate was determined by the lot which came up in the hand next to them. The import of the word *Azazel* is matter of dispute.

9. *Upon which the Lord's lot fell.*] Went up out of the vessel into which the lots were put, and out of which they were brought up.

12. *Within*

atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself;

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

2 Blood of slain beasts must be offered to the Lord.—10 Eating of blood forbidden,—15 and all that dieth.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3 What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people.

5 To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the LORD.

6 And

12. *Within the vail;*] i. e. Into the holy of holies, verse 2.

16. *He shall make an atonement for the holy place.*] This was intended as an annual acknowledgment, that the Jewish place of worship was, by the sins committed the preceding year by the priests and people, rendered an unworthy habitation for the Divine presence.

18. *The altar that is before the Lord;*] i. e. The altar of burnt-offering, which was in the outer-court, and is said to be before the Lord, because it stood before the tabernacle, the symbol of the Divine presence.

21. *Into the wilderness.*] Which signifies the removal of their sins far away, both from the people and out of God's sight, or from the place of his presence.

22. *The goat shall bear upon him, &c.*] This is likewise a plain type of the Messiah, who in his own body bare our sins, 1 Pet. 2. 24.

24. *Put on his garments;*] Not his ordinary priestly linen garments, for he was to leave them in the tabernacle, ver. 23. but the high-priestly garments, called *his garments* properly and peculiarly, and by way of distinction from the former garments, which are called *holy garments*, ver. 4. and the *linen garments*, ver. 23. but never *his garments*, as these are. And this change of his garments was not without cause; for the common priestly garments were more proper and fit for him in the former part of his ministration; because he was to appear before the Lord in the most holy place to humble himself, and make atonement for his

own and for his people's sins, and therefore his humblest and meanest attire was most fit.

29. *The seventh month;*] Answering, part to our September, and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service.

On the tenth day.] Object. It was on the ninth day, Lev. 23. 32. Answer. It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied.

31. *Sabbath of rest;*] i. e. Observed as a sabbath-day.

32. *Whom he shall anoint;*] Or, who shall be anointed.

ANNOTATIONS ON CHAP. XVII.

Verse 4. *And bringeth it not, &c.*] This law, like the rest, must be understood with this exception, unless the lawgiver himself shall think fit to dispense with it occasionally; for, in after times, the prophets were permitted, upon extraordinary occasions, to sacrifice in other places besides the tabernacle or temple, as appears from 1 Sam. 7. 9. and 9. 13. 11. 15. and 16. 2. 2 Sam. 24. 18. 1 Kings 18. 23.

Blood shall be imputed unto that man.] He shall be esteemed and punished as a murderer both by God and men.

5. *Which they offer in the open field.*] Before the erection of the sanctuary, the Israelites sacrificed any where; in the fields, high places, and mountains.

7. *They*

6 And the priest shall sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust:

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth that which died of *itself*, or that which was torn *with beasts*, (*whether it be* one of your own country, or a stranger,) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

C H A P. XVIII.

6 Unlawful marriages.—19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

7. *They shall no more offer their sacrifices unto devils.*] So they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served, pleased, and honoured, by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of scripture, and of all ancient writers, so the Israelites were infected with their leaven, Josh. 24. 14. Ezek. 20. 7. and 23. 2, 3. And the name of devils is commonly given in scripture to idols, yea, even to those which seemed most innocent, as to Jeroboam's calves, 2 Chron. 11. 15. by which he and the people designed and professed to worship the true God. See Deut. 32. 17. Psa. 106. 1 Cor. 10. 20.

13. *And whatsoever man, &c.*] Here another reason is given to extend the same practice towards animals taken for food expressly; and this seems to be a statute never to be departed from, not even by Christians; for St. Paul tells some of his converts, to *abstain from things strangled, and from blood*.

15. *That eateth;*] To wit, through ignorance and inadvertency.

A stranger;] Either the proselytes of the gate, who were obliged to observe the precepts of Noah, whereof this was one, or the proselytes of righteousness, or converts to the Jewish religion: for other strangers were allowed to eat such things, Deut. 14. 21.

ANNOTATIONS ON CHAP. XVIII.

Verse 2. *I am the Lord your God.*] There is something very awful and engaging in thus introducing the law to the people; tending to impress upon their minds the grand truth of the unity of the Godhead, and that no other Deity was to be so much as thought of beside him.

5. *He shall live in them.*] Not only happily here, but also eternally hereafter, as it is expounded, *Matt. 19. 17. Rom. 10. 5.*

No. 9.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein; I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister to vex *her*, to uncover her nakedness, besides the other, in her life-time.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind as with woman-kind: it *is* abomination.

23 Neither

7. *Thou shalt not uncover her nakedness.*] Besides other arguments against such unnatural conjunctions as are prohibited in this chapter, it may be observed, that they serve to confound relation, and introduce a repugnance and contrariety of relative duties; for, in this instance, how could a man both maintain the superiority of a husband, and at the same time act in the inferior capacity of a son, towards one and the same person? If he has an unalienable right to rule over her as a wife, she has an equal right to his filial awe and obedience as a parent.

8. *Thy—father's wife;*] *i. e.* Thy step-mother.

9. *The nakedness of thy sister.*] It is for the interest of society, not to allow families to marry within themselves, but to diffuse the obligations of social love, by joining in alliance with such as were not related to them before. Indeed, in the beginning, when God had created only one man and one woman, such marriages were necessary; but now there is great reason why they should be prohibited.

16. *Thou shalt not uncover the nakedness of thy brother's wife;*] Unless he died childless, for then the next brother was obliged to marry her, Deut. 25. 5.

17. *Her daughter;*] To wit, thy step-daughter.

21. *Thou shalt not let any of thy seed pass through the fire to Molech.*] Molech, which literally signifies *king*, was the idol of the Ammonites. The Rabbins assure us, that this idol was of brass, and placed on a throne of the same metal: his head, which resembled that of a calf, was adorned with a royal crown, and his arms were extended as if to embrace any that approached him. When they intended to offer any children to him, they heated the statue with a great fire made within it; and, when it was burning hot, they placed the miserable victim within his arms, by which means it was destroyed by the violence of the heat; and that the cries of the children, thus barbarously tormented, might not be heard, they made a great noise with drums and other instruments.

2 D

24. For

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

C H A P. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

3 ¶ Ye shall fear every man his mother and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither

shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 ¶ Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.

15 ¶ Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 ¶ Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that is a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy, to praise the LORD withal.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God..

26 ¶ Ye

24. For in all these the nations, &c.] The commission of such horrid and unnatural crimes, when once so far tolerated as to become natural, must surely appear to us a sufficient reason for the extirpation and overthrow of such accumulated depravity. For what species of iniquity must not have been practised, where sins against natural temptations can gain such an ascendancy? Thus the Lord tells the Israelites, that it was not for their goodness, but for the iniquity of the Canaanites, that they were driven out from before them.

29. These abominations, &c.] The words *abomination* and *whoredom*, mentioned in scripture, generally mean idolatry; but here it includes all those enormous crimes committed by the nations through which the Israelites were to pass.

ANNOTATIONS ON CHAP. XIX.

Verse 3. Ye shall fear every man his mother and his father.] We are of opinion, that more is here meant than merely the duty due to parents; and that, by this expression, is intimated, that the Israelites should attend to and respect the ordinances handed down to them from their parents concerning God's laws.

4. Turn ye not unto idols, &c.] The word *idols*, in the Hebrew, signifies *vain things*; i. e. things which can be of no use or advantage, which can neither assist you in distress, nor injure you by their power, and therefore not fit objects for devotion.

10. I am the Lord your God.] Who gave you all these things, with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

13. The wages of him that is hired shall not abide with thee all night.] Thou shalt pay him his wages when he has done his work, if he require them.

14. Not curse—nor put a stumbling-block, &c.] Under these two par-

ticulars are manifestly and especially forbidden all injuries done to such as are unable to right or defend themselves.

16. Neither shalt thou stand against the blood of thy neighbour;] To wit, in judgment, as a false accuser or false witness; for accusers and witnesses used to stand, whilst the judges sat, in courts of judicature.

17. Thy brother;] The same with neighbour, as it follows, i. e. every man, Matt. 5. 44. for it is manifest, that God's law commanded them to love strangers no less than Israelites.

Rebuke thy neighbour.] If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by a sullen silence, as 2 Sam. 13. 22. nor justify, flatter, and encourage him therein, but shalt freely, and in love, tell him of his fault.

18. Not avenge.] To avenge one's self in a private way, by returning evil for evil, or to take satisfaction for injuries of one's own accord, is the thing here forbidden, as also Rom. 12. 19. which is not inconsistent with suing to the civil magistrate for legal redress, in case of grievous injuries sustained in his person, estate, and reputation; which is agreeable to the Jewish law of retaliation, Exod. 21. 22, &c.

19. Thou shalt not let thy cattle gender with a diverse kind.] This was prohibited, partly because such a conjunction would tend to destroy the great law of nature; partly, that by the restraints here laid, even upon brute creatures, men might be taught to abhor all unnatural and unlawful lusts; partly, to teach the Israelites to avoid mixture with other nations, either in marriage or in religion: which may also be signified by the following prohibitions.

23. And when ye shall come into the land, &c.] Several reasons are given for this law; but the most natural is this, that the fruit of the first three years' growth being unconcocted, was not fit to be offered to God, to whom the best of every thing ought to be presented.

As uncircumcised;] i. e. As unclean.

26. Observe

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 ¶ Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not prostitute thy daughter, to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him,

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

C H A P. XX.

2 *Of giving seed to Molech.*—6 *Of going to wizards.*—7 *Of sanctification.*—9 *Of cursing parents.*—10 *Of adultery.*—11 *Of incest.*—18 *Of uncleanness.*—22 *Obedience is required.*—27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,
2 ¶ Again, thou shalt say to the children of Israel, Whosoever *be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any wise hide their

eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ For every one that curseth his father, or his mother, shall be surely put to death: he hath cursed his father or his mother, his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 ¶ And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 ¶ If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ¶ And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 ¶ And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people; he hath uncovered his sister's nakedness: he shall bear his iniquity.

18 ¶ And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain

Wizards.] The Hebrew word seems to import the same as those we call cunning men or fortune-tellers.

ANNOTATIONS ON CHAP. XX.

Verse 1. *And the Lord spake unto Moses, &c.]* The principal laws in the two foregoing chapters are here repeated, and enforced with penalties; and therefore it will be unnecessary to repeat what has been already observed.

3. *And I will set my face against, &c.]* The providence of God looks forward to a thousand generations; and, speaking after the manner of men, God expresses himself as setting his face against, or being the punisher of, all such dreadful practices as must, in the end, prove the ruin of his church and state.

5. *Then I will set my face, &c.]* Here the Almighty seems to say he would, in the course of his providence, punish this abettor of idolatry personally, together with all his adherents.

6. *And the soul that turneth after, &c.]* The enquiry after conjurors, dæmons, and evil spirits, must naturally proceed from, and beget superstition, which is always the destruction of true religion, and entirely destroys the belief in a governing Providence.

To go a whoring after them, &c.] Fidelity and purity, in matters of religion, are compared to the chastity of the marriage-bed. Hence every species of idolatry is looked upon as a breach of faith with God's church, and likened to whoredom and adultery; as the idolater carries those deities and offerings to the temples of dæmons, which belong, lawfully, to the established church of God, to which he is figuratively joined and espoused.

15. *Ye shall slay the beast;]* Partly to prevent monstrous births, and partly to blot out the memory of so loathsome a crime.

17. *In the sight of their people;]* *i. e.* Publicly, for the terror and caution of others.

26. *Observe times;]* To wit, superstitiously, by the observation of the clouds, or stars; or otherwise, by esteeming some days lucky, others unlucky. See *Deut.* 18. 10, 11. *Esh.* 3. 7.

27. *Ye shall not round the corners of your heads;]* *i. e.* Your temples; ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others, write; or in funerals, or immoderate mournings, as it appears from *Isa.* 15. 2. *Jer.* 48. 37. And the like is to be thought concerning the beard or the hair in the corner, *i. e.* corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatry, nor in their excessive sorrowing, no nor so much as in the appearance and outward significations or expressions thereof.

28. *Ye shall not make any cuttings in your flesh;]* Which the Gentiles commonly did, both in the worship of their idols and their solemn mournings, *1 Kings* 18. 28.

29. *Do not prostitute thy daughter,]* As the Gentiles frequently did, for the honour of some of their idols, to whom divers women were consecrated.

31. *Regard not them that have familiar spirits;]* *i. e.* Them that have a spirit or gift of divination. They were commonly believed to have familiar intercourse with some dæmon, and to be actuated by a supernatural impulse in the delivery of their oracles; an opinion which seems confirmed by the sacred writings, *1 Sam.* 28. 7, 8. *Acts* 16. 16. The reason of this prohibition must be, either that those familiar spirits with whom they had commerce were of an impure diabolical nature, and in order to obtain intercourse with them profane rites were used; or most of those who pretended to a familiarity with dæmons were mere impostors, pretending to the gift of prophecy or divination, and amused the credulous vulgar with dark and ambiguous predictions, which were capable of answering the event whichever way it fell out.

fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land whither I bring you to dwell therein spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

C H A P. XXI.

1 Of priests' mourning.—6 Of their holiness.—7 Of their marriages.—17 Priests with blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

21. *If a man shall take his brother's wife,*] Except in the case allowed by God, Deut. 25. 5.

25, 26, 27. *Ye shall therefore put difference, &c.*] For the reasons mentioned before, to keep them a distinct people, they were to observe all the peculiar ordinances concerning their food; and, above all, never to consult any witch or wizard, but to put them all to death as blasphemers and idolaters.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *There shall none be defiled for the dead;*] To wit, by touching of the dead body, or abiding in the same house with it, or assisting at the funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable on all occasions, and from the handling of holy things, Numb. 6. 6. and 9. 11, 14, 16. Deut. 26. 14. Hos. 9. 4.

2. *But for his kin that is near unto him.*] Here the case of very near relations is excepted, since it would have been hard to restrain them from paying the last duties of natural affection to a parent, a wife, a child, or a brother.

5. *They shall not make baldness, &c.*] In imitation of the heathens in their signs of sorrow.

7 ¶ They shall not take a wife *that is* a whore, or profane: neither shall they take a woman put away from her husband; for he is holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 And the LORD spake unto Moses, saying,

17 ¶ Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

C H A P. XXII.

2 Priests when to abstain from holy things.—6 How cleansed.—10 Who may eat of the holy things.—19 Sacrifices must be without blemish.—29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying, 2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I am the LORD.

3 Say

7. *They shall not, &c.*] *i. e.* No priest shall do so, because he is more especially dedicated to God.

9. *The daughter,*] And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done, chap. 18.

She profaneth her father,] *i. e.* Exposeth his person and office, and consequently religion, to contempt.

12. *Neither shall he go out of the sanctuary;*] To wit, to attend the funeral of any person: for upon other occasions he might and did commonly go out.

17. *Any blemish;*] *i. e.* Any defect or excess of parts, any notorious deformity or imperfection in his body.

22. *He shall eat the bread of his God,*] Which a priest having any uncleanness upon him might not do. Whereby God would shew the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself.

ANNOTATIONS ON CHAP. XXII.

Verse 2. *Separate themselves;*] To wit, when any uncleanness is upon them, as it appears from ver. 3, 4.

†

10. No

3 Say unto them, Whosoever *be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it *is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And they shall not profane the holy things of the children of Israel which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish *his* vow, or a free-will-offering in beeves, or sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any* offering *thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these: because their corruption *is* in them, and blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam: and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

29 ¶ And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

C H A P. XXIII.

1 *The feasts of the Lord.*—3 *The sabbath.*—4 *The passover.*—9 *First-fruits.*—15 *Feast of Pentecost.*—22 *Gleanings to be left for the poor.*—23 *Feast of trumpets.*—33 *Feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ Six days shall work be done; but the seventh-day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD; seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation; ye shall do no servile work *therein*.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:

11 And

28. *Not kill—both in one day;*] Because it savoured of cruelty.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *The feasts of the Lord;*] Days for your assembling together to my service and worship in an especial manner.

5. *At even.*] For all the Jewish festivals were kept from evening to evening; see ver. 32. for with the evening their day began.

8. *Ye shall offer an offering—seven days.*] The matter and manner whereof, see Numb. 28. 18, &c.

10. *Reap;*] *i. e.* Begin to reap, as it is expounded, Deut. 16. 9.

The harvest thereof;] To wit, barley-harvest, which was before wheat-harvest.

A sheaf.] They did not offer this corn in the ear, or by a sheaf or handful, but, as Josephus affirms, and may be gathered from chap. 2. 14, 15, 16. purged from the chaff, and dried and beaten out.

2 E

11. *The*

10. *Shall no stranger;*] *i. e.* Of a strange family, who is not a priest, as ver. 12. compare Matt. 12. 4. But there is an exception to this rule, ver. 11.

12. *If the priest's daughter, &c.*] *i. e.* If she marries out of the family of Aaron, she is then to be looked upon as belonging to another house.

14. *And shall give it unto the priest, with the holy thing;*] Or, *and shall give unto the priest the holy thing, i. e.* the worth of it, which the priest was either to take unto himself, or to offer to God, as the nature of the thing was.

22. *Blind or broken, &c.*] As God is the author and maker of all living creatures, and even of the inanimate creation, so there was nothing more reasonable, while the law of sacrifices continued, than that the best of every thing should be offered to him.

23. *Either a bullock or a lamb, &c.*] Ye may freely give or sell a beast that hath some accidental defect; but such a one must not be offered at the altar.

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baked with leaven, *they are* the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*. *It shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor and to the stranger: *I am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work. *It shall be* a statute for ever throughout your generations, in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: *it is* a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your

11. *The morrow after the sabbath;*] *i. e.* After the first day of the feast of unleavened bread, which was a sabbath or day of rest, as appears from ver. 7.

14. *Neither bread, &c.*] Made of new wheat, as the nature and reason of the law sheweth.

16. *Even unto the morrow, &c.*] From this day they were to reckon seven weeks, or forty-nine days; and then was to be celebrated the second, or great harvest-festival, of Pentecost; so called from its being fifty days after the former, on which another first-fruit-offering was to be made of the wheat that was then ripe.

19. *One young bullock, and two rams.*] In *Numb.* 28. 11, 19. it is two young bullocks and one ram. Perhaps it was left to their liberty to chuse which they would offer.

20. *They shall be holy to the Lord for the priest.*] The priests had to themselves not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offerer; because the whole congregation being the offerers here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

21. *That it may be an holy convocation.*] This feast was partly commemorative of God's goodness in giving the law from mount Sinai, on the fiftieth day after their coming out of Egypt, and partly gratulatory for the fair prospect of completing their harvest.

24. *A memorial of blowing of trumpets;*] *i. e.* Solemnized with the blowing of trumpets by the priests, not in a common way, as they did every first day of every month, *Numb.* 11. 10. but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been instituted, 1. To solemnize the beginning of the new year, whereof, as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people

should be admonished, both to excite their thankfulness for God's blessings in the last year, and to direct them in their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month.

34. *The fifteenth day of the seventh month shall be the feast of tabernacles.*] This festival was instituted in thankful remembrance of their having dwelt in booths or tabernacles forty years securely, under the divine protection. Moses has given us a fuller description of this feast than of any other; probably because it was not to be celebrated till after they were settled in the promised land. The first day of this festival was ushered in by a general procession, in which the men carried in their hands branches of trees, mentioned ver. 40. waving them about to the four winds, and singing some psalms or hymns proper for the solemnity, and crying *Hosannah!* which word properly signifies, *save, we beseech thee.* The hundred and eighteenth psalm is likewise supposed to have been sung on, if not composed on purpose for, this festival; because there are not only several expressions in it that have a great affinity to this feast, but also, from the very analogy of the composure, with the ceremonies of it: such as the praying more particularly for the coming of the Messiah, for the prosperity of the next year, the fetching of water from the pool of Siloa, &c. This last ceremony, however, is thought to be of much later date, and to have been introduced but a little before our Saviour's time; though some of the Jews attribute the institution of it to the prophets Haggai and Zechariah. See *Univ. Hist.* vol. iii. p. 27. Oct.

39. *The fruit.*] Not the corn, which was gathered long before, but the fruit of their trees, as vines, olives, &c. which completed the harvest, whence this is called *the feast of ingathering*, *Exod.* 23. 16.

your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

C H A P. XXIV.

5 *The shew-bread.*—10 *Shelomith's son blasphemeth.*—13 *Law of blasphemy.*—17 *Of murder.*—23 *The blasphemer stoned.*

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed; and they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp, and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin,

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation

shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

C H A P. XXV.

1 *The sabbath of the seventh year.*—8 *The jubilee.*—14 *Of oppression.*—18 *Blessing of obedience.*—23 *Redemption of land.*—35 *Compassion of the poor.*—39 *Usage of bond-men.*—47 *Servants' redemption.*

AND the LORD spake unto Moses in Mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound, on the tenth *day* of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty

ANNOTATIONS ON CHAP. XXIV.

Verse 2, 3, 4. *Pure oil-olive, &c.*] The annual feasts being thus determined and settled, Moses now reminds the Israelites concerning the provision of all the materials for daily sacrifices.

10. *The son of an Israelitish woman, &c.*] The Jews tell us, this controversy was occasioned by the Egyptian attempting to set up his tent among the children of Dan, in right of his mother, who was of that tribe; but being opposed by an Israelite, he came before the judges, who giving sentence against him, he, out of rage, uttered blasphemy against God, and cursed those judges who condemned him.

12. *That the mind of the Lord might be shewed them.*] For God had only said in general, that *he would not hold* such *guiltless*, *i. e.* he would punish them, but had not declared how he would have them punished by men.

14. *Let all that heard him lay their hands upon his head.*] Whereby they gave public testimony that they heard this person speak such words, and did, in their own and in all the prophets' names, desire and demand justice to be executed upon him.

15. *Whosoever curseth his God.*] This seems to be a distinct precept from the following, and therefore Le Clerc understands it of cursing or reviling magistrates, as in *Exod.* 22. 28. of which this criminal had probably been guilty, as well as of blasphemy against Jehovah.

22. *I am the Lord your God.*] *i. e.* I am the Lord God, who is no respecter of persons, but will punish with equal justice the sins of the Israelites and of the strangers.

ANNOTATIONS ON CHAP. XXV.

Verse 2. *Shall the land keep a sabbath;*] *i. e.* Enjoy rest and freedom from plowing, tilling, &c.

5. *Thou shalt not reap;*] *i. e.* As thy own, peculiarly, but only so as others may reap it with thee, for present food.

6. *The sabbath.*] That fruit which groweth in the sabbatical year.

10. *Ye shall hallow the fiftieth year.*] By which it seems plain that the year of jubilee was not the fortieth and ninth year, as some learned men think, but precisely the fiftieth year.

Unto all the inhabitants thereof;] Such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year; and to the poor, who now were acquitted from all their debts, and restored to their possessions.

Every man unto his possession,] Which had been sold, or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards; as, 1. To remind them that God alone was the lord, and owner, and proprietor, both of them and their lands, and they only his tenants and farmers; a point which they were very apt to forget. 2. That hereby inheritances, families, and tribes, might be kept entire and clear until the coming of the Messias, who was to be known, as by other things, so by the tribe and family out of which he was to come.

liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old store.

23 ¶ The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it,

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall

be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding, the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase, but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt; they shall not be sold as bond-men.

43 Thou shalt not rule over him with rigour, but shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bond-men for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or a stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may

11. *Ye shall not sow,*] Though it come immediately after a seventh year, wherein also this was forbidden.

16. *According to the multitude of years, &c.*] *i. e.* The price of every estate was to be proportioned to the distance of time from the jubilee-year, when it must of course return to the first possessor.

21. *For three years;*] *i. e.* For that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year.

24. *And in all the land, &c.*] *i. e.* If at any time a man who had sold his estate could afford to purchase it again, it should not be refused him by the then possessor.

27. *The years of the sale thereof;*] *i. e.* From the time of the sale to the jubilee.

29. *If a man sell a dwelling-house, &c.*] Here we see that the law made a difference between houses in cities and those in the country;

the former, if not redeemed within a year, were never more to return to their first owner, not even at the jubilee; whereas the latter, being part of their estates and inheritance, were to be subject to the same law as their estates, to which they were an appendage.

34. *May not be sold;*] Not sold at all, because these were no inclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it.

39. *Thou shalt not compel him to serve as a bond-servant.*] This is to be understood of that person who refused to accept of a release from service at the end of six years, and had his ear bored as a testimony of his engaging himself to be a perpetual servant, according to the law given, *Exod.* 21. 6.

46. *Bond-men for ever, &c.*] But let it be remarked, that these slaves were to be treated with humanity; and that, should a slave lose an eye, or even a tooth, by his master's severity, he was immediately emancipated.

may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him; and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the LORD your God.

C H A P. XXVI.

1 Of idolatry.—2 Religiousness.—3 A blessing promised.—

14 A curse threatened.—40 God promiseth to remember them that repent.

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit:

5 And your threshing shall reach unto the vintage; and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

55. *Unto me the children of Israel are servants, &c.] i. e.* Remember how I redeemed you all from slavery, and shewed you favour in a land of oppression; even so should ye shew kindness to each other, nor think of perpetuating your bondage.

ANNOTATIONS ON CHAP. XXVI.

Verse 4. *I will give you rain in due season.]* In Canaan and Syria they were wont to have hardly any rain but at two stated seasons; in spring, before harvest, and in the end of autumn, at seed-time; which two seasons are called the former and the latter rain, *Jer. 5, 24.* without which the year was quite barren.

5. *Your threshing shall reach unto the vintage;] i. e.* You shall have so plentiful an harvest, that you shall not be able to thresh out your corn in a little time, but that work will last to the vintage.

6. *And I will rid evil beasts, &c.]* All the promises here given are in a sublime and scriptural style, peculiar to the eastern manner of expression: it is impossible not to feel the force and dignity of it in every verse.

8. *Five of you, &c.]* A proverbial expression, intimating that few of them should be an over-match for many of their enemies.

No. 10.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass;

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and your high-ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And

10. *And ye shall eat old store, and bring forth, &c.]* This is peculiarly expressive of plenty, where the old stock is represented as lasting so long as to be under the necessity of being removed to make room for the new.

13. *Made you go upright;]* With heads lifted up, not pressed down with a yoke.

16. *Consume the eyes,]* By the decay of spirits, and the influence of ill humours.

19. *I will make your heaven as iron, and your earth as brass.]* The heavens shall yield you no rain, nor the earth fruits.

26. *They shall deliver—your bread by weight.]* This is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they had put in.

30. *Your images;]* Or, *your images of the sun*, made for the honour and worshipping of the sun, and having some resemblance to it. See 2 Chron. 34. 7. Under this one kind of idolatry, famous and frequent in those times and places, he includes all the rest.

31. *I will not smell;]* i. e. Not own or accept.

2 F

33. And

CHAP. XXVII.

32 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall; when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' land; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies: if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

33. *And will draw out a sword after you:*] The sword shall follow you into strange lands, and you shall have no rest there.

37. *They shall fall one upon another:*] As soldiers use to do when their ranks are broken, and they are forced to fly away hastily from their pursuers.

40, 41. *If they shall confess, &c.*] But yet, however great and lasting any of these calamities might be, God would not have the succeeding generations utterly to despair; for, upon their sincere humiliation and unfeigned repentance, he would accept of them again for his church and people, and restore them to his favour, blessing, and protection.

42. *Then will I remember my covenant:*] To wit, so as to perform it, and make good all that I have promised in it.

45. *I will for their sakes remember the covenant, &c.*] It ought to be rendered, according to the Hebrew, *I will remember towards them, or in favour of them.* This is one of the passages of scripture from which the Jews derive great consolation, promising themselves from hence a sure deliverance from their national exile. But now that the Mosaic dispensation is at an end, they can have no claim to such promises, unless upon the footing of their conversion to Christianity.

ANNOTATIONS ON CHAP. XXVII.

Verse 2. *A singular vow:*] Or, an *eminent*, or *hard*, or *wonderful* vow, not concerning things, which was not strange but customary, but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord. There want not instances of such vows, and of persons which devoted either themselves or their children to the service of God; and that either more strictly and particularly, as the *Nazarites*, and the *Levites*, 1 Sam. 1. 11. and for these there was no redemption admitted,

2 Concerning vows.—9 Of a beast given by vow.—14 Of a house.—16 Of a field, and the redemption thereof.—28 No devoted thing may be redeemed.

AND the LORD spake unto Moses, saying, 2 ¶ Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.

9 ¶ And if it be a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, not change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be

but they were in person to perform the service to which they were devoted; or more largely and generally, as some, who were not *Levites*, nor intended themselves or their children should be *Nazarites*, might yet, through zeal to God and his service, devote themselves or children to the service of God and of the sanctuary, though not in such a way as the *Levites*, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

6. *From a month old, &c.*] Samuel was devoted to the Lord before he was born; but in every different period, the value of redemption was fixed by divine ordinance, that no priest might over-rate the price to a parent. Concerning the value of the shekel, see *Exod.* 30. 13.

8. *But if he be poorer, &c.*] No distress or oppression could take place from any of God's religious ordinances; if, therefore, a man was too poor to bear the estimation which the high-priest had set upon his offering, he was then to represent the case to the priests in waiting, who should take only what he would afford to give; but something was absolutely necessary, by way of consideration for anything once offered voluntarily to God.

10. *Then it and the exchange thereof shall be holy;*] *i. e.* Both the thing first vowed, and the thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such matters.

16. *Some part of a field;*] Because it was unlawful to vow away all his possessions, as thereby he had disabled himself from the performance of divers duties, by way of sacrifice, alms-giving, &c. and made himself burdensome to his brethren.

be according to the seed thereof: an homer of barley-seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

An homer of barley-seed shall be valued at fifty shekels;] That is, as much land as an homer of barley will sow shall be rated at fifty shekels, or about five pounds seventeen shillings.

20. *He,]* The priest, or some in his name.

22. *Which is not of the fields of his possession;]* Which is not his patrimony or inheritance.

26. *No man shall sanctify it;]* To wit, by vow; because it is not his own, but the Lord's already.

29. *None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.]* The true meaning of this passage, which has give rise to a great variety of disputes, is plainly this, *Every thing which is devoted of men shall not be redeemed, but shall surely die;* that is, Every person, which is given in perpetuity, shall not be redeemed, but shall die in that devoted state: for though our version has it, *he shall surely be put to death,* in the original it is only, *dying, he shall die;* he shall not be redeemed, he shall continue till death in a devoted state. Thus when God said to Adam, *In the day thou eatest thereof thou shalt surely die;* or as it is in the Hebrew, *dying, thou shalt die;* it is not, *thou shalt be put to death,* but *thou shalt die.* From which, and several

26 ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it: whether it be ox, or sheep, it is the LORD's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 ¶ And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 ¶ And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These are the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

other passages of scripture, it appears, that the expression signifies simply to die. We have an example of the manner how persons were devoted, or given to the Lord, in the prophet Samuel; whose mother vowed a vow unto the Lord, and said, *O Lord of hosts, if thou wilt look indeed on the affliction of thine handmaid, and give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life,* 1 Sam. 1. 11. Accordingly, when the child was weaned, she brought him, that he might appear before the Lord, and there abide for ever, or for life: which shews both how a person was devoted, and yet not sacrificed, or made a victim to God.

32. *Whatsoever passeth under the rod;]* Either, 1. The tither's rod, it being the manner of the Jews, in tithing, to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or, 2. The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered.

34. *These are the commandments, &c.]* i. e. These are added to the foregoing, before they removed from the wilderness of Sinai.

REFLECTIONS ON THE BOOK OF LEVITICUS.

THOSE who object to the number of ordinances, and the seeming useless ceremonies mentioned in this book, would do well to consider the temper of the people to whom they were given.

Every sensible observant man must perceive, that all these outward ceremonies were but means to the great end of inward purity. They were necessary to establish religion, because such is the weak and sensual nature of the human mind, that it is not content with the intrinsic excellence of piety, but is continually catching at, and attracted by, the pompous show of outward ceremony; and therefore had not God loaded his church among the Jews with all these several rites, the people would soon have neglected the simplicity of religion, and betook themselves (as indeed they frequently did, notwithstanding all these restrictions) to the unmeaning pompous ceremonies attending idolatry. But if we examine these ordinances fairly, troublesome as they must have been, we shall find, that they were morally good, and essentially useful to the people; for by increasing the respect for God and religion among the people, they established public faith and credit, without which no society can subsist. Truth must be the foundation of all compacts; and therefore it is absolutely necessary that an oath, or solemn appeal to God, should be held sacred. Sacrifices were likewise useful for the same reason, viz. that they were the proper expiatives to a gross and sensual people, that some atonement was necessary for their daily sins and offences against God: not that sacrifice took away their sin, but the ordinance itself impressed their minds with a constant sense of their faults, and thus awakened them from that lethargy which the unrestrained practice of iniquity might occasion.

Many other rites and ceremonies were politically useful, in order to keep peace and good government among them, such as confining the priesthood to one family; and some again were salutary, and tended to keep them free from infectious diseases. But the greater part of the religious ceremonies seemed formed with the greatest wisdom, to counteract particular rites among the idolaters they had left, or might afterwards mix with.

As to the laws of justice and equity between man and man, they scarcely can be equalled in any legislature; and it was certainly owing to their own depraved and sensual nature, that the Jews were not the most virtuous people under heaven.

THE FOURTH BOOK OF MOSES,

CALLLED

NUMBERS.

THE ARGUMENT.

THIS book gives us an history of almost forty years travel of the children of Israel through the Wilderness, where we have an account of their journeys, and what happened to them therein, with their government, and how they were managed thereby; called *Numbers*, by reason of the several *Numberings* of the people, as at the offerings of the princes, and at their several journeys, &c. but especially two; one, *chap.* 1. out of which the priests and Levites were excepted, but numbered by themselves, *viz.* in the second year after they were come out of Egypt, in the first month whereof the passover was instituted; with the order about the tabernacle both of the Levites and people, and their several marches, encampings, and manner of pitching their tents; the priests' maintenance and establishment, by the miraculous budding of Aaron's rod; with the several impediments in their marches, both among themselves, by several murmurings, seditions, and conspiracies; and from their enemies, *viz.* the Edomites, and Canaanites, over whom having obtained a victory, and afterwards murmuring, they were stung with fiery serpents, and cured by the brasen one; Amorites, whose kings, Sihon and Og, they overcame and slew; and Moabites, where, by the allurements of Balaam, who was hired by Balak to curse Israel, they joined themselves to Baal-peor, and are plagued for it that openly opposed them. The other chief numbering is in *chap.* 26. where they are found almost as many as at the first, though among them were none of the first numbering, (according to what God had threatened, *chap.* 14.) save Moses, Joshua, and Caleb, by reason of their desire to return back into Egypt, upon the discouraging report of ten of those twelve that Moses sent to spy out the land; whereupon they were forced to wander above 38 years in the Wilderness; where he gave them several laws, civil, ecclesiastical, and military; as also particular directions about women's inheriting, occasioned by the case of Zelophehad's daughters, and concerning vows; and then brings them back to the borders of Canaan, where, after divers victories obtained against their enemies, they were directed how the land of Canaan was to be divided among the tribes, and what portion the Levites were to have among them; together with six cities of refuge set apart for the man-slayer. At length, Aaron being dead, and Eleazar placed in his stead, and Moses also having received the sentence of death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joshua.

CHAP. I.

1 God commandeth Moses to number the people.—5 The princes of the tribes.—17 The number of every tribe.—47 The Levites are exempted, for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls:

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan:

16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by their names:

18 And they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those

ANNOTATIONS ON CHAP. I.

Verse 1. *And the Lord spake unto Moses, &c.*] It was now about thirteen months since the Israelites had left Egypt, almost twelve of which they had resided at mount Sinai, receiving all the foregoing laws and injunctions relating to their conduct in civil and religious concerns. Before they left this station, an order is given by God to Moses and Aaron, that a general muster be made, and an exact poll taken of all the Israelitish men, from the age of twenty and upwards, the Levites excepted, and a careful distinction observed in the tribes, families, and households, that every one might know, and deliver to his posterity, a

clear account from what tribe he descended, and to what family he belonged; God hereby further providing for ascertaining the genealogy of the Messiah, who was to be born of this nation.

2. *Of all the—children of Israel.*] So the strangers mixed with them were not numbered.

5. *Of the tribe of Reuben.*] The tribes are here numbered according to the order or quality of their birth; first the children of Leah, and then of Rachel, and then of the handmaids.

14. *Deuel.*] Called *Reuel*, Numb. 2. 14. the Hebrew letters *Daluth* and *Resh* being very like, and oft changed.

21. *Those*

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations,

after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel ;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them, among the children of Israel :

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it : they shall bear the tabernacle, and all the vessels thereof ; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down ; and when the tabernacle is to be pitched, the Levites shall set it up : and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel : and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house : far off about the tabernacle of the congregation shall they pitch.

3 ¶ And

21. Those that were numbered of them, &c.] Upon an exact poll, wherein every man's name was distinctly set down, and his pedigree stated, the number of true-born Israelites, from twenty years old and upwards, stood thus :

	In the tribe of Reuben, - - -	46500
Ver. 22 and 23, - - -	Simeon, - - -	59300
24 and 25, - - -	Gad, - - -	45650
26 and 27, - - -	Judah, - - -	74600
28 and 29, - - -	Issachar, - - -	54400
30 and 31, - - -	Zebulun, - - -	57400
32 and 33, - - -	Ephraim, - - -	40500
34 and 35, - - -	Manasseh, - - -	32200
36 and 37, - - -	Benjamin, - - -	35400
38 and 39, - - -	Dan, - - -	62700
40 and 41, - - -	Asher, - - -	41500
42 and 43, - - -	Naphtali, - - -	53400

No. 10. Total, (ver. 46.) 603550

By which it appears, what is pretty singular, that there was not one man dead since their last muster, seven months ago, for they were at that time just so many as are here mentioned, *Exod.* 38. 26. unless we will suppose, which might be the case, that the number of those who were come of age since the last numbering just equalled the number of those who had died ; or, which seems most probable, that a few odd numbers might be neglected.

49. Thou shalt not number the tribe of Levi,] Because they were to attend upon the service of the tabernacle.

53. That there be no wrath, &c.] *i. e.* That no sacrilege be committed, so as to occasion the wrath of God to be exerted against the people.

ANNOTATIONS ON CHAP. II.

Verse 2. Shall pitch by his own standard.] It is manifest that there were four great standards or ensigns, which here follow, distinguished by their colours or figures, or otherwise ; also that there were other particular ensigns belonging to each of their father's houses or families, as is here said.

3 ¶ And on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama, the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

Far off.] It is supposed they were at two thousand cubits distance from the tabernacle, which was the space between the people and the ark, Jos. 3. 4. and it is not improbable, because the Levites encamped round about it, between them and the tabernacle.

7. *Then the tribe of Zebulun, &c.*] These three, Judah, Issachar, and Zebulun, were all born of Leah.

9. *These shall first set forth.*] To march in front, being a body of one hundred and eighty-six thousand four hundred men.

17. *With the camp of the Levites, in the midst of the camp.*] Which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that tribe marched next after Judah, Numb. 10. 17. and the other part exactly in the midst of the camp.

31. *An hundred thousand and fifty and seven thousand and six hundred.*] The strongest camp next after Judah; and therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger. The Jews say, this camp made a square of twelve miles in compass about the tabernacle, three miles on each side.

32. *These are those, &c.*] Such was the noble militia of Israel, an

24 All that were numbered of the camp of Ephraim, *were* an hundred thousand and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers; all those that were numbered of the camps, throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward every one after their families, according to the house of their fathers.

C H A P. III.

2 The sons of Aaron.—6 The Levites given to the priests.—

15 The Levites numbered.—21 The families of the Gershonites.—27 of the Kohathites.—33 of the Merarites.—38 The place and charge of Moses and Aaron.—40 The first-born freed by the Levites.—45 The overplus are redeemed.

THESE also *are* the generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And

army headed by Jehovah himself, and, whilst obedient to his laws, invincible and irresistible.

ANNOTATIONS ON CHAP. III.

Verse 1. *The generations* ;] i. e. Either, 1. The things done by them; as the word *generation* is sometimes used, as Gen. 6. 9. and 25. 19. and 37. 2. Or rather, 2. The kindred or family, for that is the subject of this chapter, and not their events or actions. *Obj.* Aaron's family indeed is here mentioned, but not the family of Moses. *Ans.* Moses' family and children are here included under the general name of the Amramites, ver. 27. which includes all the children of Amram, the persons only of Aaron and Moses being excepted.

In the day that the Lord spake with Moses in Mount Sinai.] This seems to be added, because Nadab and Abihu, mentioned ver. 2. were then alive, though dead at the time of taking this account.

4. *In the sight of Aaron* ;] In the time of Aaron's life, as this phrase is here taken. See also *Psa.* 72. 5, 17. and under their father's inspection and direction, and as their father's servants or ministers in the priest's office.

7. The

7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13 Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them, according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni and Shimei.

19 And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these are the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath was the family of the Amramites,

and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites, shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar, the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, were twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, and those that were numbered

7. The charge of the whole congregation;] i. e. Of all the sacrifices and services which are due to the Lord from all the people.

10. The stranger that cometh nigh.] The severity of this sentence is agreeable to the charge every where given, to keep God's temple holy and undefiled. None but those who were expressly called, and separated to the priesthood, were to exercise any of its functions. It would be well for religion, if none but people of real abilities and unblemished characters were admitted to God's service in our modern ordinations.

12. I have taken the Levites—instead of all the first-born.] Whereas, in gratitude to God for his great mercy in sparing the first-born of Israel, while those of Egypt were destroyed, every first-born male was consecrated to his service, *Exod.* 13. 2, 12, 13. it is now ordered by God, that the nation be released from that obligation, by substituting the tribe of Levi to be the perpetual ministers of religion in lieu of their first-born males.

15. Number the children of Levi—every male from a month;] Because at that time the first-born, in whose stead the Levites came, *Numb.* 8. 16. were offered to God, *Luke* 2. 29. and to be redeemed, *Numb.* 27. 16. and from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices to part of their work, *Numb.* 18. 24. and from thirty years old, when they were completely admitted to their whole office.

27. Kohath.] This family had many privileges above the others; of that were Moses and Aaron, and all the priests: they had the chief place about the tabernacle, and the care of the most holy things here below, *ver.* 31. and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. See *Jos.* 21.

32. And Eleazar—shall be chief.] Next under the high-priest; whence he is called the second priest, *2 Kings* 25. 18. and in case of the high-priest's absence by sickness, or other necessary occasions, he was to perform his work, *1 Kings* 4. 4. and he had a superiority over all the rest of the priests and Levites.

39. Twenty and two thousand.] If the particular numbers mentioned *ver.* 22. 28. 34. be put together, they make exactly 22,300. But it is thought, that the odd 300 are omitted here, either according to the use of the holy scripture, where, in so great numbers, small sums are commonly neglected, or because they were the first-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other first-born.

43. And all the first-born males—were twenty and two thousand two hundred and threescore and thirteen.] It may appear strange, that from above 600,000 full-grown men there should be no more first-born sons: but it must be remembered, that only those were numbered who had been born since the slaughter of the Egyptians, which was not much above a year ago; for it was only from that time that the first-born was to be consecrated to God.

numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs.)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 The Levites' service.—4 The service of the Kohathites.—

16 The charge of Eleazar.—19 Office of the priests.—36

The number of the Kohathites,—40 of the Gershonites,—

48 and of the Merarites.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath, in the tabernacle of the congregation, about the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward, until fifty years old, shalt thou number them: all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar, the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And

ANNOTATIONS ON CHAP. IV.

Verse 3. *From thirty years old.*] This age was prescribed, as the age of full strength of body, and therefore most proper for their present laborious work of carrying the parts and vessels of the tabernacle, and of maturity of judgment, which is necessary for the right management of holy services.

In the tabernacle.] It should have been translated *about the tabernacle*, for they were not allowed to enter into it.

5. *And they shall take down the covering vail;*] Whereby the holy place was parted from the most holy. While the cloud or symbol of the divine presence rested upon the tabernacle, none might enter the most holy place but the high-priest, which he did but one day in the year,

Lev. 16. but the cloud being removed, as a sign they were to decamp, not only Aaron, but his sons, might enter into the holiest, or holy of holies, without any irreverence.

6. *Shall put in the staves thereof.*] *Obj.* How could these staves be put in, when they were never to be taken out? *Exod. 25. 15.* compared with *1 Kings 8. 8.* *Ans.* These places may speak of the staves while the ark and tabernacle stood, but when they were to be removed the posture of all things was altered.

18. *Cut ye not off;*] *i. e.* Do not by your neglect provoke God to cut them off for touching the holy things.

25. *The tabernacle of the congregation;*] *i. e.* The ten curious curtains which covered the boards of the tabernacle; for the boards themselves were carried by the Merarites.

32. By

CHAP. V.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation.

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers.

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

44 Even those that were numbered of them, after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD, by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD, they were numbered by the hand of Moses, every one according to his service, and according to his burden; thus were they numbered of him, as the LORD commanded Moses.

32. *By name, &c.*] i. e. Piece by piece, each part particularly mentioned.

47. *To do the service, &c.*] This service of the ministry here mentioned means only the laborious part; and the same Hebrew word in *Lev.* 23. 7. is translated *servile work*.

ANNOTATIONS ON CHAP. V.

Verse 2. *Put out of the camp,*] In which the people dwelt; as afterwards out of the cities and towns, that they might not converse with others, and infect them.

6. *Be guilty;*] i. e. Shall be sensible of his guilt.

7. *And add unto it the fifth part.*] In cases of theft detected, the criminal is bound to restore four, and in some cases five times the value, *1. No. 11.*

2 The unclean removed.—5 Restitution to be made in trespasses.—12 The trial of jealousy.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But

Exod. 22. 1, 2. But here, he who ingenuously confessed a secret fault is more mildly dealt with, being amerced only in a fifth part of the principal, together with a ram of atonement, and that in order to encourage restitution.

13. *There be no witness against her;*] For if it was witnessed, she was to die for it, *Lev.* 20. 10.

15. *He shall bring her offering,*] By way of solemn appeal to God, whom hereby she desired to judge between her and her husband.

17. *Holy water;*] Either water out of the holy laver, *Exod.* 30. 18. or, perhaps, the water of purification appointed for such kind of uses, *Numb.* 19. 9. This was used, that, if she were guilty, she might be afraid to add profaneness and the pollution of holy things to her other crime.

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man hath lain with thee besides thine husband :

21 Then the priest shall charge the woman with an oath of cursing ; and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell ;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water :

24 And he shall cause the woman to drink the bitter water that causeth the curse : and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar :

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot : and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean ; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled ;

30 Or, when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

1 The law of the Nazarites.—22 Form of blessing the people.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD.

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing

that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head ; until the days be fulfilled in the which he separateth *himself* unto the LORD, he shall be holy ; and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration ; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering : but the days that were before shall be lost, because his separation was defiled.

13 And this is the law of the Nazarite, when the days of his separation are fulfilled : he shall be brought unto the door of the tabernacle of the congregation :

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt-offering :

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread : the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation ; and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer : and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven :

20 And

ANNOTATIONS ON CHAP. VI.

Verse 2. *Either man or woman ;*] For both sexes might make this vow, if they were free and at their own disposal, for otherwise their parents or husbands could disannul the vow, chap. 30. 5.

A vow of a Nazarite ;] Whereby they did sequester themselves in a great part from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service ; and this either for their whole life-time, of which see *Judg.* 13. 5. and 16. 17. *1 Sam.* 1. 11. *Luke* 1. 15. or for a less and limited space of time, of which in this chapter.

5. *There shall no razor come upon his head ;*] This was appointed as a sign of his mortification to worldly delights.

7. *The consecration ;*] The token of his consecration, viz. his long hair.

11. *He sinned ;*] i. e. Contracted a ceremonial uncleanness.

12. *The days of his separation ;*] As many days as he had before separated or vowed unto God.

14. *For a burnt-offering, &c.*] Three sacrifices were to conclude the performance of his vow : first, a burnt-offering, in testimony of his entire and willing devotion to God's service ; secondly, a sin-offering, imploring pardon for his defects ; thirdly, his peace-offering of thanksgiving, in gratitude to God for his grace and assistance.

19. *The sodden shoulder ;*] The left shoulder, as it appears from ver. 20. where this is joined with the heave-shoulder, and which was the right shoulder, and which was the priest's due in all sacrifices, *Lev.* 7. 32. and in this also.

21. *Besides*

27. *If she be defiled, &c.*] The Jews tell us, that these effects presently followed : that she grew pale, and her eyes were ready to start out of her head ; so that they cried out, " Carry her away, lest she defile the court of the temple by dying there." But these accounts cannot be depended upon, since Moses says nothing of it. Dr. Spencer is of opinion, that this is one of those laws which were given to the Jews because of the hardness of their hearts, and to prevent more cruel and unjust treatment of the women by their jealous husbands. But if what Bishop Patrick observes, out of the Jewish writers, be true, that the woman, upon confessing her guilt, was only divorced and condemned to lose her dowry, it is most probable that this miraculous punishment was always avoided by confession.

28. *Shall conceive seed ;*] i. e. Shall bring forth children, as the Jews say, in case of her innocence, infallibly she did, yea though she was barren before.

30. *The spirit of jealousy, &c.*] i. e. When he hath reason or cause of jealousy given him by his wife's conduct.

31. *Then shall the man be guiltless from iniquity ;*] Which he should not have been, if he had either dissembled, or indulged her in so great a wickedness, and not endeavoured to bring her either to repentance or punishment : see *Matt.* 1. 19.

And this woman shall bear her iniquity ;] i. e. The punishment of her iniquity, whether she was false to her husband, or, by any light and foolish carriage, gave him occasion to suspect her to be so.

20 And the priest shall wave them *for* a wave-offering before the LORD; this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, and of his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee;

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I will bless them.

CHAP. VII.

3 The offering of the princes at the dedication of the tabernacle.—10 The several offerings at the dedication of the altar.—89 God speaketh to Moses.

AND it came to pass, on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were over them that were numbered) offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was*, that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering *was* one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver

bowl of seventy *shekels*, after the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel, the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering.

40 One kid of the goats for a sin-offering:

41 And

21. *Besides that that his hand shall get;* i. e. Besides what he shall voluntarily give according to his ability.

24. *Keep thee;* i. e. Continue his blessings to thee, and preserve thee in and to the use of them.

26. *Lift up his countenance upon thee;* i. e. Look upon thee with a cheerful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings and services: or, regard, protect, and help thee.

Peace.] Peace with God and with thy own conscience, and with all men; and all prosperity, which is comprehended under this word.

ANNOTATIONS ON CHAP. VII.

Verse 1. *On the day that Moses had fully set up the tabernacle, &c.]* That is, on the day after every thing was finished relating to the taber-

nacle, the priests, Levites, &c. *On the day* is a Hebraism, signifying after such a time. See ver. 84, 88.

9. *But unto the sons of Kohath, &c.]* Because their burden was, on account of the value and dignity of it, to be borne on their shoulders.

11. *Each prince on his day, &c.]* Which made this solemnity last twelve days; each tribe having an opportunity, by its representative, to express their reverence and devotion to God.

18. *On the second day Nethaneel—did offer.]* It will be observed, that there is no difference in the offerings of these princes; but all offered plate of equal weight, and an equal number of sacrifices: which might be so ordered to prevent all vain-boasting and emulation among men of equal authority and place. If any should object against so many repetitions, they should remember, that such repetitions are more suitable to the simplicity of the primitive times. Hence we meet with so many of them in Homer, who is thought to have lived near the time of Moses.

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered :

43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary : both of them full of fine flour mingled with oil, for a meat-offering :

44 One golden spoon of ten shekels, full of incense :

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

46 One kid of the goats for a sin-offering :

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Amihud, prince of the children of Ephraim, offered.

49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering.

50 One golden spoon of ten shekels, full of incense :

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

52 One kid of the goats for a sin-offering :

53 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Amihud.

54 ¶ On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering.

56 One golden spoon of ten shekels, full of incense :

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

58 One kid of the goats for a sin-offering :

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered.

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering :

62 One golden spoon of ten shekels, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

64 One kid of the goats for a sin-offering :

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this was the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered :

67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering :

68 One golden spoon of ten shekels, full of incense :

48. This was the dedication, &c.] i. e. Thus magnificently were the altars furnished at their first using, on account of the children of Israel ; for both altars were used, though but one is named.

89. Moses—heard the voice of one speaking unto him, &c.] This explains the manner how God communicated his will to Moses, not by some impression on his mind in a vision, or by representing things to him in a dream, but by a clear and distinct voice ; but at the same time he saw no image or similitude.

God speaking thus to Moses, with an audible voice, as if he had been clothed with a body, was an earnest of the incarnation of the Son of

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

70 One kid of the goats, for a sin-offering :

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this was the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered.

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary : both of them full of fine flour mingled with oil, for a meat-offering :

74 One golden spoon of ten shekels, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats, for a sin-offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered.

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering :

80 One golden spoon of ten shekels, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

82 One kid of the goats, for a sin-offering :

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

84 This was the dedication of the altar (in the day when it was anointed) by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy : all the silver vessels weighed two thousand four hundred shekels, after the shekel of the sanctuary.

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary : all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering : and the kids of the goats for sin-offering, twelve :

88 And all the oxen for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation, to speak with Him ; then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims : and He spake unto him.

CHAP. VIII.

1 How the lamps are to be lighted.—5 The consecration of the Levites.—23 Age and time of their service.

AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And

God, when in the fulness of time the Word should be made flesh, and speak in the language of the sons of men. That he who spake to Moses was the eternal Word, was the belief of many of the ancients. For all God's communion with man is by his Son, who is the same yesterday, to-day, and for ever.

ANNOTATIONS ON CHAP. VIII.

Verse 2. Shall give light over against the candlestick.] Rather, shall shine from before the face of the candlestick ; shall lighten every part of the room where the candlestick was placed : the sanctuary had no windows, therefore all the lights proceeded from the lamps placed on the candlestick.

7. Water

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD, for an offering of the children of Israel; that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in, to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even* instead of the first-born of all the children of Israel, have I taken them unto me.

17 For all the first-born of the children of Israel *are* mine, both man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed

their clothes: and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them, to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

2 The passover commanded again.—6 A second passover for the unclean or absent.—15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They

7. Water of purifying.] This water was mixed with the ashes of a red heifer, Numb. 19. 9.

10. The children of Israel;] Some in the name and stead, and by the appointment of all, to wit, either the first-born, or rather the princes or chiefs of each tribe, who used to transact things in the name of their tribes.

Put their hands, &c.] Whereby they signified transferring of that right of ministering to God from the first-born, in whose hands it formerly was, unto the Levites.

11. Aaron shall offer, &c.] Heb. Shall wave the Levites for a wave-offering. Le Clerc conjectures, that they were only presented before God at the altar, or went round about the altar at Aaron's command; for the word often signifies to offer in general.

13. And offer them;] i. e. After having offered them.

15. Thou shalt cleanse them;] i. e. After thou hast cleansed them.

22. And after that went the Levites, &c.] After every thing had been done according to the Lord's command, relative to their consecration, they entered upon their service as inferior attendants upon the priests.

24, 25. From twenty and five years old, &c.] See note 1. chap. 4. After fifty years of age they were to leave their laborious work, and return to their temple service under the priests.

No. 11.

ANNOTATIONS ON CHAP. IX.

Verse 1. And the Lord spake, &c.] Moses here relates a matter which had happened long before the numbering of the people, or the consecration of the Levites; and therefore it should be read, "The Lord hath spoken."

2. Let the children of Israel also keep the passover, &c.] We find in Exod. 12. 25. an order for observing this religious duty when they "came to the promised land;" they might not therefore have thought of observing it in the wilderness, had it not thus been mentioned.

5. They kept the passover, &c.] According to all the rites and ceremonies mentioned, Exod. 12. which shews, that they had plenty of flocks and herds with them. Some are of opinion, that they purchased them from the neighbouring Arabians and Ishmaelites.

7. And those men said unto him, &c.] They appealed to him to know if there were any remedy for them, which might exempt them from the sentence of the law, mentioned Lev. 7. 20.

10. If any man—be unclean by reason of a dead body, &c.] The same is to be understood of all other cases of legal uncleanness.

2 I

14. A stranger

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle: according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD at the commandment of the LORD by the hand of Moses.

CHAP. X.

1 The use of the silver trumpets.—11 The Israelites remove from Sinai to Paran.—29 Hobab is entreated by Moses not to leave them.—33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver: of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

14. A stranger;] To wit, a proselyte.

15. The tent of the testimony;] So called because of the ark, which contained the divine law or testimony, *i. e.* the ten commandments.

17—19. And when the cloud, &c.] All their motions were directed by this appearance; they remained in any one spot, according to the taking up, or suspension, of the cloud over them; they gave themselves up entirely to the Divine protection, as it was signified to them by Moses.

ANNOTATIONS ON CHAP. X.

Verse 2. Two trumpets,] For Aaron's two sons; though afterwards the number of trumpets were much increased, as the number of the priests also was. See 2 Chron. 5. 12.

3. They;] *i. e.* The priests, by comparing this with ver. 8.

5. An alarm, &c.] The sounds were to be different for different occasions; the alarm was to be shrill and quick, the signal for a march.

8. The sons of Aaron—shall blow with the trumpets;] To oblige them to the greatest regard and observance, as if God himself had called them.

9. Ye shall be saved from your enemies.] If you use this ordinance of God with trust and dependence upon God for help; which condition is

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: *I am the LORD* your God.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first place went the standard of the camp of the children of Judah, according to their armies: and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, was Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon, and the sons of Merari, set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

24 And

necessarily to be understood from divers other scriptures, where it is expressed.

10. Days of your gladness:] *i. e.* Days appointed for rejoicing and thanksgiving to God.

12. And the cloud rested in the wilderness of Paran.] Dr. Wells is of opinion, that the wilderness of Paran is taken in scripture, sometimes in a large, and sometimes in a stricter sense. In the latter it signified only that part of the desert of Arabia, between Hazareth on the west, and mount Seir on the east; but in the former it seems to have denoted all the desert lying between the wilderness of Shur, westward, towards Egypt, and mount Seir, or the land of Edom, eastward; between the land of Canaan northward, and Red Sea southward: in which sense it comprehended Kibroth-hattaavah and Hazareth; and in this sense Moses seems to have used it in this place, as also in Deut. 1. 19. When we departed from Horeb, we went through all that great and terrible wilderness, &c. that is, the wilderness of Paran.

13. According to the commandment, &c.] *i. e.* According to the directions given in chap. 2. first marched the tribe of Judah, with Issachar and Zebulun. The Levites then taking down the tabernacle, the two classes of Gershon and Merari followed next; and the rest according to the fore-mentioned orders.

29. Raguel,]

24 And over the host of the tribe of the children of Benjamin, *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the re-re-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

CHAP. XI.

2 The burning of Taberah quenched by Moses' prayer.—

4 The people lust for flesh, and lothe manna.—11 Moses complaineth of his charge.—16 God divideth his burden.—31 Quails are given at Kibroth-hattaavah.

AND when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

29. Raguel,] Called also Revel, Exod. 2. 18. who seems to be the same who is called Jethro, Exod. 3. 1. it being usual in scripture for one person to have two or three names. And therefore this Hobab is not Jethro, but his son; which may seem more probable, because Jethro was old, and unfit to travel, and desirous, as may well be thought, to die in his own country, whither he returned, Exod. 18. 27. but Hobab was young, and fitter for these journeys, and therefore entreated by Moses to stay and bear them company.

Moses' father-in-law.] Which words seem to belong to Raguel, or Revel, not to Hobab, though others are of another mind.

31. Thou mayest be to us instead of eyes,] To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him; as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents or wild beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them.

33. And the ark of the covenant of the Lord went before them.] The words may be thus literally translated; The ark of the Lord marched in their presence; the cloud was over it in the midst of the army, and conspicuous to their view.

To search out a resting-place:] To direct them in finding it out.

35, 36. Rise up, Lord: Return, O Lord, &c.] Moses might, with great reason, offer up his prayers to the Almighty in behalf of his people, knowing how unworthy they were of his countenance. This act of devotion might, likewise, have a good effect upon the people in general.

ANNOTATIONS ON CHAP. XI.

Verse 1. And when the people complained:] When they began to mutter some complaints to themselves, but not openly to Moses. They grew weary of living on manna, ver. 4, 5. and desirous of a variety of food.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away; *there is* nothing at all, besides this manna, *before* our eyes.

7 And the manna *was* as coriander-seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of *it*: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them: and they shall bear the burden of

The fire of the Lord:] i. e. A fire sent from God in an extraordinary manner.

In the uttermost parts of the camp:] Either because the sin began there among the mixed multitude, who probably had their place there, or among those who were feeble and weary with their last journey, and therefore hindmost in the march.

4. The mixed multitude,] Consisting of Egyptians, or other people, which being affected with God's miraculous works in Egypt, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the Israelites, Exod. 12. 38.

The children of Israel—wept again.] This relates, either to their former murmuring upon this occasion a twelve-month before, Exod. 16. 2. or rather to their complaining, mentioned ver. 1. to denote the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers caused thereby, they forthwith murmur again, and that more passionately than before, expressing themselves in tears and bitter words.

Flesh.] This word is here taken generally, so as to include fish, as the next words shew.

6. Our soul is dried away, &c.] We might almost translate these words, "we have no indulgencies;" for the word (*nepheson*) the soul, is sometimes put for the "animal passions and appetites." It is translated *lust* in Psa. 78. 18, &c.

11. Wherefore have I not found favour in thy sight?] Why didst thou not hear my prayer, when I desired thou wouldst excuse me, and commit the care and government of this unruly people to some other person? See Exod. 3. 11. and 4. 10.

16. Whom thou knowest to be the elders of the people.] Whom thou by experience discernest to be elders, not only in years, and name, and place, but also in wisdom and gravity, and authority with the people.

17. I will take of the spirit which is upon thee, and will put it upon them.]

of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle:) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered, and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them.

them.] i. e. I will give the same spirit to them which I have given to thee. The spirit is here put for the gifts of the spirit, as it is Numb. 27. 18. Joel 2. 28. John 7. 39. Acts 19. 2, 6. 1 Cor. 14. 12, 32. and particularly for the spirit of prophecy, ver. 23. whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government.

22. All the fish of the sea;] Not of the ocean in general, for that would be too great an hyperbole; but of the Red Sea, which was not far from them.

25. They prophesied;] i. e. Discoursed of the word and works of God in a singular and marvellous manner, as the prophets did. So this word is used, 1 Sam. 10. 5, 6. Joel 2. 28. Acts 2. 17. 1 Cor. 14. 3.

Did not cease;] Either for that day, because they continued in that exercise all that day, and, it may be, all the night too, as it is said of Saul, 1 Sam. 19. 24. or also afterwards, to denote that this was a continued gift conferred upon them, to enable them the better to discharge their magistracy; which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil controversies were decided out of that word of God which the prophets expounded, and in their wilderness-condition they had frequent occasions of seeking counsel from God, which was the work of prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to study.

26. There remained two of the men in the camp;] Not going to the tabernacle, as the rest did; either modestly declining that high employment from an humble sense of their own insufficiency, as Saul did, 1 Sam. 10. 22. or not having sufficient or seasonable notice to repair thither; or, being detained in the camp and in their dwellings either by uncleanness, or sickness, or some urgent occasion, not without God's special providence, that so the miracle might be more evident, and their call and authority more unquestionable to all the people.

28. My lord Moses, forbid them;] He feared either schism or sedition, or that, by their usurpation of authority independently upon Moses, and separately from him, his power and esteem might be lessened.

31. And there went forth a wind from the Lord, and brought quails from the sea;] By the sea is meant the Red Sea, which was at no great dis-

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that husted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

1 God rebuketh the sedition of Miriam and Aaron.—10 Miriam's leprosy.—14 God commandeth her to be shut out of the host.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known

tance from the camp of Israel; and the wind is said to be from the Lord, because it was ordered and directed by his special power and providence.

32. Ten homers.] The word homer, in this place, is probably intended only to employ a large quantity in general.

ANNOTATIONS ON CHAP. XII.

Verse 1. Miriam and Aaron.] Miriam seems to be first named, because she was the chief instigator or first mover of the sedition; wherefore she also is more eminently punished.

Ethiopian woman;] Which was either, 1. Zipporah, who is here called an Ethiopian, in the Hebrew a Cushite, because she was a Midianite: the word Cush being generally used in scripture, not for Ethiopia properly so called, below Egypt, but for Arabia. If she be meant, it is probable they did not quarrel with him for marrying her, because that was done long since, but for being swayed by her and her relations, by whom they might think he was persuaded to make this innovation, and to choose seventy rulers, as he had done formerly, Exod. 18. by which co-partnership in government they thought their authority and reputation diminished. Or. 2. Some other woman, though not named in scripture, whom he married, either whilst Zipporah lived, or rather because she was now dead; though that, as many other things, be not recorded: for as the quarrel seems to be about his marrying a stranger, so it is probable it was a late and fresh occasion about which they contended, and not a thing done forty years ago.

3. The man Moses was very meek, &c.] Quest. Did it become Moses thus to commend himself? Ans. The holy penmen of scripture are not to be measured or censured by profane writers, because they are guided by special instinct in every thing they write; and as they oft-times publish their own and their near relations' greatest faults, where it may be useful to the honour of God, and the edification of the church in after ages, so it is not strange if, for the same reason, sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses' case here; in which case St. Paul also commends himself, 2 Cor. 11. 5, &c. and 12. 11, 12. Or, probably this commendation was added, as some other clauses were, by some succeeding prophets.

6. In a vision;] Whereby God represents things to the mind of a prophet when he is awake, as Gen. 15. 1. and 46. 2 Dan. 8. 18.

known unto him in a vision, *and will speak unto him in a dream.*

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, *white as snow*: and Aaron looked upon Miriam, and, behold, *she was leprous.*

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again.*

15 And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in *again.*

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

4 *The names of the men sent to search the land.—17 Their instructions.—21 Their acts.—26 Their relation.*

AND the LORD spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Saphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Phalti the son of Raphu.

7. *Who is faithful in all mine house;*] i. e. My church and people; and who hath discharged his office faithfully, and not partially and self-seekingly, as you falsely accuse him.

8. *With him will I speak mouth to mouth;*] i. e. Distinctly, by an articulate voice; immediately and familiarly, not by an interpreter.

Apparently;] Plainly and certainly.

Not in dark speeches;] Not in parables, similitudes, riddles, dark resemblances; as by shewing a boiling pot, an almond tree, &c. to Jeremiah; or a chariot with wheels, &c. to Ezekiel.

10. *And the cloud departed from the tabernacle.*] It stood at a great distance from them, till Miriam was removed from the tabernacle, and carried out of the camp.

Miriam became leprous;] She, and not Aaron, either because she was first or chief in the transgression; or because God would not have his worship either interrupted or dishonoured, which it must have been if Aaron had been leprous.

11. *Lay not the sin upon us;*] Let not the guilt and punishment of this sin rest upon us; upon her in this kind, upon me in any other kind; but pray to God for the pardon and removal of it.

14. *If her father had spit in her face;*] i. e. Expressed some eminent token of indignation and contempt, which this was, Job 30. 10.

15. *Brought in again;*] i. e. Restored to the community. Nothing is here said of the usual sacrifices and atonements, because this being a supernatural affliction, she was, probably, healed by the same extraordinary means; the people, in the mean time, remaining in their stations, out of respect to the quality and rank of the offender; whose health being now restored, they continued their journeys.

ANNOTATIONS ON CHAP. XIII.

Verse 2. *Send thou men.*] It appears, from Deut. 1. 22. that the people first requested that spies should be sent, and this out of a diffidence of God's promise, as is probable from the story following; and consequently this command is only in compliance to their humour.

No. 11.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddai the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get ye up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many:

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

21 ¶ So they went up, and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshchol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eshchol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it:

28 Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover, we saw the children of Anak there.

29 The

16. *And Moses called Oshea—Jehoshua.*] We find him called Joshua, Exod. 17. 9. when he went to fight the Amalekites. The word is of the same import with Jesus, (i. e. a Saviour;) and therefore in the Septuagint translation he is more than once called by that name.

17. *Into the mountain;*] i. e. Into the mountainous country, and thence into the valleys, and so take an exact survey of the whole land.

19. *Whether in tents or in strong holds.*] The words may be better translated, as in the Vulgate and Septuagint, *Whether in cities with or without walls.*

21. *From the wilderness of Zin,*] In the south of Canaan, Numb. 34. 3. Josh. 15. 3. differing from the wilderness of Sin, which was nigh unto Egypt, Exod. 16. 1.

Unto Rehob, as men come to Hamath;] i. e. From the south they passed through the whole land, even to the northern part of it.

22. *And came;*] Heb. *He came*, to wit, Caleb, as appears from Josh. 14. 9, 12, 14. for it is probable that the spies distributed their work among them, and went, either severally, or in small parties; and, it seems, the survey of this part was left to Caleb.

Hebron was built seven years before Zoan in Egypt.] This seems to be noted to confront the Egyptians, who vainly boasted of the antiquity of their city Zoan above all places.

23. *They bare it between two upon a staff;*] Either for the weight of it, considering the length of the way they were to carry it, or for the preservation of it whole and entire. In those eastern and southern countries there are vines and grapes of an extraordinary size, as Strabo and Pliny affirm.

26. *To Kadesh;*] So called by way of abbreviation, (which is frequent in Hebrew names) for *Kadesh-barnea*.

28. *The children of Anak;*] A gigantic race of men, who had their name from Anak their founder, and were so terrible to their neighbours, that it became a proverbial saying among them, *Who can stand before the children of Anak?*

2 K

29. The

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

CHAP. XIV.

1 The people murmuring at the news,—6 Joshua and Caleb labour to still them.—11 God threateneth them.—13 Moses obtaineth pardon.—26 The murmurers are deprived of entering into the land.—36 The men who raised the evil report die by a plague.—40 The people smitten.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey; where it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

29. The Amalekites dwell in the land of the south;] Where we are to enter the land; and they who were so eager and fierce against us, that they came into the wilderness to fight with us, will without doubt oppose us when we come close by their land, and are about to settle in their neighbourhood.

The Hittites, and the Jebusites, and the Amorites, dwell in the mountains,] i. e. In the mountainous country in the south-east part of the land; so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains.

30. Caleb,] Together with Joshua, as is manifest from Numb. 14. 6, 7. Let us go up at once and possess it.] He does not say, Let us go up and conquer it. He looks upon that to be as good as done already: but, Let us go up, and possess it!—There is nothing to be done, but to enter without delay, and take the possession which our great Lord is now ready to give us! Thus difficulties that lie in the way of salvation vanish away before a lively faith.

We are well able to overcome it;] Partly in moral probability, because we are one people united under one head, whereas they are divided into several nations and governments of different counsels, and interests, and inclinations; and principally because of the assistance of the Almighty God.

32. A land that eateth up the inhabitants thereof.] This expression seems to denote that the inhabitants were so very numerous, that the land was but just sufficient to maintain them: for the words literally run thus; the land is meat for its own inhabitants. Thus they represent them terrible, both for their number and strength.

33. And there we saw the giants, &c.] In the sixth chapter of Genesis, the word *nephilim*, or *giants*, occurs; and it is thought, by most learned men, to signify men of violence and rapine; but here it is not improbable, that the signification may be, that they were a race of gigantic people, so much is said by the Israelites in regard to their bodily strength.

ANNOTATIONS ON CHAP. XIV.

Verse 3. Wherefore hath the Lord, &c.] They not only vent their pas-

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land: for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

10 But all the congregation bade stone them with stones: and the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou, LORD, art among this people, that thou, LORD, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word.

21 But

sion against Moses and Aaron, but most impiously accuse God himself, as if he had dealt deceitfully with them.

4. Let us make a captain.] This was but a purpose or a desire, and yet it is imputed to them as if they had done it, *Nehem.* 9. 16, 17. they appointed a captain, &c. even as Abraham's purpose to offer up Isaac, for the deed, *Heb.* 11. 17.

5. Moses and Aaron fell on their faces,] As humble and earnest supplicants, either to the people, to intreat them to desist from their wicked and pernicious enterprise; or rather, to God, by comparing this with *Numb.* 16. 4. and 20. 6. who alone was able to still and govern this tumultuous and stiff-necked people.

9. They are bread for us;] i. e. An easy prey for us. See chap. 24. 8. *Psa.* 14. 4.

Their defence is departed from them, &c.] i. e. The Canaanites having filled up the measure of their iniquities, the divine protection is withdrawn from them, and by the tenor of God's covenant is insured to us, if we do not forfeit it by our unreasonable ingratitude and infidelity.

10. In the tabernacle,] i. e. On or above the tabernacle.

12. I will smite them—and disinherit them.] This was not an absolute determination, as the event shewed, but only a conditional threatening.

13. And Moses said, &c.] This favoured servant of God now shews a very becoming zeal for the glory of his Lord, and the honour of his people.

14. Art seen face to face, &c.] This may signify, either by figure, the very plain manifestation of God's protection, or that the similitude of Jehovah actually appeared.

17. Let the power of my Lord be great:] i. e. Let the power of thy mercy be magnified in bearing with an ungrateful people, and in pardoning this and their other sins; which sense agrees best with what follows.

18. And by no means clearing the guilty.] The word *guilty* is not in the original; and, being directly opposite to the intention of Moses' petition, the passage might be better rendered as follows: *Who will not make quite desolate, though he visit the iniquity of the fathers upon the children, &c.*

20. I have pardoned according to thy word;] So far as not to extirpate them entirely by present death.

21. With

21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 Now the Amalekites, and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red Sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness: and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases they shall fall in this wilderness,

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is not among you, that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

CHAP. XV.

1 The law of the meat and drink-offering.—13 The stranger is under the same law.—17 The law of the first of the dough.—22 The sacrifice for sins of ignorance.—30 The punishment of presumption.—32 He that violated the sabbath is stoned.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice, in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a meat-offering of a tenth-deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine, for a drink-offering, shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat-offering, two tenth-deals of flour mingled with the third part of an hin of oil.

7 And for a drink-offering, thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire for a sweet savour unto the LORD;

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country, shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One

21. With the glory of the Lord;] i. e. With the report of the glorious and righteous acts of God in punishing this rebellious people in the manner following.

22. Ten times;] i. e. Very often. Ten is put for an indefinite number.

24. But my servant Caleb, &c.] From his trusting in God, he was promised a sure reward in preference to all the host of Israel, who had forfeited their claim to God's favour and protection.

30. I swear to make you;] i. e. Your nation; for God did not swear to do so to these particular persons.

33. Shall wander in the wilderness;] i. e. They shall live like the shepherds of Arabia, in tents, and removing from place to place, having no certain dwelling.

Your whoredoms;] i. e. The punishment of your whoredoms, to wit, of your apostasy from, and perfidiousness against the Lord, who was your husband, and had married you to himself.

34. Ye shall know my breach of promise.] That as you have first broken the covenant between you and me, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience.

ANNOTATIONS ON CHAP. XV.

Verse 1. And the Lord spake unto Moses, &c.] We cannot easily find, by any connection of this with the former chapter, when the following ordinances were given. Calmet supposes it to have happened near the end of their wanderings, and when the rebellious people mentioned in the last chapter were dead.

14. A stranger;] To wit, a proselyte, for such offerings were not accepted from others.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the threshing floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them: seeing all the people were in ignorance:

27 ¶ And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram.—28 Moses separateth the people.—31 The earth swalloweth up Korah, and a fire consumeth others.—36 The censers are reserved to holy use.—41 Many slain by a plague for murmuring.—46 Aaron by incense stayeth the plague.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift up yourselves above the congregation of the LORD?

4 And when Moses heard it, he fell upon his face.

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 Seemeth it but a small thing unto you, that the God

19. *When ye eat;*] i. e. When you are about to eat it: for before they did eat it, they were to offer this offering to God.

32. *A man that gathered sticks on the sabbath-day.*] This seems to be added as an example of a presumptuous sin; for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

34. *What should be done unto him;*] i. e. In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwise it was known in general, that sabbath-breakers were to be put to death, from *Exod.* 31. 14. and 35. 2.

39. *That ye may look upon it, &c.*] All the outward ceremonies of the Jews had reference to some inward virtue; and they required to be daily and hourly reminded of this duty, as appears by their so frequently deviating from it.

To go a whoring.] This expression is the usual phrase for idolatry, and we find it often made use of in scripture, *Exod.* 34. 15. *Deut.* 31. 16. *Judg.* 2. 17. It seems also to signify any sin to which men are violently inclined by sensual inclinations.

ANNOTATIONS ON CHAP. XVI.

Verse 1. *The son of Izhar,*] Amram's brother, *Exod.* 6. 18. therefore Moses, Aaron, and he, were cousin-germans. Moreover, Izhar was the second son of Kohath, whereas Elizaphan, whom Moses had preferred before him, and made prince or ruler of the Kohathites, *Numb.* 3. 30: was the son of Uzziel, the fourth son of Kohath. This, the Jewish writers say, made him discontented, which at last broke forth into sedition.

Sons of Reuben.] These are drawn into confederacy with Korah, partly because they were his next neighbours, both being encamped on the south-side, and therefore could easily communicate counsel; partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father.

3. *Ye take too much upon you,*] By perpetuating the priesthood in yourselves and families, with the exclusion of all others from it.

4. *Fell upon his face,*] In dread of the consequence of their impiety.

13. *On*

of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou and all thy company before the LORD, thou and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram: and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar;

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get ye up from among this congregation, that I may consume them as in a moment: and they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand

13. *Out of a land that floweth with milk and honey:*] Out of Egypt; a place indeed of great plenty, but to them a place of torment and intolerable slavery. They invidiously and scoffingly use the same words wherewith God by Moses commended the land of Canaan.

14. *Wilt thou put out the eyes of these men?*] Wilt thou lead them about like blind men whither thou pleasest; one time towards Canaan, another time towards Egypt again?

15. *I have not taken one ass from them;*] i. e. Not any thing of the smallest value, as an ass was. See 1 Sam. 12. 3.

19. *All the congregation.*] It seems by this, that the people were generally incensed against Moses, and inclined to Korah's side.

22. *One man;*] To wit, Korah, the ringleader of this sedition.

27. *So they gat up, &c.*] It is really astonishing that the impression made upon the minds of the whole congregation, who immediately abandoned Korah and his adherents, should not have affected himself. This should be a warning to mankind to consider, that when they have

been guilty of obstinate and hardened impiety, it is not inconsistent with the justice of God to deliver them up to the consequence of their vices. Such was the case of Pharaoh.

30. *Into the pit;*] i. e. Into the grave, which God thereby makes.

32. *All the men that appertained unto Korah;*] Appertained is not in the Hebrew, but simply, *all the men to Korah;* i. e. The earth swallowed up Dathan and Abiram, and their company, who were in the insurrection of Korah. But as to Korah himself, it appears from ver. 16, 17, that he headed those 250, who, in offering incense presumptuously before the Lord, were consumed by fire, ver. 35. and consequently he was consumed with them, as is intimated, ver. 40. We read also in Numb. 26. 11, that the sons of Korah escaped this dreadful death, either not partaking with, or timely forsaking, their father's rebellion.

46. *Go quickly unto the congregation.*] This he might do upon this extraordinary occasion, having God's command for his warrant, though ordinarily incense was to be offered only in the tabernacle.

thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

C H A P. XVII.

8 *Aaron's rod among all the rods of the tribes only flourisheth.*
—10 *Is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

C H A P. XVIII.

1 *The charge of the priests and Levites.*—8 *The priests' portion.*—21 *The Levites' portion.*—25 *The heave-offering of the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou

and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron; Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel; I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of man or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute

ANNOTATIONS ON CHAP. XVII.

Verse 10. *To be kept for a token, &c.*] Most probably it was frequently shewn to the people afterwards, to remind them of what had happened, and to prevent a relapse in their behaviour.

12. *We die, we perish, we all perish.*] This is a natural picture of the consternation of their minds.

13. *Shall we be consumed with dying?*] Must we then all perish for what is past? Is there no mercy for us? Thus they are ever in extremes, either daring or presumptuous, or abject and full of despair.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *Shall bear the iniquity of the sanctuary, and—the iniquity of*

your priesthood:] i. e. Shall suffer the punishment of all the usurpations and pollutions of the sanctuary, or the holy things, and of all the errors and profanations committed by yourselves, or by you permitted in others, in things belonging to your priesthood, because you have power from me to keep them all within their bounds.

8. *Unto thee have I given them;*] Not only the charge of them, but the use of them for thyself and family, in such manner as I have elsewhere expressed.

10. *In the most holy place;*] i. e. In the court of the tabernacle, called most holy in respect of the camp and places remote from the sanctuary.

15. *Every thing that, &c.*] The redemption-money was about eleven shillings and nine-pence a head, at a month old. See Exod. 13. 13.

19. *A covenant of salt;*] i. e. A durable and perpetual covenant.

20. *I am*

statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, even a tenth part of the tithe.

27 And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, even the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

2 The water of separation made of the ashes of a red heifer.
—11 The law for the use of it in purification.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

20. *I am thy part;*] i. e. I have appointed thee a liberal maintenance out of my oblations.

27. *As though it were the corn of the threshing-floor, &c.]* It shall be accepted of you as much as if you offered it out of your own lands and labours.

28. *To Aaron the priest,]* And to his children, which were one with him, and were all to have their share herein, ver. 8, 9.

30. *When ye have heaved, &c.]* God required that the priests should in gratitude pay him a tenth of that tenth which the people were ordered to pay them. It was to be taken out of the best, as well as the worst, and not all from the best, as the words seem to imply.

31. *In every place:]* At their own houses, or where they pleased.

ANNOTATIONS ON CHAP. XIX.

Verse 2. *A red heifer.]* The word in the original, which we render

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: All that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But

heifer, properly signifies a young cow, between the age of a calf and a heifer. If it be asked why this sacrifice was to be an heifer, the reason seems to be this, that it was in opposition to the Egyptian superstition; for though they offered bullocks in sacrifice, they held cows in great veneration.

3. *Unto Eleazar;]* Not to Aaron, because this service made him unclean for a season, verse 7.

9. *A water of separation;]* i. e. Appointed for the cleansing of them that are in a state of separation, who, for their uncleanness, are separated from the congregation.

13. *Whosoever—defileth the tabernacle—shall be cut off;]* To wit, if this transgression be done presumptuously: for if it was done ignorantly, he was only to offer sacrifice, Lev. 5. 3, 6, 17.

15. *Every open vessel, &c.]* That may happen to be in the room or tent of the dead person. All these ordinances were to be looked upon as emblems of that purity of heart and mind, with which every true worshipper of God ought to approach him.

20. The

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation; because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean: and the soul that toucheth it shall be unclean until even.

CHAP. XX.

1 The children of Israel come to Zin,—2 murmur for want of water.—7 Moses smiting the rock, bringeth forth water at Meribah.—14 Moses desireth a passage through Edom, which is denied him.—28 Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels: must we fetch you water out of this rock?

20. *The man that shall be unclean, &c.*] This was a law never to be dispensed with, touching any person defiled by the dead; whoever neglected it was to be cut off.

ANNOTATIONS ON CHAP. XX.

Verse 1. *Then came the children of Israel into—the desert of Zin, in the first month.*] The people having now wandered in the wilderness near forty years, and that generation of murmurers being almost all dead, they are again brought back to Kadesh. It may seem strange that Moses should pass in silence the transactions of thirty-eight years of the peregrinations of the Israelites: but we must remember, that he writes not so much in the quality of an historian, as of a legislator; and probably no new laws were delivered during that time.

And Miriam died there.] Eusebius tells us, that Miriam's sepulchre was still extant in his time at Kadesh, at a small distance from the city of Petra, the metropolis of Arabia Petrea.

2. *And there was no water for the congregation.*] The water with which they had hitherto been supplied from Horeb now failed; as an intimation, that they were now to quit the wilderness, and to be introduced into the promised land, a land of rivers and springs.

And they gathered themselves together against Moses, and against Aaron.] Though this new generation had so clearly seen the actual accomplishment of the divine judgments threatened to their fathers, yet the pain of thirst threw them into the same sin of murmuring against God, and mutinying against their leaders.

6. *And Moses and Aaron went, &c.*] They turned from the multitude, and fell on their faces towards the tabernacle, intreating the Lord, most probably, to interfere in the people's behalf; for the glory of the Lord

11 And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they

appeared; and Jehovah told Moses what he should do to procure water.

10. *Must we fetch water out of this rock?*] as if they could do it by their own power; and thus did not sanctify the Lord in the eyes of the children of Israel.

12. *Because ye believed me not, to sanctify me in the eyes of the children of Israel.*] They discovered the weakness of their faith by their smiting the rock, and that twice, which is emphatically noted, as if they doubted whether once smiting would have done it; whereas Moses was not commanded to smite so much as once, but only to speak to it. And yet they do not seem to doubt of the power of God, but of his will, whether he would gratify these rebels with this further miracle, after so many of the like kind. They also discover some arrogance in that expression, ver.

13. *Meribah;*] Called Meribah-Kadesh, to distinguish it from another Meribah, Exod. 17. 7.

And he was sanctified in them.] God glorified his power, goodness, and veracity, in the eyes of the Israelites, by this signal miracle, and demonstrated his impartial justice in punishing his greatest favourites for their unbelief.

17. *The wells,*] Or pits, which any of you have digged for your private use; to wit, without paying for it, ver. 19. Deut. 2. 6. but only shall make use of the waters of common rivers, which are free to all passengers, and will not be prejudicial to thee.

22. *Mount Hor.*] This mountain was on the east border of the land of Edom; and probably had its name from Hori, the first possessor of it, Gen. 36. 30. This place is called Mosera, Deut. 2. 6.

26. *Strip Aaron of his garments:*] To wit, of his priestly garments, in token of his resignation of his office.

28. *And*

they went up into mount Hor, in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

CHAP. XXI.

3 Israel destroy the Canaanites at Hormah.—6 The people plagued with fiery serpents.—9 are healed by a brazen serpent.—10 Journeys of the Israelites.—21 Sihon is overcome—33 and Og.

AND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people: and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

28. And Aaron died there.] In the fortieth year after they came out of Egypt, on the first day of the fifth month, which answers to our July, when Aaron was one hundred and twenty-three years old.

ANNOTATIONS ON CHAP. XXI.

Verse 1. King Arad the Canaanite.] Or rather, the Canaanite king of Arad: for Arad is not the name of a man, but of a city or territory, as may seem from Josh. 12. 14. Judg. 1. 16.

By the way of the spies.] By the same way which the spies entered Canaan, when they were sent to view the land thirty-eight years before: or by the way of the spies which he himself sent out to observe the marches and motions of the Israelites.

2. I will utterly destroy their cities.] I will reserve no person nor thing for my own use, but devote them all to total destruction.

3. They utterly destroyed them, &c.] i. e. As many of them as they took at that time.

6. Fiery serpents.] The words in the original signify burning or winged serpents. These creatures were so very common both in Egypt and Arabia, that the countries would not be habitable, had not Providence thought proper to prevent their multiplying as other serpents do; for the Arabians tell us, that after they have coupled together, the female never fails to kill the male, and that her young ones kill her as soon as they are hatched. Universal History.

9. When he beheld the serpent of brass, he lived.] The healing virtue which accompanied the looking on this image was derived from God alone, who was pleased in this manner to display his power, to make the Israelites sensible that those serpents were sent by him, and that they had no reason to fear any evil whatsoever, provided they made God their friend, whose power could provide a remedy in all emergencies. Most interpreters observe a remarkable similitude between the virtue of this brazen serpent, erected on a pole, and that of Christ's death; and the same is taken notice of by our blessed Saviour himself. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

No. 12.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sun-rising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, Spring up, O well: sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the law-giver, with their staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high-way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel:

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon to Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Where-

that whosoever believeth in him should not perish, but have everlasting life, John 3. 14, 15.

14. In the book of the wars of the Lord.] What book this was, is a question not easily answered. Most interpreters take it for some ancient record of those countries to which Moses refers. Le Clerc, by the wars of the Lord, understands the wars of the Israelites, who fought under the banner and direction of Jehovah. This seems to have been some poem or narration of the wars and victories of the Lord, either by or relating to the Israelites.

17. Then Israel sang.] Some of the devout people composed a short hymn of praise, to be sung by the whole assembly. What we translate, sing ye unto it, should be rendered, answer unto it; for the ancient manner was to sing alternately.

18. Digged it—with their staves;] i. e. The water sprung up with such ease and speed, that the princes no sooner directed us with their staves where to dig, but our labours were successful. Or the sense may be, the princes, and those who wear the badges of dignity, joined with the multitude in digging it.

20. To the top of Pisgah.] Rather, to the beginning of Pisgah, a part of the mountains of Abarim.

Which looketh towards Jeshimon;] Or, towards the wilderness, as the word is rendered; Deut. 32. 10.

21. And Israel sent messengers, &c.] With the same peaceable terms as they had before sent to King Arad the Canaanite.

24. From Arnon, &c.] Or, which reached from Arnon, &c. such supplements being very usual: and so here is contained a description or limitation of Sihon's conquest and kingdom, that it extended only from Arnon—unto the children of Ammon; and then the following words, for the border of the children of Ammon was strong, come in very fitly, not as a reason why the Israelites did not or could not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deut. 3. 8. but as a reason why Sihon could not enlarge his conquests and empire to the Ammonites, as he had done to the Moabites.

2 M

27. They

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

C H A P. XXII.

1 *Balak's first message to Balaam is refused:—21 his second message obtaineth him.—22 An angel meeteth him.—36 Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land

of the children of his people, to call him, saying, Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blestest is blessed, and he whom thou curstest is cursed.

7 And the elders of Moab and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them: peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get ye into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night,

27. *They that speak in proverbs:]* The poets, or other ingenious persons, to wit, of the Amorites or Canaanites, who made this following song of triumph over the vanquished Moabites: which is here brought in, partly as a proof that this was now Sihon's land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered enemies.

The city of Sihon:] That which was once the royal city of the king of Moab, but now is the city of Sihon.

28. *For there is a fire gone out of Heshbon.]* Here the poet rises into raptures, and prophesies the conquest of the whole country, by the desolating army of Sihon marching out of Heshbon; for, by fire, he means war, to which it is very properly compared: *I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind,* Amos 1. 14.

29. *O people of Chemosh.]* He calls the Moabites the people of Chemosh, because they worshipped the god Chemosh, 1 Kings 11. 7.

33. *Bashan:]* A mountain celebrated in scripture for its rich pastures, excellent breed of cattle, and stately oaks.

And Og the king of Bashan.] This Og was of the remnant of the giants, a mighty people in that country, Josh. 12. 4.

ANNOTATIONS ON CHAP. XXII.

Verse 1. *The plains of Moab,]* Which still retained their ancient title, though they had been taken away from the Moabites by Sihon, and from him by the Israelites.

4. *And Moab said unto the elders of Midian.]* He sent messengers to the princes of Midian, inviting them, as his confederates, to join with him against the Israelites, whom he represented as their common enemy.

As the ox licketh up the grass:] A lively metaphor, to signify how easily the Israelites would conquer them, without a timely opposition, and likewise what an universal desolation they would make.

5. *He sent messengers therefore.]* Ancient history informs us, that it was a general custom amongst most of the heathen nations, before they

took up arms, to consult their gods, by oracles and other methods of divination, about the event of the war.

Unto Balaam.] He is called a soothsayer or diviner, Josh. 13. 22. because he used enchantments, Numb. 24. 1. And it is the opinion of the generality of the fathers, and of numbers of commentators, that he was a mere magician, a false prophet and idolater. But that he was a true prophet, or one who had revelations from the true God, is plain from 2 Pet. 2. 16. compared with Numb. 22. 8, 9, 10, 12, 13. and 24. 1. and indeed no prophet in Israel could speak of God more reverently, and yet in more familiar terms, than Balaam does, verse 18. *If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God.* But the history shews that his covetousness and ambition got the better of his piety, 2 Pet. 2. 15. Jude 11.) and so far debauched his moral honesty, as, for the rewards set before him, to make him seek, by several indirect and sinister means, to obtain leave from God to curse the people of Israel, even after God had assured him that they should be blessed and made prosperous in their enterprise.

6. *Curse me this people.]* It was the received opinion among the heathen nations, that imprecations might be made, which would have effect, not only on private persons, but even on whole nations.

I wot that he whom thou blestest is blessed, &c.] He had great confidence in Balaam's skill and power in these matters.

13. *The Lord refuseth to give me leave to go with you.]* He conceals the principal thing, to wit, the reason of God's prohibition, and secretly intimates his own readiness to comply with them, if God had not hindered him.

18. *If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God.]* Thus far his piety and regard to the command of God appeared to have had the ascendancy over his covetousness and ambition; but the next words shew, that those passions were far from being entirely subdued. He would fain have gratified them, if he could by any means have satisfied his conscience.

19. *Tarry—here this night.]* Here the iniquity of his heart begins to disclose itself. He well knew that it was the unalterable purpose of the Almighty

night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn, either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the

way against me: now therefore if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee; have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

C H A P. XXIII.

1 Balak's sacrifice.—7, 18 Balaam's parable.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the

Almighty to bless the Israelites, but still, having an avaricious eye to the tempting rewards, he insinuates to the messengers there was some hope that, at his intercession, the counsels of heaven could be altered, and the unchangeable Being himself moved to recede from his first decree.

20. *If the men come to call thee, rise up, and go with them.*] On this condition he was to go.

22. *God's anger was kindled, because he went:*] Because he went, and with an inclination, to curse Israel: for his whole intention in taking the journey, was, if possible, to find out some method of complying with the earnest desire of Balak.

23. *The ass saw the angel.*] Which Balaam saw not, because God withheld his eyes, as he did the eyes of Daniel's companions, *Dan.* 10. 7.

29. *Balaam said unto the ass.*] It has been thought strange, that Balaam should express no surprise at this prodigy: but perhaps he had imbibed the doctrine of the transmigration of souls, which then was, and still is, too common in the east; and thence might be the less astonished at hearing a brute speak. But why might not Balaam be surprised, though Moses has not mentioned it? The ancient Jews were of opinion, that he really was so: Josephus tells us, he was greatly astonished at it. Nor will the silence of Moses, in this particular, be any material objection, if it be considered, that his narration is so very concise, that many particulars of this history are, doubtless, omitted, as being of no great moment to be told.

31. *The Lord opened the eyes of Balaam.*] He presented the angel to his view; or perhaps he awakened his attention, and made him take notice of the angel, whom he had not before observed.

35. *Go with the men.*] The angel, having now sufficiently warned the prophet against gratifying the Moabites in their unreasonable desire, gives him free permission to pursue his journey.

41. *Balak took Balaam, and brought him up into the high places of Baal.*] Baal was the god of this country. The name signifies lord. This god, like those of other nations, was worshipped in high places, which were generally planted with groves. It was thought necessary, in solemn imprecations, to have the persons devoted present to the view of him who pronounced the anathema; for which reason Balak conducted Balaam to these high places, that he might from thence have a full prospect of the camp of Israel.

ANNOTATIONS ON CHAP. XXIII.

Verse 1. *Seven altars and—seven oxen, &c.*] That he designed in this sacrifice to observe the religious rites observed in worshipping the God of Israel appears from ver. 4. but he was to blame that he would have altars erected in the high places of Baal, where he now was, chap. 22. 41. and in erecting divers altars, according to the manner of heathens and idolaters; whereas God appointed and holy men used but one altar, though various sacrifices were to be offered upon it.

3. *Peradventure the Lord will come to meet me.*] From this passage it is inferred, that, in those early times, it was usual for the prophets, and other pious persons, after performing the sacred rites, to retire into some solitary place, there to wait for an answer to their prayers from God, who often sent an angel to deliver to them his oracles.

He went to an high place.] He was already in an high place; and therefore we must prefer the translation, *he went solitary*, i. e. into the most retired part of the grove.

7. *His parable.*] Or prophetic speech.

9. *I see him:*] I see the people, according to thy desire, chap. 22. 41. but cannot improve that sight to the end for which thou didst design it, to wit, to curse them.

The people shall dwell alone;] That is, be separated from other nations by peculiar laws, religion, and manners.

10. *Who*

the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus:

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt: he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told

not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee into another place: peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAP. XXIV.

1 Balaam prophesieth the happiness of Israel:—10 Balak dismisseth him:—15 He prophesieth of the Star of Jacob.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents, according to their tribes; and the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the vallies are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the LORD hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam,

10. Who can count the dust of Jacob? Who can count a people which is like the dust of the earth for number? Perhaps it was a necessary part of the ceremony in such solemn imprecations, to count over, so as to specify exactly the several individuals that were to be devoted. If so, this will suggest a reason why Balak invites Balaam to another place, where he might see only the skirts of the Israelitish camp, that so, if he could not count them all at once, he might at least count a part of them, in order to their being devoted one part after another. See ver. 13.

Let me die the death of the righteous.] By the righteous here is meant the Israelites, who were a righteous people in comparison with the rest of the world; and on this account he wishes, that after having enjoyed long life and prosperity, he might die, like them, in the favour of God, and in the hope of that future reward which is reserved for the righteous in the other world.

21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.] The word which we render iniquity signifies in many places of scripture an idol; and therefore the Vulgate renders the passage, There is no idol in Jacob, neither is there any image seen in Israel. As if he had said, Though the Israelites may be guilty of several transgressions of the divine laws, yet so long as they keep themselves from idolatry, God will not give them over to the sword of their enemies, but crown them with victory and triumph.

The shout of a king is among them;] i. e. Such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king, when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their king and ruler, and their abundant security and just confidence in him as such.

22. He,] viz. Israel, whom God brought out of Egypt, such change of numbers being very common in the Hebrew language. The sense is, Israel is not now what he was in Egypt, a poor, weak, dispirited, unarmed people, but strong and invincible.

The strength of an unicorn;] Whose great strength and fierceness is celebrated in scripture, Numb. 21. 8. Deut. 33. 17. Job 39. 9. Psal. 22. 21. and 92. 10.

23. There is no enchantment against Jacob.] I find by experience and serious consideration, that all mine and thing endeavours to enchant Israel are in vain, being frustrated by their omnipotent God. I can do thee no service by my art against them.

24. The people shall rise up, &c.] As a lion rouseth up himself to fight, or to go out to the prey, so shall Israel stir up themselves to warlike attempts against all their enemies, as occasion shall offer itself.

He shall not lie down;] i. e. Not rest or cease from fighting and pursuing.

28. Balak brought Balaam unto the top of Peor.] This was the most famous high place in all the country of Moab, where, as Selden conjectures, Baal had a temple, and was thence called Baalpeor; as Jupiter, when worshipped at Olympus, was called Jupiter Olympus.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. He went not, as at other times, to seek for enchantments.] This implies that he had hitherto used some unwarrantable acts to compass his ends. But whether he had used particular enchantments, and what these enchantments were, is a question not easily resolved. But whatever they were, finding them of no avail to procure the least evil sentence against the Israelites, he left them all off at his next sacrifice.

6. Which the Lord hath planted;] which grow naturally of themselves; or which are best of their kind.

7. He shall pour the water out of his buckets.] This seems to imply, that God should bless them with plentiful harvests, to which rain greatly contributed in those countries.

His seed shall be in many waters;] Rather by many waters. That is, it shall be sown in a ground well watered, and consequently bring forth a plentiful crop. Metaphorically it may imply the great increase of the Israelites.

His king shall be higher than Agag.] Agag was the greatest king then known; it was the general name for the kings of Amalek.

Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake not I also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind: *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations, but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

11. *The Lord hath kept thee back from honour:*] Jehovah hath kept thee back from honour; insinuating that Balaam had been more careful to please Jehovah, whom he considered only as the tutelary god of the Hebrews, than Baal-peor, or the other gods of the Moabites.

14. *Come—and I will advertise thee, &c.*] Here it would seem, that pernicious counsel, mentioned chap. 31. 16. which Balaam gave to Balak, ought to come in: and accordingly it is here inserted in the Chaldaic, the Jerusalem, and Jonathan's paraphrase.

17. *I shall see him, but not now: I shall behold him, but not nigh.*] It is common in Hebrew to use the future for the present tense; and therefore the true sense of the passage is, *I see him*, (the person of whom he is going to speak,) *though not yet in being: I behold him, though he be yet far off.*

There shall come a star out of Jacob, and a sceptre shall rise out of Israel.] This prophecy may possibly, in some sense, relate to David; but, without doubt, it belongs principally to Christ; for we must remember that the Egyptians had two sorts of alphabetic letters, one popular, the other mysterious: here the metaphor of sceptre was common and popular, to denote a ruler, like David: but the star, though, like the other, it signified, in the prophetic writings, a temporal prince, yet it had a hidden and mysterious meaning likewise, and in the Egyptian hieroglyphics denoted a god: hence we conclude, that the metaphor here used of a star was of that mysterious kind, and so to be understood; and consequently that it related only to Christ, the eternal Son of God. *Warburton's Div. Legat.* vol. II. p. 148.

Shall smite the corners of Moab:] Shall utterly destroy the Moabites. This, in the spiritual meaning, denotes the victories which Christ gained over the Gentiles; not by destroying their bodies, as David did those of the Moabites, but by captivating their minds to the love of goodness, and subduing their affections to the service of the true God. *Le Clerc.*

And destroy all the children of Sheth.] Moab and the children of Sheth were the same people. Seth signifies a drunkard, and they might properly be called the children of the drunkard, when they derived their being as a people from their father Lot's being in liquor; hence their country was called Shittim, *Numb.* 25. 1.

19. *Out of Jacob shall come he that shall have dominion.*] This was literally fulfilled in David, and has its spiritual accomplishment in Christ, whose universal dominion is thus described: *He shall have dominion from sea to sea, and from the river to the ends of the earth, Psa.* 77. 8.

20. *Amalek was the first of the nations;*] One of the most ancient, eminent, and noble of all the neighbouring nations, *Gen.* 14. 7.

No. 12.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 *Israel commit whoredom and idolatry.*—6 *Phinebas killeth Zimri and Cozbi.*—16 *The Midianites are to be vexed.*

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were weeping before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace.

13 And

His latter end shall be, that he perish for ever.] This prediction was literally accomplished by Saul, *1 Sam.* 15. 18.

21. *And he looked on the Kenites.*] By the Kenites seems to be meant the Midianites, Jethro's posterity, for he was called the Kenite, *Judg.* 1. 16. *Strong is thy dwelling-place, and thou puttest thy nest in a rock.*] It seems they dwelt upon steep mountains, and therefore thought themselves secure.

22. *Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive.*] The Kenites shall be insensibly diminished, till at last they are all carried away captive by the Assyrians; which was accomplished when Salmanezzer, king of Assyria, carried away the ten tribes into captivity, and with them the Kenites.

24. *Ships shall come from the coast of Chittim, and shall afflict Asshur.*] By Chittim is meant Greece, *Gen.* 10. 4. This prophecy was fulfilled when Alexander the Great overthrew the Persian empire, which included the Chaldeans and Assyrians.

And shall afflict Asshur:] Probably the neighbouring nations bordering upon the river Euphrates.

And he also shall perish for ever.] This doth not refer to Eber, i. e. to the Hebrews and other eastern nations, but to those that afflicted them, viz. the Greeks and Romans, who he prophesies should at last be utterly destroyed.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *Daughters of Moab, &c.*] And of Midian also, as appears from verse 6, 17, 18. These women exposed themselves to the lust of the Israelites, and enticed them to idolatry, by the counsel of Balak, who having learned that the prosperity of Israel depended upon the observance of the divine laws, and that there was no way to bring a curse on them but by seducing them from their duty, invented this low stratagem to accomplish his wicked design.

2. *Called the people to the sacrifice of their gods.*] The feasts which succeeded these sacrifices were accompanied with music and dancing, which had a great tendency to invite youthful minds to partake of them, and at the same time to inflame their carnal appetites, which these fair deluders would not let them gratify, unless they consented to worship their idols.

4. *Take all the heads of the people, and hang them up.*] This passage may be better rendered, *Take unto thine assistance all the heads or judges of the people, and hang them up*, i. e. all those who have joined themselves to Baal-peor.

9. *Those that died in the plague were twenty and four thousand.*] St. Paul mentions

2 N

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

2 *The sum of all Israel taken.—57 The families and number of the Levites.*

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward, as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding, the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families *were*; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *were*; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem the family of the Shechemites;

32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33 ¶ And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according,

mentions only twenty and three thousand who fell in one day, 1 Cor. 10. 8. But it seems that one thousand were slain by the judges, and twenty-three thousand by the hand of God, ver. 5.

13. *The covenant of an everlasting priesthood.*] Though the priesthood was interrupted for some time in the family of Phinehas, probably for some crime committed by some of his posterity, in consequence of which it was transferred to the family of Eli, who was descended of Ithamar, Aaron's youngest son; yet, upon the misbehaviour of Eli's sons, the priesthood was restored, in the days of Solomon, to the posterity of Phinehas, with whom it continued as long as the Levitical priesthood lasted.

ANNOTATIONS ON CHAP. XXVI.

Verse 2. *Take the sum of all the congregation.*] They were numbered twice before, Exod. 30. 11, 12. and chap. 1. 1, 2. Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, chap. 14. 29.

and in a stupendous increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the land which they were now going to possess.

10. *And the earth swallowed them up together with Korah, &c.*] These words seem to import that Korah was swallowed up with Dathan and Abiram. But it being more probable, chap. 16. 32. that Korah was consumed by the fire of God with those who offered incense unbidden; the words may be otherways translated thus; *The earth swallowed them up, viz. Dathan and Abiram: And as for Korah, he died with that company what time the fire devoured, &c.*

14. *Of the Simeonites, twenty and two thousand and two hundred.*] Whereas there were 35,400 in chap. 1. 23. It is thought the example of Zimri, one of their princes, chap. 25. and some others among them, did infect the generality of the tribe, and so caused this great diminution in their numbers.

according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel the family of the Ashbelites: of Ahiram, the family of the Ahiramites.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah; of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families; and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

54. To every one shall his inheritance be given.] This equal division of property was, under God, the great bulwark and strength of the Hebrew commonwealth; for property is the natural foundation of power, and hence the natural foundation of every government is laid in the distribution of the lands or territory belonging to the several members of it. According to a tolerably exact computation of the extent of the Hebrew territory, the land of Canaan contained about fourteen millions nine hundred and seventy-six thousand acres; which quantity of land will divide to six hundred thousand men above twenty-one acres and a half in property, with a remainder of one million nine hundred and seventy-six thousand acres for the princes of tribes, heads of families, Levitical cities, and other public uses: so that there was a provision sufficient to enable each person, with all the advantages of that fertile country and fine climate, to live as well as men can do in ours upon an estate of fifty or sixty pounds a year.

55. Notwithstanding, the land shall be divided by lot.] This dividing by lot had respect only to the quarter each tribe was to possess: thus, for instance, it was first determined by lot which of the twelve tribes

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister.

60 And unto Aaron was born, Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males, from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance.—15 Moses sueth for a successor.—18 Joshua is appointed.

THE N came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give

were to inherit the south, which in the north, &c. then in that quarter where the lot fell, a larger or smaller portion of land was divided to them, according to the goodness of the soil, and in proportion as they were more or less numerous.

65. There was not left a man of them;] To wit, of those who then murmured and rebelled against God; as plainly appears, both because this threatening and punishment is confined to those transgressors, and because otherwise this had not been true; for of those that were then numbered, there were now left Eleazar and Ithamar, and possibly many of the Levites, and some others, who being not guilty of that sin, did not partake of their judgment.

ANNOTATIONS ON CHAP. XXVII.

Verse 3. But died in his own sin.] He did not die as a ringleader of rebellion, in which he had associated others to sin with him, but as a common sinner, to whom death is due.

4. Why should the name, &c.] On any one's family being extinct, his name was rased out of the genealogical tables.

12. Abarim.]

give his inheritance unto his kinsman that is next to him of his family, and he shall possess it; and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is, the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him, after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

C H A P. XXVIII.

3 The continual burnt-offering,—9 The offering on the sabbath,—16 at the passover,—26 in the day of first-fruits.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD: two lambs of the first year without spot, day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even:

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

12. *Abarim.*] The whole tract of mountains was called Abarim, whereof one of the highest was called Nebo, and the top of that Pisgah, Deut. 34. 1. It appears, from Deut. 32. 49. that these words were spoken after all that follows in this book, and also in the book of Deuteronomy.

18. *Lay thine hand, &c.*] This ceremony denoted Moses' transferring the public trust, which was delegated to him from God, from himself upon Joshua.

20. *Thou shalt put some of thine honour.*] Thou shalt not now use him as a servant, as thou hast done, but as a brother, and thy partner in the government, shewing respect to him, and causing others to do so.

21. *Stand before Eleazar the priest.*] It is the opinion of both Jewish and Christian interpreters, that none but persons of the first dignity were allowed to consult the oracles of God in this manner; so that this privilege shews the great pre-eminence Joshua had above other Israelites; for though he was not to be admitted to so near an intercourse with God as Moses had been, yet he is here assured, that he should never want direction from the oracle in any doubt, by consulting the high-priest, who was to receive the answer.

After the judgment of Urim.] See note on Exod. 28. 30.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year, without spot:

12 And three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock: and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth day of the first month is the passover of the LORD.

17 And on the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation: ye shall do manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat-offering *shall be* of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram:

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs;

22 And one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered besides the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work:

26 ¶ Also

ANNOTATIONS ON CHAP. XXVIII.

Vers 1. *And the Lord spake, &c.*] The stated sacrifices and service of the tabernacle having now, for many years, by reason of the frequent and tedious journeys of the Israelites, been very much interrupted, and this new generation not having heard the ordinances relating to them at their first institution, and being now shortly to take up their residence in the promised land, where they were obliged to conform to the most punctual observance of them; God commands Moses to repeat them to the people, in the following order, of daily, weekly, monthly, and anniversary sacrifices.

2. *My offering, and my bread.*] The sacrifices which were consumed on the altar were considered as the food of God.

23. *The burnt-offering in the morning.*] The morning sacrifice alone is mentioned, because the celebration of the feast began with it; and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning; whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

27. Two

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD, two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAP. XXIX.

1 The offering at the feast of trumpets,—12 and on the eight days of the feast of tabernacles.

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD, one young bullock, one ram, and seven lambs of the first year, without blemish;

3 And their meat-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Besides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein.

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.

9 And their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the

thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

19 And one kid of the goats for a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

22 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year, without blemish:

24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

25 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without spot:

27 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day, eight bullocks, two rams, and fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

31 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year, without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

89 These

27. Two young bullocks, one ram, &c.] Besides that other offering which was joined with the first-fruits, *Lev.* 23. 18. here also is a new additional sacrifice prescribed, which doth not destroy the former.

ANNOTATIONS ON CHAP. XXIX.

Verse 1. And in the seventh month, &c.] The sixth national and annual sacrifice was to be performed on the feast of trumpets, about the time of our September. As the scripture no where gives the No. 13.

reason of this festival, authors are much divided about it. The Jews, in general, believe it was instituted in memory of the creation, which happened at the time of the year on which this feast was ordered to be celebrated. Some of the fathers are of opinion it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. Others, from some of the ceremonies observed by the Jews, by way of preparation for, and from some of their notions about this festival, have conceived, that it was intended to put mankind in remembrance of the general resurrection, which is to be ushered in with the sound of the trumpet, *Lev.* 23. 24. *Univers. Hist.*

39 These *things* ye shall do unto the LORD in your set-feasts, besides your vows and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

C H A P. XXX.

2 Vows not to be broken.—3 Exception of a maid's vow,—6 of a wife's,—9 of a widow's.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand: and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the

bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any wise make them void, after that he hath heard them, then he shall bear her iniquity.

16 These are the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter, being yet in her youth, in her father's house.

C H A P. XXXI.

7 The Midianites spoiled.—13 Moses is wroth with the officers for saving the women alive.—25 The division of the prey.

AND the LORD spake unto Moses, saying, 2 Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at

39. And for your peace-offerings.] It appears from the account, that there were every year sacrificed at the tabernacle and temple, at the national charge, the following number of beasts, viz. lambs 1101, bullocks 122, rams 72, kids 21, goats 2; exclusive of a prodigious number of voluntary vow and trespass-offerings.

ANNOTATIONS ON CHAP. XXX.

Verse 1. *Heads of the tribes, &c.*] Representatives of the people, called heads of the people, *Deut.* 33. 5. Called also princes of Israel, *1 Chron.* 28. 1.

2. *To bind his soul with a bond.*] To restrain himself from something otherwise lawful, or to oblige himself to the performance of something otherwise not necessary.

3. *If a woman—vow.*] Being unmarried, and therefore at her parents' disposal, the law orders that her vows shall be no further obligatory than as her parents consent to them at first making thereof: the same rule holds good as to orphans, servants, and wives, who are under the power of their guardians, masters, and husbands.

5. *The Lord shall forgive her.*] Or will forgive, either her rashness in making such vows, or rather her not performing of them. But this is to be understood only of such vows as could not be performed without invading the father's or superior's right.

9. *Every vow of a widow, and of her that is divorced.*] Though she be in her father's house, whither such persons oft returned: which limitation may be gathered both from the opposition of her being in her father's house, ver. 10. and from hence, that this was the only doubtful case; for if such a person was not in her father's house, she was unquestionably bound by it; and being now freed from her hus-

band, and returned to her father, it was doubtful whether she was not returned to the same state of subjection in which she was before, and consequently unable to make or perform a vow without her father's consent, as she was before, which is here denied.

13. *To afflict the soul, &c.*] The word *soul* here means no more than animal life. This vow was a religious resolution of fasting or humiliation, in which case the husband, as having power over his wife's body, might confirm or disannul it.

14. *If her husband—hold his peace.*] His silence, or his not contradicting it at the first proposal, shall be interpreted a consent; nor shall it be in the husband's or father's power to retract that consent, or hinder her from performing her vow; if he does, he shall bear her iniquity: God shall punish him, and not her, for a breach of sacred faith.

ANNOTATIONS ON CHAP. XXXI.

Verse 2. *Shalt thou be gathered unto thy people.*] See note on *Gen.* 25. 8. but Moses was first to see the Midianites justly punished, for having enticed the Hebrews to idolatry, according to Balaam's wicked counsel.

5. *Twelve thousand armed for war.*] God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their trust in him, and because he would hereby give them an earnest of their conquest of Canaan.

7. *All the males.*] All whom they took in that war; and herein they did according to God's own order concerning such people, *Deut.* 20. 13.

8. *Balaam also, &c.*] He certainly very justly perished for the evil counsel he had given against Israel. See verse 16.

14. And

at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days; whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead;

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, being the rest of the prey, which

the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand, of which the LORD's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred, of which the LORD's tribute was threescore and one.

40 And the persons were sixteen thousand, of which the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute, which was the LORD's heave-offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half that pertained unto the congregation, was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD: as the LORD commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses;

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

C H A P.

14. *And Moses was wroth, &c.*] If we reflect upon the use which the Midianitish women had made of the advice of Balaam, and had actually prostituted themselves to promote the ruin of the Israelites, we cannot wonder at the conduct of Moses to the most abandoned among them, to which, undoubtedly, his orders were restrained.

17. *Kill every male among the little ones;*] Which they were forbidden to do to other people, *Deut.* 20. 14. except the Canaanites, to whom this people had equalled themselves by their horrid crimes; and therefore it is not strange, nor unjust, that God, the supreme Lord of all men's lives, who as he gives them, so may take them away when he pleaseth, did equal them in the punishment.

And kill every woman that hath known man;] Partly for punishment, because the guilt was general; and though some of them only did prostitute themselves to the Israelites, yet the rest made themselves accessory by their consent, or concurrence, or approbation; and partly, for prevention of the like mischief from such an adulterous generation.

18. *For yourselves;*] Either to sell them as slaves to others, or to use them as servants to yourselves, or to marry them, when you have prepared and instructed them.

27. *All the congregation.*] The congregation had some share, because the warriors went in the name of all, and because all having been injured

by the Midianites, all were to have some share in the reparation; but the warriors, who were but 12,000, had a far greater share than others of their brethren, because they underwent greater pains and dangers.

28. *A tribute unto the Lord—one soul of five hundred.*] The Lord's tribute of men was not, that they should be slain in sacrifice, as some have absurdly imagined; but they were a tribute or donation for the use of the priests and Levites, to be employed by them as their ministers and servants.

32. *The rest of the prey, &c.*] This country must have been extremely rich and populous, since the account of the whole booty amounts to no less than,

Sheep	-	-	-	-	675,000
Neat cattle	-	-	-	-	72,000
Asses	-	-	-	-	61,000
Virgins and young girls	-	-	-	-	32,000

49. *There lacketh not one man of us.*] The Israelites had here an evident proof that the hand of Omnipotence fought against their enemies.

52. *Sixteen thousand seven hundred and fifty shekels;*] About five talents and a half, for three hundred shekels make a talent, *Erod.* 25. 39. which amounts to about twenty-seven thousand nine hundred and nineteen pounds sterling.

ANNO.

C H A P. XXXII.

1 *The Reubenites and Gadites sue for their inheritance.*—6 *Moses reproveth them.*—16 *Offer conditions.*—33 *Moses assigneth them the land.*—39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward, because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep: and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will *do as* my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, *and* the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And

ANNOTATIONS ON CHAP. XXXIII.

Verse 1. *Jazer.*] A city and country taken from the Amorites, *Numb.* 21. 32.

Gilead.] A mountainous country, famous for pasturage, *Jer.* 59. 19. *Micah* 7. 14.

2. *Came and spake unto Moses, &c.*] Finding that they had sufficient pasture-land before them for their flocks and herds, they selfishly desert the common cause, and desire to have lands granted them on this side Jordan; and there to sit down contented, without any further view to the accomplishment of the promises of God made to their nation.

3. *Ataroth.*] Different from that Ataroth, *Josh.* 16. 2, 7. which was on the other side of Jordan.

Nimrah.] Called *Beth-Nimrah*, *ver.* 36. We may observe in general, that it is usual in Hebrew to cut off the former part of proper names, as Salem for Jerusalem.

7. *Wherefore discourage ye, &c.*] By setting an example of indolence and neglect of the common cause of God's people, your brethren?

14. *Ye are risen up in your fathers' stead, &c.*] *i. e.* Ye are now about to act over again the same mistrustful rebellious conduct of your fathers, whose punishment must be still fresh in your memories, as not one of them have lived to share in these your conquests, but are all prevented

by death from entering into the promised land, as God threatened them when they rebelled against him.

15. *Ye shall destroy all this people.*] Who, being moved by your counsel and example, will refuse to go over Jordan, and to possess the land of Canaan.

17. *We ourselves will go ready armed, &c.*] Which promise they fulfilled to the number of 40,000, when they went to the plains of Jericho, *Deut.* 3. 18. *Josh.* 4. 12.

30. *If they will not pass over with you armed, &c.*] They shall forfeit and lose their possessions in Gilead, and shall be constrained to go over Jordan, and to seek possessions there among their brethren.

33. *Half the tribe of Manasseh.*] Who are here added to the tribes of Reuben and Gad, either because, upon the good success of the two tribes of Reuben and Gad, they were encouraged to make the same request for themselves, as having much cattle as well as they; or, because, upon further consideration, it was found that this portion of land was more than sufficient for those two tribes, and it was given by Moses to these rather than to any other, because they fought against the Amorites with great courage and success, here *ver.* 39, and *Josh.* 17. 1.

34. *The children of Gad built Dibon, &c.*] *i. e.* They repaired and fortified these towns, for they were built before, but desolated by the war, *Deut.* 2. 34, 35.

40. *Unto*

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and forty journeys of the Israelites.—50 The Canaanites are to be destroyed.*

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these *are* their journeys, according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover, the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month:

39 And Aaron was an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And

40. *Unto Machir;*] *i. e.* Not to Machir himself, who doubtless was long since dead, but the family and posterity of Machir.

ANNOTATIONS ON CHAP. XXXIII.

Verse 1. *These are the journeys of the children of Israel.*] As the peculiar providence of God remarkably appears in the protection of the Israelites, from the time they departed out of Egypt till they came to the borders of Canaan; so Moses was particularly commissioned to preserve the history of them, for the benefit of posterity: therefore here he recapitulates the principal stages of this long journey, and sets them all before the reader in one view, that all, who would take pains to examine things, might be satisfied by what a train of miracles such a multitude of people were fed every day, for forty years together, in a barren and inhospitable desert.

3. *Rameses, &c.*] This was the Rameses in Egypt, where they first halted after that dreadful night so fatal to the first-born of that country. See Exod. 12.

No. 13.

5. *Succoth.*] This was their second halt, where the consecration of their first-born was ordained. See Exod. 12. 37. 13. 1, &c.

6. *Etham, &c.*] This was where the cloud of glory first appeared as their guide.

7. *Pi-hahiroth—Migdol;*] Where they passed the Red Sea.

8. *Marah.*] Where the miracle of the bitter water was wrought for them, Exod. 15. 23, 25. This was their fifth resting place, Exod. 15. 23.

9. *Elim, &c.*] The pleasant shady spot mentioned Exod. 15. 27.

10. *By the Red sea.*] The seventh encampment was on the Red Sea shore, on the southern part of it, bending towards the Arabian Desert.

11. *Wilderness of Sin.*] The eighth, where the manna began to fall, Exod. 16. 1, &c.

14. *Rephidim, &c.*] The 11th, where the water gushed out of the rock.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan,

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

53 And ye shall dispossess the inhabitants of the land, and dwell therein : for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families : and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance : every man's inheritance shall be in the place where his lot falleth : according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them.

C H A P. XXXIV.

1 The borders of the land.—16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan ; (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof :)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward :

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin : and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon :

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border : this shall be your west border.

7 And this shall be your north border : from the great sea ye shall point out for you mount Hor :

52. Drive out all the inhabitants:] Not by banishing, but by destroying them, as is explained, Deut. 7. 1, 2, and elsewhere.
Pictures:] Which seem to have been stones curiously engraven, and set up for worship.

Pluck down all their high places:] i. e. The chapels, altars, groves, or other means of worship there set up.

ANNOTATIONS ON CHAP. XXXIV.

Verse 2. With the coasts thereof:] Which are here particularly described, to direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion.

3. Your south quarter shall be from the wilderness of Zin.] The south bounds were to end at the last point of the Salt or Dead Sea, running by the borders of Idumea, to the most northern part of the river Nile, and to the Mediterranean Sea westward, and along by the wilderness of Zin, meeting the bounds of the river Jordan.

Your south border shall be the outmost coast of the salt sea.] Moses determines the boundary of Canaan, on the south, to be Idumea and the deserts of Arabia, Josh. 15. 3.

5. The border shall fetch a compass from Azmon unto the river of Egypt:] i. e. To the Nile. This was farther than the Israelites ever extended their conquests ; but thus far they had permission to extend them.

8 From mount Hor ye shall point out your border unto the entrance of Hamath : and the goings forth of the border shall be to Zedad :

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan : this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham :

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain ; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward :

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea. This shall be your land, with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe :

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance ; and half the tribe of Manasseh have received their inheritance :

15 The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you ; Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these : of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Pharnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

C H A P.

The goings out of it shall be at the sea:] The Mediterranean Sea, called, ver. 6. the Great Sea.

7. Ye shall point out for you Mount Hor.] The mountain here mentioned is very different from that where Aaron died ; the latter was on the south of Canaan, whereas this was on the north of it : and therefore by Hor in this place we are probably to understand Hermon, or some part of mount Lebanon which bounded Canaan on the north.

9. And the goings out of it shall be at Hazar-enan.] The village of the fountain, viz. of Jordan, which had its rise in that tract.

11. The coast shall go down from Shepham to Riblah.] The eastern bounds ran from the head of Jordan along the whole course of the river to the Dead Sea, till it met the south bounds in the borders of Edom. Shepham and Riblah where two towns on the banks of Jordan.

The border shall reach unto the sea of Chinnereth.] Called in the New Testament the sea of Tiberias, or Galilee.

14. For the tribe of the children of Reuben, &c.] We may recollect, that they chose to remain in Gilead on this side Jordan, but promised to go out nevertheless, and assist their brethren to conquer the promised land on the other side Jordan.

17. These are the names, &c.] These were the people appointed to see that all was fairly conducted in the division of the lands by lot.

CHAP. XXXV.

2 Cities for the Levites with their suburbs.—6 Cities of refuge.
—9 The laws of murder.—31 No satisfaction for murder.

AND the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2 Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in: and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city, and outward, a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 ¶ And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan, into the land of Canaan,

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so

that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high-priest: but after the death of the high-priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAP.

ANNOTATIONS ON CHAP. XXXV.

Verse 2. *That they give unto the Levites, &c.*] Provision is particularly made for the priests and Levites, because they had no inheritance with the rest, being a distinct body of themselves.

4. *A thousand cubits.*] In the Greek version it is 2000, which the next verse certainly proves to be the right reading: 2000 cubits is about three-fourths of a mile.

6. *Six cities for refuge.*] The Levites were to have forty-eight cities, ver. 7. six of which were to be cities of refuge, or privileged places, whither any person, who had the misfortune to kill another accidentally, might immediately repair and take sanctuary. These asylums were very different from those of other nations. They did not screen the guilty from the stroke of justice: the person who flew thither for protection was properly tried; and, if found guilty of having killed his neighbour designedly, was put to death; but, if it appeared that the action was purely accidental, he was returned to the city of refuge, and dwelt there in safety.

8. *Every one shall give, &c.*] i. e. Each tribe should contribute, according to their possessions, their share of towns for the accommodation of the Levites.

11. *Killeth any person at unawares.*] Not to protect the rash or violent

murderer, but to screen the unintentional man-slayer from the relation's revenge, till his trial could be brought on before the proper judges.

14. *Ye shall give three cities on this side Jordan.*] Because that land was as long as Canaan, though not so broad; and, besides, these might be convenient for many of them that lived in Canaan.

19. *The revenger of blood himself shall slay the murderer.*] Either, 1. By himself, as the following words shew; so it is only a permission, that he may do it without offence to God, or danger to himself: Or, 2. By the magistrate, from whom he shall demand justice; so it is a command, as may appear by comparing this with ver. 31. and *Deut.* 19. 12, 13.

25. *He shall abide in it unto the death of the high-priest.*] Because the public grief for the loss of so public a person was likely to assuage the private griefs and passions of men; the rather, because by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and to shew that the death of Christ, (the true high-priest, whom the others did evidently and eminently represent and typify,) is the only mean whereby sins are pardoned and sinners set at liberty.

33. *So ye shall not pollute, &c.*] No satisfaction was to be taken for the murderer, because that being a crime which struck at the root of humanity and all society, nothing could be more just than that life should pay for life. And in this we have wisely followed these ancient ordinances.

ANNO-

CHAP. XXXVI.

1. *The inconvenience of the inheritance of daughters,—5 is remedied by marrying in their own tribes.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

ANNOTATIONS ON CHAP. XXXVI.

Verse 4. *And when the jubilee, &c.*] Concerning this year of jubilee, look back to *Lev. 25. 10, 13.* These fathers represent, that this year would be of no use then, because the estates would descend, of course, to the heirs of such a marriage, and thus be alienated from their own tribe.

6. *Only to the family of the tribe of their father shall they marry.*] They are hereby confined, not only to the same tribe, but also to the family of their tribe, as appears from the reason of the law; for God would have the inheritance of families as well as tribes kept entire and unmixed: and this was one reason of that law of marrying the brother's wife, *Deut. 25.*

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 And they were married into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel, in the plains of Moab, by Jordan near Jericho.

And although the next verse may seem to thwart this interpretation, the reason of this law being there given, that inheritances might not go from tribe to tribe; yet verse 8. confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of the family of the tribe of her father*; and this further reason and restriction is added, that they may enjoy every man the inheritance, not only of his tribe, but of his fathers, to wit, belonging to the father's family.

8. *Every daughter that possesseth an inheritance.*] Women that were heiresses should do as they are here commanded; but with regard to those who had no inheritances, they might marry into what tribe they pleased.

REFLECTIONS ON THE BOOK OF NUMBERS.

THE Almighty Disposer of all events is pleased to act by second causes in the government of the moral and political, as well as the physical world. As being himself the God of reason and order, we find them commanded amongst men, on purpose to produce that harmony and regularity in the lower world, which is the foundation of peace, and the perfection of virtue itself.

That there might be no confusion either in ecclesiastical or civil matters, proper people were separated and chosen for each purpose. The laws and regulations for each are specified; for, without this, it was impossible that the honour of God, or the advantage of the people, should be maintained. This may serve to shew us, that the subordinate degrees, in church and state, now amongst us, have not only their uses, but are actually of Divine appointment; and, consequently, to be zealously adhered to, defended, and established, in every Christian society.

The numbering of the people took place for three very good reasons; 1st, to collect regularly a sufficient sum for building the temple; 2dly, for appointing captains and leaders over every family; 3dly, for properly dividing the land of Canaan among the tribes. All this was done to preserve order, and prevent confusion; and was, doubtless, directed and commanded by God himself.

Many excellent rules are laid down for our conduct, in the examples exhibited to our view in the Book of Numbers. Not only unanimity and order are recommended, but zeal itself, in a good cause, is shewn to be highly acceptable to God; for it was by a very proper and zealous resistance of sin, that Phinehas put an end to a most destructive plague, which had begun in the tents of Israel. We see likewise the fatal effects of murmuring and repining at the dispensations of God's providence, when (*chap. xi. 1.*) the greatest part of the host were destroyed: and we cannot see the several apostacies of this chosen people from the law of God, and their various punishments, without considering within ourselves, how invariably the wrath of God follows, sooner or later, those who presume to act in defiance of his will, and trample upon his laws.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THE ARGUMENT.

THE name of this Book, every commentator tells us, is Greek, and signifies the Second Law, or more properly, "a repetition of the law a second time;" and it may possibly seem tedious to the generality of readers, to find the same ordinances so often repeated. But whoever attentively considers the conduct of the Israelites as a nation, how easily they forgot what had been commanded them, and how ready they were to yield to any idolatrous enticement, will not be surprised that Moses, like a kind father, should, over and over again, repeat such charges to his children as were necessary to secure their future welfare. He knew, by the appointment of God, that he was on the point of being taken from them; he knew likewise that, however successful they might be in war, they were nevertheless liable to the seduction of the inhabitants among whom they were to sojourn in times of peace. He had seen how little they had been affected by all God's national favours and his national judgments; neither his kindness or severity had been able to fix and attach them steadily to their duty. Besides, the people now about to enter on the land of Canaan, not having been present at the awful circumstances attending the deliverance of the Law, might be supposed to be less influenced by its authority; and therefore Moses repeats it to them in such a manner, as to awaken them to a just sense of its weight and consequence, as well as its use and advantage to them and their posterity. Besides, these repetitions seem to us to be the characteristic of a genuine author; for a mere collector would have omitted whatever might appear tedious or unnecessary; whereas Moses, who writes not for his own glory, but by command of God, and from real patriotic love to a people he had so long governed, and carried through so many difficulties, aims at nothing but their real welfare, and to supply by his advice the loss they would experience in his removal from them. All the prophecies and persuasive arguments of Moses are penned with so much dignity and sincerity, that they cannot fail to affect the feelings of every honest and religious man, for they are both pathetic and clear; but in particular his Divine Hymn and Prophecy concerning the future state of his people, and their several tribes, is so very ancient a prediction, and yet so plain, that whoever traces them in their completion in the different times, nations, and empires of the world, must be convinced of the truth of the divine authority of Moses, and consequently that the Christian Religion has a firm basis in that system of divinity which Christ so often appealed to in the Old Testament.

CHAP. I.

1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story,—6 of God's promise,—13 of giving them officers,—22 of sending spies.*

THESE be the words which Moses spake unto all Israel, on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 *(There are eleven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)*

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey; and go to the mount of the Amorites, and unto all the places nigh

thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over

ANNOTATIONS ON CHAP. I.

Verse 1. *Over against the Red sea.*] This is undoubtedly a wrong translation; for they were now at a vast distance from the Red Sea. The original word *Suph* signifies a rush, and is here the name of a town or district in the country of Moab, *Numb.* 21. 14. *Deut.* 34. 8. whereas the Red Sea is never expressed by *Suph* alone, but always by *Jam Suph*. This place seems to have been near the Dead Sea, and to have had its name from the many flags or rushes which grew there.

2. *There are eleven days' journey.*] This is added to shew, that the reason why the Israelites in so many years were advanced no further from Horeb than to these plains, was not the great distance of the place, or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before, and repeated in this book.

7. *To the mount of the Amorites, &c.*] Here are set down the four boundaries of the land of Canaan. The mount of the Amorites on the east, the sea-coast on the west, Lebanon on the north, and part of Palestine on the south.

over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between every man and his brother, and the stranger *that is with him*.

17 Ye shall not respect persons in judgment, *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee; go up, and possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great, and walled up to heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to

shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn ye, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered, and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned, and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAP. II.

1 The story is continued, that they were not to meddle with the Edomites,—9 nor with the Moabites,—19 nor with the Ammonites,—24 but Sibon the Amorite was to be subdued by them.

THEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

5 Meddle not with them: for I will not give you of their land, no not so much as a foot-breadth, because I have given mount Seir unto Esau *for* a possession.

6 Ye

17. Ye shall not respect persons in judgment;] i. e. Not give sentence according to the outward qualities of the person, as he is poor or rich, your friend or enemy, but purely according to the merits of the cause.

27. And ye murmured in your tents, &c.] Though they were delighted with the fertility of the country, they expressed a fear of the power of the inhabitants; forgetting that they were under the particular providence of God, who had promised that one of them should chase a thousand. This mistrust is termed rebellion and murmuring.

28. Walled up to heaven;] i. e. To a great height; a common hyperbole, as Gen. 11. 4. *Psa.* 107. 26.

31. God bare thee as a man doth bear his son.] Or carried thee as a father carries his weak and tender child in his arms, as *Isa.* 49. 22. or as upon eagles' wings, as it is, *Exod.* 19. 4. through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness.

37. The Lord was angry with me, &c.] Upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, *Psa.* 106. 32, 33.

44. Chased you, as bees do;] As bees, which, being provoked, come out and sting their adversary and disturber, *Psa.* 118. 12.

46. According unto the days, &c.] i. e. As you abode in Kadesh many, even forty days, until the spies which you sent returned to give you an account, so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards Canaan.

ANNOTATIONS ON CHAP. II.

Verse 1. Then we turned, &c.] From the borders of Canaan to go southward. Here Moses proceeds in relating to this new generation of Israelites, how their fathers spent near 39 years in tedious marches to and fro through that desert country, till that race of murmurers was quite extinct, when orders were again given to direct their course towards Canaan.

6 Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzumims;

21 A people great, and many, and tall as the Anakims: but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead, even unto this day:

23 And the Avims which dwelt in Hazerim, even

unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with words of peace, saying,

27 Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

C H A P. III.

1 The story of the conquest of Og king of Bashan.—12 The distribution of those lands to the two tribes and half.—23 Moses' prayer to enter into the land.

THEN we turned and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle, at Edrei.

2 And

6. *Ye shall buy meat of them:*] For, though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them, when they could not obtain them.

9. *I have given Ar, &c.*] Ar was the capital city of Moab, Numb. 21. 15, 28. and is here put for the whole country. Though the Moabites were now a wicked people, yet, for their pious ancestors' sake, God would not have them possessed.

10. *The Emims:*] Men terrible for stature and strength, as their very name imports. See Gen. 14. 5.

12. *The Horims also dwelt in Seir.*] The history of the expulsion of the Emims by the Moabites, and of the Horites by the Edomites, is nowhere recorded; but it seems to be mentioned here as an encouragement to the Israelites, not to fear the stoutest enemies that might oppose their possessing themselves of the promised land.

17. *The Lord spake unto me, &c.*] From the 20th to the 23d verse (both inclusive) is a parenthesis, wherein Moses encourages the Israelites by relating what changes had happened in the stout and valiant nations of gigantic people, by the permission of God; from whence they might conclude, that no power would be able to resist them, when they fought under his banner.

20. *The Ammonites call them Zamzumims.*] Moses mentions the Zuzims, Gen. 14. 15. and from their being joined there with the same people as here, it is probable they were the same.

23. *The Avims which dwell in Hazerim.*] We have here another instance of God's disposing of countries unto what people he pleases. The Avims are mentioned, Josh. 13. 3. as the ancient inhabitants of Palestine.

The Caphtorims;] i. e. The Philistines, who were called Caphtorim from their founder, who settled in Caphtor, a country in or about Egypt. The words are somewhat transposed; the meaning is, that a people called Caphtorim destroyed the Avims, and possessed their country.

25. *Will I begin to put the dread, &c.*] The Almighty, who necessarily acts by the most perfect wisdom and justice, brings on by a gradual interposition the destined ends of his providence. Whoever is delighted with such contemplations, may see forbearance, mercy, and justice, in all the proceedings of God, both towards his own people and their enemies.

30. *For the Lord thy God hardened his spirit;*] i. e. God gave him over to his own inflexible humour, which was set upon violent courses. See Exod. 4. 21.

34. *Utterly destroyed, &c.*] By God's command, these being a part of those people who were devoted by the Lord of life and death to utter destruction for their abominable wickedness. See chap. 7. 2. and 20. 16.

37. *Only unto the land, &c.*] God spared these people for the reason before mentioned, verse 9. The places likewise beyond the river Jabbok were the borders of the children of Ammon.

ANNOTATIONS ON CHAP. III.

Verse 1. *Then we turned, &c.*] Moses, as a farther encouragement to the Israelites to proceed with a dependence on the divine power, and in a steady obedience to the laws prescribed them, goes on reminding them of the amazing success with which their arms were attended against Og king of Bashan.

9. *Which*

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars, beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;*)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called, The land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon;

17 The plain also, and Jordan, and the coasts thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdod-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

9. *Which Hermon the Sidonians call Sirion.*] *Sirion* signifies a mountain; Hermon, by way of eminence, by the Sidonians is called the mountain. It is thus called, *Psa.* 29. 6.

The Amorites call it Shenir;] So called, as Bochart conjectures, from the wild cats which were in this mountain, for *Sinar* in Arabic is the name of that animal.

11. *His bedstead was a bedstead of iron,*] To support his gigantic body. Bedsteads of iron, brass, and other metals, are not unusual in warm countries, as a defence against vermin, and were frequently used in ancient days.

Is it not in Rabbath of the children of Ammon?] Where it might now be, either, because the Ammonites, in some further battle with Og, had taken it as a spoil; or, because, after Og's death, the Ammonites desired to have this monument of his greatness, and the Israelites permitted them to carry it away to their chief city.

Nine cubits was the length thereof, and four cubits the breadth of it.] Thence it appears that Og was six cubits high, reckoning the bedstead to have been made, according to the common custom, a third part longer than the person who lay in it. Now six cubits answers to ten feet and a half of our measure; so that he must have been near as tall again as any ordinary man. So Goliath is said to have been six cubits and a span in height, i. e. about eleven feet, *1 Sam.* 17. 4. Le Clerc however conjectures, that Og might order his bed to be made longer than was sufficient, that posterity might have a higher opinion of the gigantic personage who lay in it. The same is said to be done by

19 But your wives, and your little ones, and your cattle, (*for I know that ye have much cattle,*) shall abide in your cities which I have given you;

20 Until the LORD hath given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee: speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.*—41 *Moses appointeth the three cities of refuge on this side Jordan.*

NOW therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep

Alexander the Great, before his return from India, who ordered each of his foot-soldiers to erect two beds of the length of five cubits, in order to leave with the inhabitants signs of the enormous size and strength of his men.

20. *Until the Lord hath given rest, &c.*] When the other tribes were settled in Canaan, Joshua sent them home to their wives and children. See *Josh.* 22. 4.

21. *I commanded Joshua, &c.*] i. e. I represented to him how much God had done already for his people, and encouraged him by shewing him, that it was God's will he should have the glory of leading you into the promised land.

29. *Beth-peor.*] The house or temple of Peor, or of Baal-peor, of which see *Numb.* 25. 3. whence this place or city had its name.

ANNOTATIONS ON CHAP. IV.

Verse 1. *Now therefore hearken, O Israel.*] Moses, having thus laid before them so long a train of divine dispensations towards their nation, exhorted them, in the most serious and earnest manner, to be punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the promised land, and the absolute condition of their peaceful and happy enjoyment of it.

2. *Ye shall not add, &c.*] You shall neither add to the law which I have given you any heathenish superstitions, or modes of worship of your own invention; nor shall you wilfully omit any plain duty which it requires.

7. What

6 Keep therefore and do *them*: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely, this great nation is a wise and understanding people.

7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

8 And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons.

10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11 And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:)

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female;

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

21 Furthermore, the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you,

and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, even a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers; which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above and upon the earth beneath: there is none else.

40 Thou

7. *What nation, &c.*] The Jews were the only nation under heaven that had a symbol of God's presence continually among them.

12. *But saw no similitude, &c.*] Though God appeared unto Moses and a few chosen men of right apprehensions and sound understandings, yet he never shewed himself in any visible form to the people in general, their notions being too gross, and too ready to receive wrong impressions of the nature of God. To them therefore he ever continued invisible, that they might not have the smallest excuse for worshipping him under any human semblance.

14. *Teach you statutes and judgments;* i. e. The ceremonial and judicial laws, which are here distinguished from the moral, or the ten commandments, ver. 13.

16. *The likeness of male or female, &c.*] It is justly observed, that this is the very picture of Egypt, which had gods of all sorts; dead persons deified, male and female, and numerous images of them; and worshipped as deities, bulls, cows, sheep, goats, dogs, cats, birds, the ibis and hawk, serpents and crocodiles, river-horses, together with the sun, moon, and stars of heaven. This worship of almost all sorts of brute beasts, birds, fishes, reptiles, so peculiar to Egypt, was so horribly absurd and

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stupid, that it could never have entered into the head of a legislator to forbid it, had not he been himself a witness of such monstrous impieties.

20. *Out of the iron furnace;*] To which Egypt is fitly compared, not only for the torment and misery which they there endured, but also because they were thoroughly tried and purged thereby, as metals are by the fire.

24. *A jealous God;*] Who will be highly incensed against thee, if thou followest after other lovers, or committest whoredom with idols, and will bear no rival or partner.

29. *If from thence.*] God, who from the beginning knows all things, foreseeing that Israel would certainly depart from him, and that sore calamities would in consequence fall upon the whole nation, in great mercy makes a way for their return and recovery, yea, even before either the sin, or the punishment, has any existence.

32. *For ask now, &c.*] How sensible and candid is this appeal: and indeed it is an appeal which may be made to infidels, in regard to the truth of the Jewish history, "Whether there hath been any such thing as this," &c. For certainly there is no history in the world at all similar to the

2 R

40 Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 ¶ Then Moses severed three cities on this side Jordan, toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live.

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising:

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pishgah.

CHAP. V.

1 *The covenant in Horeb.*—6 *The ten commandments.*—22 *Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

10 And shewing mercy unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates: that thy man-servant, and thy maid-servant, may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders:

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire *will* consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there* of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 ¶ Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that

the Jewish, founded on such circumstantial relations, and so well supported, not only by itself, but by profane witnesses, in custom, and ceremonies, and traditions, if not by contemporary writers.

40. *That it may go well, &c.*] This is a national promise and encouragement, and therefore temporal; for kingdoms and nations subsist only in this present world.

ANNOTATIONS ON CHAP. V.

Verse 1. *Hear, O Israel, the statutes and judgments, &c.*] Wherever the statutes and judgments are mentioned together, is meant the irrevocable moral law, which was never to be done away, and not the ceremonial law, which was only for a season. The former was that which our Saviour said he came to "fulfil," or complete; the latter was that which, like a wall of partition, was to be broken down, and all nations become one fold under one shepherd, the Lord Jesus Christ.

4. *The Lord talked with you face to face.*] You beheld a conspicuous symbol of the divine presence, and heard a divine voice speaking

speaking unto you from thence, clearly and distinctly, as one man talks with another face to face.

6. *I am the Lord thy God, &c.*] The ten commandments delivered Exod. 20. are here repeated with some small difference of words, but the sense is perfectly the same.

16. *That it may go well with thee.*] These words are added to what we meet with in Exod. 20. 12. as a farther motive to obedience; and we find the apostle taking notice of it, Eph. 6. 3.

29. *O that there were such an heart in them, &c.*] This expression denotes, that men's compliance with their duty, and the happiness which thence arises to them, are things highly pleasing and acceptable to God, the most sincere lover of souls. From these and the like texts of scripture, some are apt to reason with themselves, that if God be so desirous of men's reformation, why does he not bring it about by his almighty power? But though God could easily over-rule the liberty of man's will and choice, and restrain him from doing any thing but what is good; yet it is not consonant to wisdom that his power should be exerted this way, because

that it might be well with them, and with their children for ever!

30 Go say to them, Get ye into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you, and that ye may prolong your days in the land which ye shall possess.*

CHAP. VI.

1 *The end of the law is obedience.—8 An exhortation thereto.*

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; The LORD our God is one LORD.

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not,

11 And houses full of all good things which thou filedst not, and wells digged which thou diggedst not; vineyards and olive-trees which thou plantedst not; when thou shalt have eaten, and be full,

because it would entirely destroy all the morality of men's actions, and take away the very nature of virtue and vice: they would be mere machines rather than intelligent beings. Should God make use of the irresistible influence of his power upon free agents, their operations, however regular they might be, could no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God to forbear exerting his irresistible power upon moral agents, that, on the contrary, it would be altogether unworthy of him to exercise that power; because it would be to subvert his whole design, in creating rational and intelligent beings. Moral agents must be influenced by moral motives, by reason and argument, by persuasion and conviction, by hopes and fears.

31. *But as for thee, &c.*] Moses was undoubtedly enabled to behold the glory of God nearer and in a more familiar manner than any other of his ministers. See *Exod.* 20. 21. 24. 2, 18.

33. *That ye may live, &c.*] i. e. [That ye may be continued in a lively flourishing state as a nation.

ANNOTATIONS ON CHAP. VI.

Verse 4. *The Lord our God is one Lord.*] As there is but one supreme God, Jehovah, so he alone is to be the object of worship, in opposition to the many idols and false gods of the heathen nations.

5. *And thou shalt love, &c.*] Now he shews another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy; and that the fear he mentioned before, ver. 2. was such as would consist with love to God, and not that slavish fear and honour which produces hatred.

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you:

15 (For the LORD thy God is a jealous God among you:) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is right and good* in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden, for fear of idolatry,—6 for the holiness of the people, &c.*

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou:

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither

8. *Thou shalt bind, &c.*] Thou shalt give all diligence, and use all means, to keep them in remembrance, as men oft-times bind something upon their hands, or put it before their eyes, to prevent forgetfulness of a thing which they much desire to remember.

9. *Thou shalt write them, &c.*] Some wrote them on little rolls, which they fastened to their gates; others inclosed them in a case, which they fastened to the gate, or put into a hole in the wall; on this place the devotees laid their hands as often as they went out, and said, *The Lord preserve my going out and my coming in.*

13. *Thou shalt swear by his name.*] The meaning seems to be, that they were to be stedfast in the worship of the true God, and in professing that religion which he had instituted. Thus, to *swear to the Lord of hosts*, is to profess the true religion, *Isa.* 19. 18. So *Psa.* 63. 11. *every one that sweareth by him*, means every worshipper of the true God.

20. *And when thy son, &c.*] This is to awaken their gratitude as a nation, by teaching them to repeat to their children the history of their establishment, and force them to acknowledge the Divine Providence to which they were indebted.

ANNOTATIONS ON CHAP. VII.

Verse 1. *Seven nations.*] There were ten in *Gen.* 15. 19. But this being some hundreds of years after that, it is not strange if three of them were either destroyed by foreign or domestic wars, or by cohabitation and marriage united with and swallowed up in some of the rest.

2. *Thou shalt smite them, and utterly destroy them;*] i. e. In case they continue obstinate in their idolatry, they are to be destroyed as a nation or body politic. But if they forsook their idolatry, and became converts unto the true religion, they would then be, what God required them to be,

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eyes shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and

the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

C H A P. VIII.

An exhortation to obedience in regard of God's dealing.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy fathers know,) that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills.

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey;

9 A land

be, penitents, and proper objects of forgiveness. But it is a rule laid down in scripture, and founded in reason, *Jer. 18. 7, 8. At what instant I shall speak concerning a nation, and concerning a kingdom; to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

7. *For ye were the fewest of all people;]* To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year: and Isaac was sixty years old ere he had a child, and then they had only two children; and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death, *Exod. 1, 6, 7.*

9. *To a thousand generations.]* Mercy is the most adorable attribute of God; it is, as it were, natural to him, and therefore he is said to extend his mercy to a thousand generations, whilst his anger is said to be limited to the third or fourth. See second commandment, *Exod. 20.*

10. *Them that hate him, &c.]* Moses, in all probability, here means the idolatrous nations, who were now going to be punished openly, or

face to face; who certainly may be said to hate God, when they turn from him, and despise his religion.

15. *The evil diseases of Egypt—upon thee.]* The leprosy and other cutaneous distempers, which were reckoned peculiar to Egypt.

26. *Lest thou be a cursed thing, &c.]* A cursed thing, or an abomination, always means something idolatrous; and had the Israelites been suffered to convert any of the gold or silver to private use, some bad consequence might have ensued to religion, from the number of gold and silver images found among the spoils of the vanquished.

ANNOTATIONS ON CHAP. VIII.

Verse 2. *To know what was in thine heart.]* God, who knows the hearts of all men, needed not to be informed how they were disposed towards him. But this is spoken after the manner of men; and the meaning is, that God did, as men usually do when they want to try any one's sincerity; namely, he laid opportunities in their way of giving unexceptionable proofs of their virtue and integrity.

4. *Thy raiment waxed not old upon thee.]* The common interpretation of these words is, that, by a constant miracle, their clothes did not so much as decay, nor their feet swell, or grow callous, by so long travelling in hot and stony places.

9. *Whose*

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten, and art full, then thou shalt bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

C H A P. IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee, as a consuming fire; he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

9. *Whose stones are iron:*] That is, iron mines are as plentiful as quarries of stone in other places.

Thou mayest dig brass:] Copper, of which brass is made.

10. *When thou hast eaten, and art full, then thou shalt bless the Lord thy God.*] Hence the Jews have made it a general rule that every one bless God at their meals: and what can be more reasonable than thankfully to acknowledge God, the giver of all good; and what time more proper to make this acknowledgment, than when his bounty has satisfied our hunger, and quenched our thirst? And surely it must fill every virtuous breast with concern, to see this pious practice of antiquity, delivered down to us from our religious ancestors, now growing obsolete, and almost out of fashion.

15. *The rock of flint.*] Dr. Shaw observes, that the rock of Meribah, which has continued down to this day without the least injury from time or accidents, and is in scripture called the rock of flint, may, from its purple or reddish colour, be more properly rendered, the rock of amethyst, or granate rock. It is about six yards square, lying loose near the middle of the valley of Rephidim, and seems to have been formerly a cliff of mount Sinai, which hangs in a variety of precipices all over this valley. The stream which floweth withal, (Psa. 78. 20.) has hollowed across one corner of this rock a channel about two inches deep, and twenty wide; in this channel there are a great number of holes, four or five inches deep, the plain tokens of their having been formerly so many fountains.

19. *Ye shall surely perish.*] No favour or partiality could excuse this

No. 14.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations, the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.

10 And the LORD delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And

grand fault and defection from God. As the Canaanites were now to be destroyed for their idolatry, so God assures the Israelites they shall be cut off by the same stroke of justice, if they give into the same wicked practices.

ANNOTATIONS ON CHAP. IX.

Verse 1. *Thou art to pass over Jordan this day:*] Shortly, within a little time, the word day being oft put for time, as John 8. 56. 1 Cor. 4. 5. Rev. 16. 14. within two months: for Moses spake this on the first day of the eleventh month, Deut. 1. 3. and they passed over Jordan on the tenth day of the first month, Josh. 4. 19.

5. *Not for thy righteousness—but for the wickedness of these nations, &c.*] Though the Canaanites were expelled for their national wickedness, it does not follow that the Israelites were settled in their room for their own virtue; for God often chastises the wicked by means of others who are fully as wicked as they.

7. *Remember—how thou provokedst, &c.*] Nothing can more effectually introduce humility into the heart than a sense of its own weakness. We should call our past errors to remembrance, in order to be better guarded for the future.

14. *Let me alone,*] Stop not the course of my fury by thy intercession.

16. *Ye had turned aside quickly.*] He might well say quickly, for it was only a few weeks before that God had commanded them not to worship any graven image, and immediately after ordered Moses to repeat this precept particularly to them, not to make gods of silver or gods of gold.

2 S

17. And

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God: and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O LORD God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

C H A P. X.

1 *God's mercy in restoring the two tables,—6 in continuing the priesthood,—8 in separating the tribe of Levi.—12 An exhortation to obedience.*

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

17. *And brake them;*] Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's spirit, to signify to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of God's favour.

21. *And I cast the dust thereof into the brook,*] That there might be no monument or remembrance of it left.

24. *Ye have been rebellious,* &c.] This is spoken collectively, as of the whole nation, who, indeed, were all dissatisfied, in the midst of a constant exertion of miracles.

25. *Thus I fell down before the Lord forty days,* &c.] Having mentioned these instances of their perverse disposition, he returns to what he begun to say, ver. 13. concerning his intercession with God for a pardon, which he could not obtain without long and great importunity.

ANNOTATIONS ON CHAP. X.

Verse 6. *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died.*] This passage has been thought contradictory to two other accounts in the Hebrew text, (Numb. 20. 28. and 33. 33.) both which agree in declaring, that Aaron died at mount Hor, the seventh station from Mosera. The learned and ingenious Mr. Kennicott says this is a corruption in the Hebrew Pentateuch, which probably happened very early, at least before the Greek version was made. His words are these: "The reader will be pleased to find, that the Samaritan text and its version have delivered down the genuine and consistent words of Moses in all particulars; for they have preserved the many words which have been carelessly omitted in the Hebrew, and they read in the following manner: "And the children of Israel journeyed from Mosera, and pitched in Bene-

2 And I will write on the tables the words that were in the first tables, which thou brakedst, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens, is the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God is God of gods and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love

"jaakan: from thence they journeyed, and pitched in Hagidgad: from thence they journeyed, and pitched in Jotbathah, a land of rivers of waters: from thence they journeyed, and pitched in Ebronah: from thence they journeyed, and pitched in Ezion-gaber: from thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed, and pitched in mount Hor; and there Aaron died," &c.—All this is consistent, and agreeable to the account in Numb. 33. 31, &c. which see.

8. *At that time;*] About that time, i. e. when I was come down from the mount, as was said ver. 5. for these words manifestly look to that verse, the 6th and 7th verses being put in by way of parenthesis, as was said before.

9. *The Lord is his inheritance;*] i. e. The Lord's portion, to wit, tithes and offerings, which belong to God, are given, by him, to the Levites, for their subsistence from generation to generation, as inheritances run.

12, 13. *And now, Israel, what doth the Lord thy God require of thee,* &c.] This is the application of the foregoing discourse: What now ought to be your behaviour, in return for so great a degree of pardoning mercy, that has restored you to such blessed privileges of the divine covenant?

14. *Behold, the heaven, and the heaven of heavens,* &c.] The first heaven comprehends the atmosphere, the space illuminated by the sun, moon, and stars; the second, or the *heaven of heavens*, all the glorious region in which the throne of God is placed. It is called the *heaven of heavens*, for its eminency, as *Song of songs*, *King of kings*, *Holy of holies*, &c.

16. *Circumcise therefore the foreskin of your heart,* &c.] Your chief aim must be, to attain those inward dispositions of mind, and to reform those sinful affections, that are intended by circumcision, and other external ordinances.

20. *Thou*

19 Love ye therefore the stranger : for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God : him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons : and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAP. XI.

1 *An exhortation to obedience,—2 by experience of God's great works,—8 by promise of God's blessing,—17 by threatenings.—18 A careful study is required in God's word.—26 The blessing and curse.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 ¶ And know ye this day : for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land :

4 And what he did unto the army of Egypt, unto their horses, and to their chariots ; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day ;

5 And what he did unto you in the wilderness, until ye came into this place ;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben : how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel :

7 But your eyes have seen all the great acts of the LORD which he did.

8 ¶ Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it ;

9 And that ye may prolong *your* days in the land which the LORD swore unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs :

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven :

12 A land which the LORD thy God careth for : the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken dili-

gently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul ;

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside to serve other gods, and worship them ;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit ; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates :

21 That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him ;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours ; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall no man be able to stand before you : for the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse :

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day ;

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh ?

31 For

20. *Thou shalt fear the Lord, &c.*] This was the text which our Saviour repeated to the tempter in the wilderness, when he offered to give him all the glories of the world, if he would fall down and worship him. God alone, said our blessed Mediator, is to be the object of man's adoration, and nothing is to be put in competition with him.

22. *As the stars of heaven, &c.*] According to his promise to your ancestor, the faithful Abraham. See Gen. 15. 5.

ANNOTATIONS ON CHAP. XI.

Verse 10. *For the land, &c.*] This verse is explained by a passage out of Philo, who tells us that the Egyptians, to supply the want of rain, used to water their gardens by a machine for drawing water, fixed upon the banks of the Nile, which was so contrived as to be turned by the foot. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven.

11. *But the land whither ye go—drinketh water of the rain of heaven.*] Not a low country, like that of Egypt, but full of hills, which could not be made fruitful but by rain from heaven, which seldom falls in Egypt, whose fruitfulness depended upon the annual overflowing of the Nile.

12. *A land which the Lord thy God careth for ;*] A land, not so much

fruitful of itself, as by the peculiar blessings of God upon it ; and therefore they might expect to find it fertile or barren, according as they were faithful or remiss in their duty.

14. *The first rain and the latter rain.*] In Judea and the neighbouring countries they seldom have rain but at two seasons of the year ; the first falls in seed-time, to make the corn spring ; the other a little before harvest, to ripen it.

24. *Every place—shall be yours ;*] Not absolutely, as if the Jews should be lords of all the world, as the Rabbins fondly conceit, but in the promised land, as it is restrained in the following words.

29. *Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.*] In order to make you the more sensible upon what terms you are to enjoy the promised land, there shall be a solemn rendezvous of your several tribes, some at mount Gerizim, and others at mount Ebal ; where, at the one place, the priest shall, in an audible and solemn manner, pronounce the several blessings of God promised upon your obedience ; and, at the other, the curses consequent upon the practice of vice, injustice, and idolatry. These mountains were situated in the tribe of Ephraim, and separated only by a valley about one hundred paces wide.

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31 For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

C H A P. XII.

2 Monuments of idolatry to be destroyed.—5 The place of God's service to be kept.—23 Blood forbidden.

THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 ¶ Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree :

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire ; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 ¶ But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks :

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety ;

11 Then there shall be a place which the LORD your God shall choose, to cause his name to dwell there ; thither shall ye bring all that I command you ; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD :

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates ; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest :

14 But in the place which the LORD shall choose, in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath

given thee : the unclean and the clean may eat thereof ; as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood ; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand :

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates : and thou shalt rejoice before the LORD thy God in all that thou putteth thine hands unto :

19 Take heed to thyself that thou forsake not the Levite, as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee ; then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them ; the unclean and the clean shall eat of them alike.

23 ¶ Only be sure that thou eat not the blood : for the blood is the life ; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it ; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it ; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose :

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God ; and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land ;

30 Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee ; and that thou enquire not after their gods, saying, How did these nations serve their gods ? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God : for every abomination to the LORD which he hateth have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

C H A P.

ANNOTATIONS ON CHAP. XII.

Verse 2. *Upon the high mountains, and upon the hills.*] The first altars seem to have been those of nature's raising ; namely, mountains and places of eminence, whither men repaired for retirement and contemplation. Thence such places acquired a relative sanctity ; that is, they were considered as holy places. But, in length of time, the temples and altars there raised being abused to the vilest purposes of superstition, and become the scenes of barbarous idol-worship, Moses wisely ordered them to be destroyed.

4. *Ye shall not do so unto the Lord your God ;*] i. e. Not worship him in several places, mountains, groves, &c. which sense is evident from the following opposition.

8. *Ye shall not do after all the things that we do here this day.*] For in the wilderness, while the Israelites were destitute of many things requi-

site to the exact performance of all their sacred rites, and not yet sufficiently accustomed to the yoke of their new laws, they were excused from the observance of many of them. Of this we have several proofs, particularly the total neglect of circumcision during the whole time of their wandering in the wilderness, though it had been carefully observed in Egypt.

11. *And—your choice vows ;*] i. e. The prime of your flocks which you shall have vowed ; for such only they were allowed to consecrate by vow, Lev. 20. 22, &c.

31. *Burnt in the fire to their gods.*] This diabolical rite was notoriously practised by the Carthaginians, and at last it overspread all nations, and even found admittance among the refined Greeks themselves ; though it must be owned, that the accounts of this horrid superstition have been aggravated by the credulity, ignorance, or misrepresentation, of authors.

C H A P. XIII.

1 Enticers to idolatry,—6 how near soever unto thee,—10 are to be stoned to death.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder;

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; (because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in,) so shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently: and, behold, if it be truth, and the thing certain, that such abomination is wrought among you:

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the

midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the LORD thy God: and it shall be an heap for ever, it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments, which I command thee this day, to do that which is right in the eyes of the LORD thy God.

C H A P. XIV.

1 God's children must not disfigure themselves in mourning.—

3 What may, and what may not, be eaten.—22 Tithes of divine service.—23 Tithes and firstlings of rejoicing before the Lord.

YE are the children of the LORD your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat; the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud, among the beasts, that ye shall eat.

7 Nevertheless, these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters; all that have fins and scales shall ye eat.

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And

ANNOTATIONS ON CHAP. XIII.

Verse 3. For the LORD your God proveth you,] By permitting some evil spirit to work a miracle in favour of a false doctrine, in order to try your faith and sincerity.

9. But thou shalt surely kill him;] Nor privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the magistrate.

Thine hand shall be first upon him, &c.] Thou shalt cast the first stone at him, as the witness was to do. See Deut. 17. 7. Acts 7. 58.

13. Certain men, the children of Belial,] A title oft used in scripture, as Judg. 19. 22. 1 Sam. 1. 16. and 25. 25. 2 Sam. 16. 7, &c. It signifies properly, persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint; that neither fear God, nor reverence man.

ANNOTATIONS ON CHAP. XIV.

Verse 1, 2. Ye are the children of the LORD your God, &c.] Moses proceeds to remind this new generation of several other particular laws, designed to keep up the distinction between the Israelites and other nations, to guard them from superstitious practices.

No. 14.

3. Thou shalt not eat any abominable thing.] In order to preserve them even from common conversation with other nations, and thereby the more effectually to secure them from their idolatries, they are prohibited the use of certain meats, which are therefore called *abominable*.

5. The hart and the roe-buck, &c.] The original names of these seven quadrupeds are thus interpreted by Dr. Shaw: 1. The hart or deer comprehends all the varieties of the deer kind: 2. The tzebi does not signify the roe-buck, but the antelope: 3. What we call the fallow-deer, may more properly be rendered, the wild beeve: 4. The akko is a particular species of the wild goat, and should be translated the goat deer, as the Septuagint and Vulgate have it: 5. The pygarg denotes a creature whose hinder parts are white, and may be called the white-buttocks: it is shaped exactly like the antelope, and of the same colour; only its horns are twice as long, the animal itself being twice as big: 6. The wild ox should have been rendered the buffalo: 7. The chamois, the Arabic version calls it the jeraffa, which still continues to be the eastern name of that quadruped; it is a sort of mountain goat, or inhabitant of the rocks. Thus then the beasts which Moses here enumerates are most probably the deer, the antelope, the wild-beeve, the goat-deer, the white-buttocks, the buffalo, and the jeraffa.

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19 And every creeping thing that lieth *is* unclean unto you: they shall not be eaten.

20 *But* of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks: that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And the Levite that *is* within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates.

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat, and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 *The seventh year a year of release for the poor.—19 All firstling males of the cattle are to be sanctified unto the Lord.*

AT the end of every seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother, because it is called the LORD's release.

3 Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother, thine hand shall release.

4 Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess *it*:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

ANNOTATIONS ON CHAP. XV.

Verse 2. *Every creditor that lendeth—shall release.*] This cannot be meant of money lent to those who were able to pay, but only of money lent to an Israelite who was in poor circumstances, as appears from ver. 4.

3. *Of a foreigner thou mayest exact it.*] Le Clerc well observes, that there was not the same reason for releasing the principal or interest to a foreigner as to a Hebrew; for the Hebrew observed the sabbatical year, whereas the other sowed, and reaped, and traded, in that year as well as others, and so was more able to pay.

4. *Save when there shall be no poor among you.*] Or, *That none among you be pinched by extreme poverty*, should be preferred here.

7. *Thou shalt not harden thy heart, &c.*] Lest this law might make people cautious in lending to the poor, as being assured they should lose the debt at the seventh year, if they were not able to pay it before, Moses gives them a charge, that no Israelite should be led by so mean a principle, but look upon every poor neighbour as a member of the same happy society, equally related to God as himself, who there-

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother;

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double-hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be lame* or blind, *or have any ill blemish*, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it alike*, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP.

fore would be sure to punish all uncharitableness to such as were his own; as he would be to bless and reward those who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands.

17. *He shall be thy servant for ever;* i. e. All the time of his life, or at least till the year of jubilee.

18. *He hath been worth a double-hired servant to thee;*] Or, he deserves double wages to an hired servant, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for six years, as it here follows; whereas servants were ordinarily hired but from year to year, Lev. 25. 53. or, at most, but for three years, as they gather from this place and Isa. 16. 14.

19. *Not shear, &c.*] The Hebrew word signifies to *pluck off*; and Varro tells us, this was the method of fleecing the sheep, before that of shearing was found out; and Pliny informs us, that the same custom still subsisted in his time, lib. 8. cap. 48.

†

ANNO.

C H A P. XVI.

- 1 *The feast of the passover,—9 of weeks,—13 of tabernacles.*
—16 *Every male must offer, as he is able, at those three feasts.*

OBSEERVE the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work therein.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy

maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image, which the LORD thy God hateth.

C H A P. XVII.

- 1 *Things not to be sacrificed.*—2 *Idolaters must be slain.*—
8 *Controversies are to be determined by the priests and judges.*—14 *The election,*—16 *and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock or sheep wherein is blemish, or any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be true, and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man, or that woman, and shalt stone them with stones till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The

ANNOTATIONS ON CHAP. XVI.

Verse 1. *Observe the month of Abib;*] When a festival was to be observed in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it, at the punctual time, and with every circumstance mentioned in the foregoing laws relating to it. See *Exod.* 12. *Numb.* 28. 16, 17, &c.

By night.] Though they came out of Egypt *by day*, and in the morning, as appears from *Exod.* 12. 22. and 13. 3. *Numb.* 33. 3. yet they are here said to come out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they marched to the place of rendezvous, and in the morning entered upon their full march.

3. *The bread of affliction.*] So called because it was insipid, and not easily digested; and therefore served to put them in mind of their afflicted state in Egypt.

7. *Thou shalt turn in the morning, and go unto thy tents;*] Unto thine own habitations, which were called tents, because they had no other dwellings when these precepts were delivered to them. The words are only a permission, not an absolute command: After you have eaten the paschal lamb, you are permitted to return home, if you please.

9. *Seven weeks shalt thou number.*] The feast of Pentecost was kept in solemn commemoration of the awful delivery of the law at mount Sinai, and in thankfulness to God for the fruits of the year. See *Exod.* 23. 16.

13. *The feast of tabernacles.*] This feast was kept in remembrance of the providential preservation of the Israelites, during their travels in the wilderness.

18. *Judges—shalt thou make thee in all thy gates.*] In all thy gates may signify, as in chap. 18. 6. in all thy cities. Accordingly they had judges appointed, and consistories erected, in every city, for determining all differences arising out of the law; though not as to the power of life and death, which was seldom granted them by their rulers, except in larger cities.

21. *Thou shalt not plant—a grove.*] To plant groves in honour of the true God was a part of primitive worship, *Gen.* 21. 33. but the Gentiles having abused this custom, the Israelites were prohibited to plant any such groves near the place of divine worship; yet their history shews how prone they were to fall into this superstition, 2 *Kings* 18. 4. and 23. 14. 2 *Chron.* 14. 3. and 15. 16.

ANNOTATIONS ON CHAP. XVII.

Verse 3. *Any of the host of heaven;*] i. e. Any of the stars, many of which were worshipped by the neighbouring nations; as the dog-star by the Egyptians. They called the planets gods, and were the first who, in honour of them, divided the days into weeks, according to the number of the planets.

7. The

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people; so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being matters of controversy within thy gates*; then shalt thou arise and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee: and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to the right hand nor to the left*.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose; *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the

LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment *to the right hand or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAP. XVIII.

1 *The Lord is the priests' and Levites' inheritance.*—15 *Christ the prophet is to be heard.*—20 *The presumptuous prophet is to die.*

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep: and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him:

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons, for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD *his* God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch,

11 *Or* a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou

7. *The hands of the witnesses shall be first upon him:*] That they might thereby confirm the truth of their testimony, by being the first executors of the sentence; and that his blood, if innocent, might lay at their door.

8. *Between blood and blood:*] In a question that may arise, whether a man hath committed wilful murder, or only casual.

Between stroke and stroke:] *i. e.* In the case of wounds or strokes inflicted by one man upon another.

16. *He shall not multiply horses to himself:*] He shall not keep a great number of horses for mere pomp and show, or establish a body of cavalry for war, lest they should cause the people to return to Egypt, viz. to buy horses; with which idolatrous country he would have them to have no traffic or familiar intercourse. Hence it appears, that in Moses' time it was customary to procure horses chiefly from Egypt, and so it continued to be in the days of Solomon. 1 Kings 10. 28, 29.

17. *Neither shall he multiply wives:*] Lest he be seduced from the true religion by marrying the worshippers of strange gods, as Solomon was.

18. *He shall write him a copy of this law.*] Either this book of Deuteronomy, which is an abstract of the law; or as others say, the whole five books of Moses, and that with his own hand, as a means to fix it more in his mind; insomuch, that though a copy was left him by his father, he was, notwithstanding, to transcribe one for himself. So the Jews understood it. And in like manner they tell us, that every private Israelite was bound to write a copy of the law. But from Josh. 8. 32. it is inferred that some short abstract only must be here meant; for it is not to be imagined that these stones, upon which Joshua wrote, contained the whole Pentateuch.

ANNOTATIONS ON CHAP. XVIII.

Verse 3. *Checks, and the maw.*] These are now added to what was before appointed for the priest's portion, Lev. 8. 32, &c. By the maw is meant the stomach, which was accounted by the ancients a great dainty.

6. *If a Levite.*] By a Levite is here meant a priest, that is, any of the Levitical tribe.

Come—with all the desire, &c.] To encourage all those of the sacred order to take delight in the exercise of their ministry, and promote the honour of divine service, he appointed that such of the priests as chose to serve at the tabernacle out of their ordinary course, and addict themselves to a constant attendance upon the public ministry, should have the same continual allowance with the priests and Levites in waiting.

8. *Besides that which cometh of the sale of his patrimony:*] *i. e.* Besides what personal estate they had got themselves, or was left them by their relations, and which were to be sold for his use: for though the priests had no share in the land of Canaan given them at the division of the country, yet they might purchase houses, goods, and cattle, and sometimes lands too, as Abiathar, 1 Kings 2. 26. and Jeremiah, Jer. 32. 7, 8.

10. *One—that useth divination:*] Of which there are many sorts. The Hebrew words are *Kosem hoscim*, from *Kasam*, which signifies to decide by casting lots or arrows, of which see Ezek. 21. 21, 22. The manner of it was by inscribing upon several arrows the names of the cities which they were to attack; and, after mixing the arrows together, one was drawn at a venture, which presented the name of the city which was to be first attacked.

Or an enchanter:] One who divines by means of serpents.

A witch:] One that does mischief to men or beasts by evil arts.

11. *Or a charmer:*] One that charmeth serpents, or other cattle, Psal. 58. 6. Or, a fortune-teller, that foretelleth the events of men's lives by the aspects of the stars, &c.

A necromancer:] One who enquires of the dead. The manner of consulting the dead was by visiting their graves in the night, and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by their appearing to them.

15. God

13 Thou shalt be perfect with the LORD thy God.

14 For these nations which thou shalt possess hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

CHAP. XIX.

2 The cities of refuge:—4 the privilege thereof.—14 The land-mark is not to be removed.—15 Two witnesses at the least.—16 The punishment of a false one.

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke

with the axe to cut down the tree, and the head slipeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee:

14 ¶ Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests, and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP.

15. *God will raise up unto thee a Prophet.*] God will supply you with a succession of truly inspired prophets, to whom he will reveal his will and determinations concerning your republic. This is the natural sense of these words; but, as they point to some prophet more eminent than the rest, they should be understood, literally, of the Messiah; for as they may be so interpreted as to comprehend all the prophets whom God sent after Moses, so surely the Messiah, the most eminent of all those prophets, is not to be excluded. And Le Clerc justly observes, that the ancient Jews undoubtedly understood them as peculiarly applicable to the Messiah; since St. Peter, who, as the apostolic manner was, reasons with the Jews upon received principles, and accommodates those words to Jesus of Nazareth, Acts 3. 22. and 7. 37.

Like unto me.] In a limited sense, all the succeeding prophets may be called like unto Moses, i. e. truly inspired, and commissioned by God, as he was, in opposition to those pretenders to the gift of prophecy among the heathens, whom he had before mentioned; but, in their full meaning, the words are applicable to none but the Messiah, who was a second lawgiver like unto Moses, which none of the other prophets were: nor had any of the other prophets, but the Messiah, such a near and familiar intercourse with God as Moses.

Unto him ye shall hearken.] By this precept the Jews were bound to give ear to all the prophets who proved their commission from God; but especially to the Messiah, who not only resembled Moses, but infinitely exceeded him. To this passage Le Clerc refers those words of our Saviour, Do not think that I will accuse you to the Father: there is one that

No. 15.

accuseth you, even Moses, in whom ye trust: for had ye believed Moses, ye would have believed me; for he wrote of me, John 5. 45.

19. *Whosoever will not hearken, &c.*] I will punish him severely for it, as this phrase is taken, Gen. 9. 5. and 42. 22. The sad effect of this threatening the Jews have felt for above 1700 years together.

22. *If the thing follow not, &c.*] If a prophet appeal to some miracle, or future event, as an absolute sign of his being sent from God, and the miracle should fail, or the prediction not be fulfilled, he shall be considered as an impostor.

ANNOTATIONS ON CHAP. XIX.

Verse 2. *In the midst of thy land.*] That is, within the limits of thy land; for if they had all three been in the heart of the country, they would in a great measure have defeated the whole intention in separating them, which was, that they should be placed so conveniently in several parts of the country, that men might easily and speedily flee to them.

3. *Thou shalt prepare thee a way.*] Make a plain road to them, and keep it always in good repair, that the manslayer might meet with no difficulty in his flight thither. And the Jews say, where two roads parted, they were bound to set up a post, whereon was engraven, in great letters, *Miklat*, i. e. *refuge*, that he might not mistake his way.

14. *Thou shalt not remove thy neighbour's land-mark.*] In ancient times, when they had not come into the practice of fencing and inclosing their ground, it was of great importance for the distinction of property, that land-marks should not be removed.

CHAP. XX.

- 1 *The priest's exhortation to encourage the people to battle.—*
 10 *How to use the cities that accept or refuse the proclamation of peace.*

WHEN thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful, and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

ANNOTATIONS ON CHAP. XX.

Verse 1. *And seest horses and chariots.*] The armies of the Israelites consisted wholly of foot, and their law seems to have obliged them to continue so, in order to a more entire reliance upon God; the Canaanites, and other nations, having the advantage of chariots and horses. Thus, while other nations trusted, some in chariots, and some in horses, the Israelites were trained up to remember, and trust in the name of the Lord their God, *Psa.* 20. 7.

5, 6, 7. *The officers shall speak unto the people, &c.*] The heralds were to make proclamation, allowing an exemption from the war to such as had lately purchased estates, newly built houses, and not yet settled in them, planted new vineyards, or were just married; lest the thoughts of such men, continually hankering after their private affairs, might dispirit them from the business of the war, and the service of the public. To this passage the apostle seems to allude, *2 Tim.* 2. 4. *No man that warreth entangleth himself with the affairs of this life.*

5. *A new house, and hath not dedicated it:*] Which was done by feasting and thanksgiving to God. See the title of *Psa.* 3. and *Nehem.* 12. 27. *Heb. hath initiated it, i. e. entered upon it, taken possession of it, dwelt in it.*

Lest he die in the battle, and another man dedicate it:] And so he should lose and another get the fruit of his labours, which might seem unjust or hard. But this and the following exceptions are to be understood only of a war allowed by God, not in a war commanded by God, nor in the approaching war with the Canaanites, from which even the bridegroom was not exempted, as the Jewish writers note.

11. *If it make thee answer of peace:*] Accept the conditions offered to them, which were three: 1. That they should renounce idolatry; 2. Become their subjects; 3. Pay them a yearly tribute.

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth.

17 But thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof, by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life,) to employ them in the siege.

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAP. XXI.

- 1 *Expiation of an uncertain murder.—*15 *The first-born not to be disinherited.—*18 *A stubborn son is to be stoned to death.*

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

3 And it shall be, that the city which is next unto the slain man, even the elders of that city, shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near, (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD,) and by their word shall every controversy and every stroke be tried.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So

16. *Thou shalt save alive nothing that breatheth.*] i. e. Neither man, woman, nor child. Some of the Jews, however, think this is not a command, but a permission, which warranted them to kill all without distinction of sex or age; yet did not so enjoin it, but that they might spare such as repented.

18. *That they teach you not to do after all their abominations.*] Here we have the reason for that severe execution mentioned in the preceding verses. They were most abominable idolators, who offered their children to Molech: they were magicians, wizards, necromancers, &c. So that God thought them not fit to live any longer upon the face of the earth; and it was mercy to the human race in general, not to suffer such a wicked contagious generation to subsist.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *If one be found slain in the land, &c.*] The expiation ordained for a concealed murder, when the criminal could not be found by the most diligent inquisition after him, was attended with great solemnity, in order to shew the heinousness of the fact, and to terrify others from committing the like.

4. *Unto a rough valley.*] The Hebrew signifies either a valley or a torrent, and probably is here meant of a valley with a brook running through it; for, in the sixth verse, the elders are required to wash their hands over the heifer; which seems to intimate that there was running water in the place.

Which is neither eared nor sown.] A rough waste piece of ground was chosen, because the blood of the victim would have polluted cultivated ground. For such sacrifices rendered every person and thing that touched them unclean, *Lev.* 16. 26, 27.

12. She

9 So shalt thou put away the *guilt of innocent blood* from among you, when thou shalt do *that which is right* in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born.

17 But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

12. *She shall shave her head, and pare her nails.*] These were external signs of mourning, *Lev.* 19. 27.

18, 19, 20, 21. *If a man have a stubborn and rebellious son, &c.*] Moses now adds a law for the regulation of families, by giving to parents a well-tempered power over extravagant and incorrigible children; which was not to put the lives of children absolutely into their hands, as the laws of some other countries did, but to direct them, when all means of admonition and correction were lost upon any son, and they saw nothing but ruin to the estate and family by his lewdness and debauchery, to make complaint to the magistracy in court, who, upon sufficient evidence given against him, were to condemn him to death, as a terrible example of disobedience to the laws of God.

22. *And thou hang him on a tree;*] Which was done after the malefactor was put to death some other way, this public shame being added to his former punishment. See *Josh.* 10. 26. *2 Sam.* 4. 12.

23. *For he that is hanged is accursed of God;*] *i. e.* He is in a singular manner cursed and punished by God's appointment with a most shameful kind of punishment, as this was held among the Jews and all nations. This punishment was inflicted only upon the most notorious and public offenders, as *Numb.* 25. 4. *2 Sam.* 21. 6. and principally to foreshadow that Christ should undergo this execrable punishment, and be *made a curse for us*, *Gal.* 3. 13.

ANNOTATIONS ON CHAP. XXII.

Verse 1. *Thou shalt not see thy brother's ox, &c.*] It is evident from *Exod.* 23. 4. compared with our Saviour's parable of the Samaritan, *Luke* 10. 30. that the word *brother* implies every man without distinction.

5. *The woman shall not wear that which pertaineth unto a man, &c.*] The last words of this verse shew this to have been an idolatrous custom,

CHAP. XXII.

1 *Of humanity toward brethren.*—5 *The sex to be distinguished by apparel.*—9 *Confusion is to be avoided.*—13 *The punishment of slander.*—20 *Of adultery.*—28 *Of fornication.*—30 *Of incest.*

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 But thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with diverse seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of diverse sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother,

and was practised by the heathens; particularly, in the worship of Venus, women appeared before her in armour, and men in women's apparel; and this promiscuous dress opened a door to all manner of impurity, and therefore was wisely forbid.

6. *Thou shalt not take the dam with the young.*] This is one of those merciful constitutions in the law of Moses which respect the animal creation, and tended to humanize the heart of that people, to create in them a sense of divine providence extending itself to all creatures, and to teach them to exercise their dominion over them with gentleness.

8. *Thou shalt make a battlement;*] *i. e.* A fence or breast-work; because the roofs of their houses were made flat or plain, that men might walk on them. See *Judg.* 16. 27. *1 Sam.* 9. 25. *2 Sam.* 11. 2. *Neh.* 8. 16. *Matt.* 24. 17.

9. *Thou shalt not sow thy vineyard with diverse seeds.*] This and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the church, for documents or instructions in greater matters; and particularly to commend to them simplicity and sincerity in all their carriages towards God and men, and to forbid all mixture of their inventions with God's institutions in doctrine and worship.

Lest the fruit—be defiled.] Or, as Le Clerc and others render it, *Lest the fruit of thy vineyard be consecrated;* *i. e.* lest, upon thy transgression of this law, the fruit of thy vineyard be consecrated to the sacred treasury, it being a mixture which the law had forbidden.

10. *Not plow with an ox and an ass together.*] This law too is thought to have respect to some idolatrous custom of the Gentiles, who were taught to believe that their fields would be more fruitful, if thus plowed; for it is not likely men would have yoked together two creatures so different in their tempers and motions, had they not been led to it by some superstition.

CHAP. XXIII.

mother, take and bring forth *the tokens of* the damsel's virginity, unto the elders of the city in the gate.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her.

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her:

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter.

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

superstition. Le Clerc understands this prohibition symbolically, viz. that the Israelites were not to make marriages with the unbelieving nations; and to confirm his opinion, quotes St. Paul, *Be not unequally yoked with unbelievers*, 2 Cor. 6. 14.

17. *Shall spread the cloth before the elders of the city.*] The Jews understand these words, not literally of a cloth, but figuratively, of an evident proof, laid open, like a cloth unfolded; which probably was the testimony of matrons.

19. *An hundred shekels.*] About twelve pounds sterling.

30. *Nor discover his father's skirt.*] This phrase is borrowed from an ancient custom or ceremony among the Jews. It was usual for the bridegroom, when he brought his bride into the bridal chamber, to spread the skirt of his robe over her, to denote his right to her, and power over her, Ruth 3. 9. Ezek. 16. 8.

ANNOTATIONS ON CHAP. XXIII.

Verse. 1. *Shall not enter into the congregation of the Lord.*] The meaning is, not that he shall not be allowed to come into the church or holy assemblies to worship the true God; but that such an one shall not be admitted to offices either in the church or commonwealth of Israel, and shall not have his name entered in the public register as an Israelite.

2. *A bastard.*] Under this name the Jews comprehend, not only one begotten in simple fornication, but the offspring of all such incestuous marriages as are prohibited, Lev. 18.

3. *An Ammonite or Moabite shall not enter into the congregation of the Lord for ever.*] A male of these nations being only mentioned, the Jews tell us, that their women were not concerned in this law. Thus, though an Israelitish woman was not to marry an Ammonite or Moabite, yet a man of Israel might marry one of their women, after they had

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9 *Uncleanness is to be avoided in the host.*—18 *Of abominable sacrifices.*—19 *Of usury.*—21 *Of vows, &c.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt: and because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace not their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he *shalt* not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

16 He shall dwell with thee, *even* among you, in that place

professed the Jewish religion; whereof we have an instance in Boaz, the ancestor of David, who married Ruth the Moabitess.

4. *Because they met you not with bread and with water in the way.*] It was a piece of ancient hospitality, to give strangers in their travels the refreshment of bread and water, i. e. of meat and drink.

6. *Thou shalt not seek their peace, &c.*] That is, thou shalt not enter into any alliances with them.

7. *Thou shalt not abhor an Edomite.*] The Edomites were the descendants of Esau, and consequently a kindred nation; and as they were a circumcised people, they might make marriages with them, provided they worshipped the true God.

Not abhor an Egyptian.] God would not suffer the memory of the hospitality they had received from the Egyptians to be forgotten, though they had been afterwards oppressed by them in the basest manner.

9. *When the host goeth forth against thine enemies, &c.*] This rule was to be observed at all times, but especially when they were going forth to battle, when they had the greatest need of the Divine protection and assistance, which they could not reasonably hope for, if they were wicked.

13. *A paddle upon thy weapon.*] Le Clerc renders it, *Thou shalt have a paddle, besides thy arms*; which is full as agreeable to the original as our translation, and makes a much plainer sense.

14. *The Lord—walketh in the midst of thy camp.*] The ark, the symbol of God's presence, went along with them; so that reverence to the divine Majesty required, that no uncleanness, whether natural or moral, should be found among them.

15. *Not deliver unto his master, &c.*] This is thought to have a particular relation to times of war, when heathen soldiers or servants might desert, and come over to the Israelites, with intent to turn proselytes to the true religion.

18. Not

place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.

17 ¶ There shall be no whore of the daughters of Israel, nor sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God, for any vow; for even both these are abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform, even a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

C H A P. XXIV.

1 Of divorce.—6 Of pledges.—8 Of leprosy.—16 Of justice.—19 Of Charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house:

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not

18. *Not bring the hire of a whore.*] It was a custom, among the idolatrous nations, for prostitutes of both sexes to dedicate to pious uses some part of what they had earned by prostitution, hereby hoping to atone for their vices. To this the prophet Micah alludes, chap. 1. 7. and Solomon, *Prov.* 7. 14. in opposition to which idolatrous practice this law is thought to have been instituted.

Or the price of a dog, into the house of the Lord.] The most natural explanation of this is, to take the word *dog* here in a figurative sense for the sodomite or whore-master mentioned above; it being a known figure in most languages to call men of intemperate lusts by the name of that animal which they resemble in their manners. Accordingly men of beastly natures are called dogs, *Matt.* 15. 26.

20. *Unto a stranger thou mayest lend upon usury.*] As their neighbours, the Sidonians, Tyrians, and Egyptians, made great gain by merchandise, it was not reasonable that they should borrow money of the Israelites for nothing: but it was reasonable, that the Israelites themselves, whose chief profit was by husbandry, and breeding of cattle, should have money lent them freely by one another without interest, their land not being a country of traffic, whereby money might be improved as in other kingdoms.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *Because he hath found some uncleanness in her.*] Some loathsome distemper of body, or quality of mind, not observed before marriage; or, some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.

Let him write her a bill of divorcement, &c.] Which is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears not only from the New Testament, *Matt.* 5. 31, 32. and 19. 8, 9. but also from the Old Testament, *Gen.* 2. 24. *Mal.* 2. 16. but merely a permission or toleration of that practice, No. 15.

take her again to be his wife, after that she is defiled: for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper milstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge.

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field,

for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives; and this only for a season, even until the time of reformation, as it is called, *Heb.* 9. 10. i. e. till the coming of the Messias, when things were to return to their first institution and purest condition.

4. *Her former husband—may not take her again.*] In order to restrain them from abuse in this permission, the law provides, that the husband who had once put away his wife, should, upon her being married to another, be incapable of taking her again, though she might grow rich, or otherways desirable.

6. *No man shall take the nether or the upper milstone to pledge.*] Used in their hand-mills, of which see *Exod.* 11. 5. *Jer.* 25. 10. Under this one kind he understands all other things necessary to get a livelihood, the taking whereof is against the laws both of charity and prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts.

10. *Not go into his house to fetch his pledge.*] This was a merciful provision for the poor, whose houses no man might enter into, without their consent, and there chuse what he pleased for the security of his debt, but the lender was to take what the borrower could best spare.

12. *Not sleep with his pledge.*] If the pledge was to be returned every night, where was the use of taking a pledge at all? To this the Rabbins answer, that this was a means of preventing the debt from being released in the sabbatical year, as it would otherways have been.

16. *The fathers shall not be put to death for the children, &c.*] This is a rule of common equity: and how it is consistent with God's threatening to visit the sins of the fathers upon the children, see note on *Exod.* 20. 5.

19. *When thou cuttest down, &c.*] There were many merciful laws relating to the poor: see *Lev.* 19. 9, 10. and 23. 22. where they are ordered not to be over-exact in reaping the fruits of their fields and vineyards, but to leave something to be gathered by their poor neighbours.

field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

C H A P. XXV.

3 *Stripes must not exceed forty.—13. Of unjust weights.—*

17 *The memory of Amalek to be blotted out.*

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out *the corn*.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *If there be a controversy between men, &c.*] Having affixed punishments to the breaches of the most capital laws, Moses now orders that the several inferior courts of justice should take the cognizance of other criminal matters deserving only corporal penalties, and be just and impartial in their proceedings upon all such complaints.

3. *Forty stripes—and not exceed.*] For the prevention of *excess* in this punishment, they were wont to give but 39 stripes, 2 Cor. 11. 24. Ainsworth, however, mentions another reason for not exceeding 39 stripes, namely, that the scourge they used in beating had three cords; so that every stroke was counted for three stripes, and then they could not give even 40, but either 39 or 42, which was above the limited number. The law of Moses very wisely limited the number of strokes, that severe judges might not order delinquents to be lashed to death, as was often done among the Romans.

Lest—thy brother, &c.] Lest the judges, by exceeding the bounds of humanity, might be accustomed to think despicably of their poor brethren, and set their lives at nought.

4. *Not muzzle the ox when he treadeth out the corn,*] As the Gentiles used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those parts and times by the oxen, Hos. 10. 11. either immediately by their hoofs, Isa. 28. 28. Mic. 4. 13. or by drawing carts and other instruments over the corn, Isa. 25. 10. and 28. 27. and 41. 15. Amos 1. 3. Hereby God taught them humanity and kindness, even to their beasts that served them, Prov. 12. 10. and much more to their servants, or other men who laboured for them, and especially to their ministers, 1 Cor. 9. 9.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together, one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag diverse weights, a great and a small.

14 Thou shalt not have in thine house diverse measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou wast faint and weary: and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

C H A P. XXVI.

3 *The confession of him that offereth the first-fruits.—16 The covenant between God and the people.*

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And

5. *If brethren dwell together.*] By *brethren* we are here to understand, first, *brethren* properly so called; then *kinsmen*, who succeed in the room of brothers, as appears from the history of Ruth, chap. 3. 4.

Her husband's brother shall go in unto her;] Only in case he was unmarried, as appears from Lev. 18. 18. And this is thought to be implied in the words, *if brethren dwell together*; for though the younger, while he continued single, may be supposed to dwell with the elder, yet when he married, he would dwell in a house of his own.

9. *Loose his shoe.*] This was a note of infamy, to signify that by this unnatural and disingenuous action he was unworthy to be amongst free-men, and fit to be reduced to the condition of the meanest servants or captives, who used to go barefoot, Isa. 20. 3, 4.

Spit in his face.] The Hebrew doctors expound it, *shall spit before his face*.

18. *How he met thee by the way.*] The Amalekites fell upon the children of Israel in the wilderness, Exod. 17. 8.

19. *Blot out the remembrance of Amalek.*] This command was accordingly fulfilled, 1 Sam. 15.

ANNOTATIONS ON CHAP. XXVI.

Verse 1. *It shall be, when thou art come in unto the land, &c.*] Every Israelite being obliged by law to offer the first-fruits of his field and vineyard at the tabernacle, at the proper seasons of the year, Moses now prescribes to them the forms of solemn procession and prayer with which each offerer should present them:

5. *A Syrian*

5 And thou shalt speak, and say before the LORD thy God, A Syrian ready to perish *was* my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: .

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments:

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

1 *The people are commanded to write the law,—5 and to build an altar.—11 The tribes divided.*

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster:

5 And there thou shalt build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereunto unto the LORD thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen.

16 Cursed

5. *A Syrian ready to perish was my father.*] Jacob was a Syrian by descent, Abraham being a native of that country, and he himself lived twenty years with Laban the Syrian, and thence he was called a Syrian; and at the time he went down into Egypt, he was ready to perish by famine.

14. *I have not eaten thereof in my mourning.*] Spencer thinks this prohibition has a respect to an idolatrous custom of the Egyptians, who, when they offered the first-fruits of the earth, were wont to invoke Isis with doleful lamentations: besides, the Israelites were not allowed to eat things consecrated to God when they were in a state of mourning, Hos. 9. 4.

Neither have I taken away ought thereof for any unclean use;] *i. e.* For any common use, the words *common* and *unclean* being oft indifferently used one for the other; or for any other use than that which thou hast appointed, which would have been a pollution of them.

Nor given ought thereof for the dead.] The Egyptians were wont to consecrate their first-fruits to Osiris, who, Spencer thinks, may be here meant by the *dead*, for the word is in the singular number. From hence, and other passages in this book, it appears how very careful Moses was to guard the Jews against being infected with the then prevailing idolatry of worshipping the dead.

17. *Thou hast avouched, &c.*] *i. e.* Solemnly professed.

18. *The Lord hath avouched thee, &c.*] God was pleased to assure

the Israelites, that they should be his people in an especial manner, provided they kept his commandments.

ANNOTATIONS ON CHAP. XXVII.

Verse 2. *Thou shalt—plaster them with plaster,*] *viz.* On the surfaces, for the conveniency of writing upon them.

3. *Thou shalt write upon them all the words of this law.*] Some think the whole book of Deuteronomy; others, that only the ten commandments are here meant. But Josephus's opinion is more probable, who thinks that it was the cursings that here follow, the last whereof seems to respect the whole law of Moses.

12 and 13. *Mount Gerizim to bless—mount Ebal to curse.*] Gerizim and Ebal (says Maundrell) are separated by a narrow valley, not above a furlong broad, so that what was said upon the one mountain might be heard by those who were upon the other. The priests, it is thought, stood round about the ark in the valley between the mountains, and, in pronouncing the blessings and cursings, behaved after this manner—first, turning their faces towards mount Gerizim, they proclaimed aloud, *Blessed be the man that maketh not any graven image, &c.* unto which the people that stood there answered, *Amen*; then, turning towards mount Ebal, they said, *Cursed be the man that maketh, &c.* to which they that stood there made the same answer; and so it is to be understood of the rest.

16. *Cursed*

16 Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark: and all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife, because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

C H A P. XXVIII.

1 The blessings for obedience.—15 The curses for disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day; that the LORD thy God will set thee on high above all nations of the earth.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all the people of the earth shall see that thou

art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*.

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings *whereby* thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

23 And the heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The

26. Cursed *be* he that confirmeth not *all* the words, &c.] The verb which we render *confirmeth* properly signifies *performeth*, and should have been so translated, as it is, 1 Sam. 15. 11.

ANNOTATIONS ON CHAP. XXVIII.

Verse 5. *Blessed shall be thy basket and thy store;*] Thy baskets shall be full of fruits, and thy barns or storehouses full of corn.

10. *See that thou art called by the name of the Lord;*] i. e. That you are indeed and in truth his people and children.

12. *Open unto thee his good treasure, &c.*] The Lord shall cause the rain of heaven to fall upon thy land; those magazines of water which are suspended in the clouds, for the purposes of watering and fertilizing the ground, being called *God's good treasure*, because rain is so beneficial to the earth; and it speaks his goodness to shower down his blessings in such quantities as he thinks proper for the sustenance of man and beast.

13. *Make thee the head, and not the tail.*] This is a proverbial speech, importing that they should rule over other nations, but other nations should not lord it over them.

22. *With an extreme burning, and with the sword.*] Both words seem to relate to the bad disposition of the air, by extreme heat and drought; for what we render *the sword* may, with equal propriety, be translated *dryness*.

24. *Make the rain of thy land powder and dust.*] By reason of the

long drought, dust blown up into the air by the wind shall fall down in showers instead of rain. These dry showers, says the author of a voyage to the East-Indies, most grievously annoy all those among whom they fall, enough to smite them with present blindness, filling their eyes, ears, nostrils, &c.

25. *Be removed into all the kingdoms of the earth;*] Which has been fully verified since their dispersion by the Romans. But what renders the completion of this prophecy most amazingly remarkable is, that the Jews are the only people that ever subsisted in such a wandering state, after the dissolution of their laws and government.

26. *Thy carcase shall be meat unto all fowls of the air.*] Nothing was accounted a greater calamity among the ancients, than to have their bodies lie exposed to be devoured by birds and beasts. This is what Jeremiah calls being *buried with the burial of an ass*, and the Psalmist bewails it, as one of the sorest judgments that had befallen his nation, *Psa.* 79. 2, 3. How far this terrible threatening was fulfilled in the Babylonish captivity, will appear by consulting those pathetic descriptions of that calamity, in the book of Lamentations, where it is often declared, that those judgments inflicted upon them was a consequence of the breach of God's covenant.

27. *The emerods.*] Those painful tumors in the fundament, which often degenerate into ulcers. The word is nowhere to be met with but here and 1 Sam. 5. 6, 9, 12.

35. *Smite*

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart.

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand:

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it.

39 Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worm shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in

thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand:

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, (which the LORD thy God hath given thee,) in the siege and in the straitness wherewith thine enemies shall distress thee.

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave.

55 So that he will not give to any of them the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring

35. *Smite thee in the knees, and in the legs, &c.*] A terrible breaking out, which spread from the sole of the foot to the crown of the head.

36. *The Lord shall bring thee, and thy king—unto a nation which neither thou nor thy fathers have known.*] This was fully accomplished in the last dispersion of the Jews by the Romans, a people which neither they nor their fathers knew.

49. *The Lord shall bring a nation against thee from far, &c.*] When you shall have filled up the measure of your iniquity by crucifying your great Messiah, God will bring upon you the arms of a still more warlike and invincible people, namely, the Romans. Julius Severus was called by the emperor Adrian, to their destruction, out of the island of Britain.

As swift as the eagle flieth.] This metaphor is frequently used in scripture, but here with remarkable propriety, as it alludes to the Roman eagles or ensigns.

A nation, whose tongue thou shalt not understand.] The Jews were absolute strangers to the variety of dialects spoken by the many nations of which the Roman army was composed.

No. 15.

50. *Not regard the person of the old, nor shew favour to the young.*] The Romans in their wars with the Jews spared nobody; their rage and fury extinguishing all reverence to gray hairs, and all tenderness to innocent babes.

52. *Until thy high and fenced walls come down.*] This was literally fulfilled by the army of Titus, when all the fenced cities of Judah were taken and destroyed, and the very walls of Jerusalem, together with the temple, razed to the ground.

53. *Thou shalt eat the fruit of thine own body.*] This dreadful prediction was fulfilled when Samaria was besieged by Benhadad, king of Syria; and more fully when the Romans reduced Jerusalem.

56. *Her eye shall be evil—toward her son.*] This was literally fulfilled, both in the siege of Samaria, wherein a woman boiled her son, 2 Kings 6. 28, 29. and in the first siege of Jerusalem by the Babylonians, Lam. 2. 20. and 4. 10. and was still more exactly fulfilled in the last siege by the Romans. See Josephus's history of the Jewish war, which is the best commentary on this part of the prophecy.

2 Y

63. Re

bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even wood and stone.*

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

C H A P. XXIX.

2 *Moses exhorteth to obedience.*—10 *All are presented before the Lord.*—29 *Secret things belong unto God.*

THESSE are the words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab, besides the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land:

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine, or strong drink: that ye might know that I am the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with all the men of Israel,*

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water:

63. *Be plucked from off the land.*] This was remarkably fulfilled by Adrian, who, after he had made a terrible desolation of the Jews, prohibited any of them, by a public decree, to come within sight of Judea.

66. *Thy life shall hang in doubt.*] Be at the pleasure of thine enemies. The expression denotes the perplexity of that mind which is ever haunted with the fear of death.

68. *Bring thee into Egypt again with ships.*] Which was literally fulfilled under Titus, when multitudes were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to remind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, &c. which now they would have occasion sadly to remember.

Ye shall be sold—and no man shall buy you.] This version appears absurd. It should be rendered, *Ye shall offer yourselves, or, be offered to sale, and no man shall buy you;* either because the number of your captives shall be so great, that the market shall be glutted with you; or, because you shall be so loathsome and contemptible, that men shall not be willing to have you for slaves. And this was the condition of the Jews after the destruction of Jerusalem, as Josephus the Jew has left upon record.

ANNOTATIONS ON CHAP. XXIX.

Verse 1. *These are the words, &c.*] This first verse with great pro-

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by.

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood:

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof is brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are* written in this book:

28 And the LORD rooted them out of their land in anger,

priety concludes the 28th chapter in the celebrated editions printed by Michaelis and Houbigant.

4. *Yet the Lord hath not given you an heart to perceive, &c.*] This verse comes in by way of correction or exception to the foregoing clause, in this manner: I said indeed, *Ye have seen, &c.* verse 2. *and thine eyes have seen, &c.* but I must recall my words, for in truth you have not seen them; in seeing you have not seen, and perceiving you have not perceived them.

6. *Ye have not eaten bread;*] i. e. Common bread, purchased by your own money, or made by your own hands; but heavenly and angelical bread, *Deut. 8. 3. Psal. 78. 24, 25.*

18. *A root that beareth gall and wormwood.*] That is, a wicked and sinful person, who might diffuse his fatal practices like the venom of an infectious plant. To this passage the apostle alludes, *Heb. 12. 15.*

19. *To add drunkenness to thirst.*] A metaphorical expression, to denote a presumptuous continuance in sin. An habitual course of wickedness does but beget a greater inclination to do wickedly still; as drunkenness does not slake, but increase the thirst.

23. *Brimstone, and salt, and burning.*] That is, is burnt up and made barren as with brimstone and salt; alluding to the destruction of Sodom and Gomorrah by fire and brimstone.

anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 Great mercies promised to the penitent.—11 The commandment is manifest.—15 Life and death set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers,

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

29. The secret things belong unto the Lord.] Man should not search into those mysteries which God has, in his great wisdom, thought proper to conceal from the sons of men.

ANNOTATIONS ON CHAP. XXX.

Ver. 6. The Lord—will circumcise thine heart.] The circumcision which upon the restoration will take place, and be required of them, is the circumcision of the heart, i. e. the christian circumcision; and the covenant that will then be established with them shall be the christian covenant.

12. It is not in heaven, &c.] A proverbial expression, to signify that they needed not hard, or impossible labour, to come at the knowledge of God's will. Thus Grotius observes, that the Greeks expressed things very difficult, by going up to heaven.

13. Neither is it beyond the sea:] The knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise heathens travelled for their wisdom: but it was brought to thy very doors and ears, and declared to thee in this wilderness.

14. But the word is—in thy mouth, and in thy heart:] Made so familiar to them, that they might always have it in their common discourse; and

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; (for he is thy life, and the length of thy days;) that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 Moses encourageth the people,—7 and Joshua:—9 He delivereth the law unto the priests.—14 God giveth a charge to Joshua.—24 Moses delivereth the book of the law.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When

had now been so often repeated, that it might be well laid up in their memory. In Moses' law there were no mysteries, known only to a few, as it was in the Egyptian wisdom.

ANNOTATIONS ON CHAP. XXXI.

Verse 2. I can no more go out and come in:] i. e. Discharge the office of your governor and leader; not because he wanted vigour of body or mind, which was not in the least abated, chap. 34. 7. but because God did not think fit to permit it, as it follows.

3. The Lord thy God, he will go over before thee:] By means of the ark, the symbol of his presence and protection.

9. Moses wrote this law.] By the law here is meant, either the whole Pentateuch, or this book of Deuteronomy.

10. In the feast of tabernacles, &c.] The most proper season that could be chosen for that purpose, when they had gathered in the fruits of the earth, and so had leisure to attend to the reading of the law; and being likewise, at the end of every seventh year, free from cares by the release of their debts, the law was likely to make the greater impression on them.

11. Thou

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey, and they shall have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

11. *Thou shalt read this law,*] Thyself, in part; for the Jews tell us, that the king was in person to read some part of it; or at least thou shalt cause it to be read by the priests or Levites; for he could not read it himself in the hearing of all Israel; but this was to be done by several persons, and to the people met in several congregations.

16. *Thou shalt sleep with thy fathers.*] The word *sleep* is commonly used in scripture to signify *death*; and at the same time implies, that death shall not have dominion over them for ever, but that in the morning of the resurrection they shall awake as certainly as they fall asleep.

19. *Now therefore write ye this song,*] Which follows in the 32d chapter. This hath been always thought the most profitable way of instructing people, and communicating things to posterity by putting them into verse; for which reason, as Aristotle reports, people anciently sung their laws.

26. *Take this book of the law, and put it in the side of the ark;*] *i. e.* In the outside, in a little chest fixed to it; for nothing but the tables of stone were contained in the ark, 1 Kings 8. 9. Here it was kept for greater security and reverence.

ANNOTATIONS ON CHAP. XXXII.

Verse 1. *Give ear, O ye heavens, &c.*] Moses begins this inimitable piece of poetry, by calling to the heaven and earth to attend to what he is going to deliver. Such figurative and animated modes of speech have a great tendency to awaken the attention.

2. *My doctrine shall drop, &c.*] Or, *let my doctrine drop, &c.* For it is a prayer that his words might sink into their hearts, to soften them, as the drops of rain and dew do the earth, and produce the fruits of obedience.

4. *He is the Rock, &c.*] As rocks are places of strength and refuge,

23 And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

C H A P. XXXII.

1 *Moses' song.*—48 *God sendeth him up to mount Nebo, to see the land and die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD; ascribe ye greatness unto our God.

4 *He is the Rock*, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he.

5 They have corrupted themselves; their spot is not the spot of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For

so God is called *the rock*, because he is the almighty Protector of his servants, in whom they may find at all times a sure refuge. Hence, verse 15. he is called *the rock of salvation*. So verse 37. the idols of the nations are called *the rock*, in whom they trusted.

5. *Their spot is not the spot of his children;*] Or, as Le Clerc renders it, *the sons of pollution are not his*. The true characteristic of the sons of God is, to imitate and resemble God himself, 1 John 3. 10. It is true, they have their spots through infirmity, to which all are subject: but the crimes of the Israelites were of so high a nature, as to speak them degenerate from their profession of being God's peculiar people; they were the spots of a crooked and perverse generation, who refused to be reclaimed.

6. *Is not he thy father that hath bought thee?*] Has not he redeemed thee from the bondage of Egypt? To this purchase the Psalmist alludes, *Psa.* 74. 2. God was the father of the Israelites, not only by creation, but in respect of the Hebrew constitution, whereof he was the father and the founder, having first delivered them from Egypt, as a slave ransomed from slavery.

8. *When the most High divided to the nations their inheritance;*] When God by his providence did allot the several parts of the world to the several people, which was done, *Gen.* 10. and 11.

When he separated the sons of Adam;] *i. e.* Divided them in their languages and habitations, according to their families.

He set the bounds of the people;] That is, (say some) he divided them into seventy nations, which was the number of the children of Israel when they came into Egypt: but the meaning seems rather to be this; "God so distributed the bounds and settlements of the several people and nations, as to reserve such a part of the earth for the Israelites as he knew would be a commodious habitation for so numerous a race."

9. *Jacob*

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*; for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation:

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter.

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, and sealed up among my treasures?

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants; when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.

39 See

9. *Jacob is the lot of his inheritance;*] i. e. His heritage by a line or measure allotted to him.

10. *He found him in a desert land.*] The Israelites were in the wilderness of Arabia when they first made a covenant with God. The word, which we render *found*, signifies also to *suffice* or *provide for*; the meaning therefore of it here will be, that he sustained and provided for them in the wilderness.

In the waste howling wilderness.] Where nothing was to be heard but the howling of wild beasts.

He led him about:] Rather, as in the margin, *he compassed him about*; he encircled them with his divine protection.

11. *As an eagle stirreth up her nest, &c.*] The eagle is remarkably fond of her young, which she provokes to fly, or *stirs up*, by fluttering over them with her wings stretched out. The care therefore of Providence over the Israelites could not be expressed more emphatically than by this comparison.

13. *Honey out of the rock.*] He brought them to a country where honey and oil flowed from the rocks. A proverbial expression, denoting a land remarkable for its fruitfulness.

14. *Rams of the breed of Bashan;*] Of the fairest and best kind, Bashan being a country famous for excellent pasture.

With the fat of the kidneys of wheat;] i. e. With the finest of the grains or kernels of wheat; compared to kidneys for their shape, and plumpness, and largeness.

15. *Jeshurun waxed fat, and kicked.*] Moses here speaks in the prophetic style, which often represents future events as actually present, or already past, to denote the certainty of the thing foretold. The meaning is; Israel, in the days of their prosperity, shall make a very bad use of the blessings of Providence; they shall spurn at God's laws, and become wanton and insolent as a pampered horse. The word *Jeshurun*, by which the people of Israel are often meant in scripture, may be derived from *jasher*, righteousness, because they were a people professing righteousness, or governed by righteous laws.

17. *They sacrificed unto devils, not to God.*] Not that they actually considered their gods as devils; the meaning is, that whatever pretence they might have for their idolatry when they sacrificed, they did it unto devils, the wasters and destroyers of mankind.

22. *For a fire is kindled in mine anger.*] This verse emphatically paints the dreadful evils which Providence would inflict upon the land of Judea, wasting calamities being here compared to fire. The ingenious Mr.

No. 16.

Peters thinks this verse is no obscure intimation of the dissolution of the world by fire. See Dissert. on Job, p. 406.

And shall burn unto the lowest hell.] Or, *unto hell, or the graves beneath.* The sense is, it shall not only burn up all the corn, and fruits, and buildings, which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

And set on fire the foundations of the mountains;] i. e. Subvert their strongest fortresses. This was perfectly fulfilled in the last destruction of Jerusalem. For Titus himself, as Josephus relates, observing the vast height and strength of the walls, cried out, "God was with us in this war; it is he that drove the Jews from these munitions; for what could the hands of men or machines avail against such towers?" And it is related, both by christian and heathen authors, "That, when Julian the apostate ordered the temple of Jerusalem to be rebuilt, terrible globes of fire burst out near the foundations, which overturned all, burnt the workmen, and made the place so inaccessible, that they desisted from the attempt."

24. *They shall be burnt with hunger.*] This was fulfilled in their destruction by the Chaldees, when they were so burnt with famine, that *their visages were black as a coal, and their skin withered—like a stick*, Lam. 4. 8.

26 and 27. *I would make the remembrance of them to cease—were it not that I feared the wrath of the enemy.*] This is spoken in the language of men. The meaning is, that God would totally exterminate them, but that such a sudden and final destruction of his chosen people would occasion the heathens to insult against God himself, by ascribing the destruction of the Israelites to their own valour, or to the power of their idols, and not to his righteous judgments.

30. *Except their Rock had sold them:*] i. e. Except their God and Protector had quitted his interest in them, and delivered them up unto the will of their enemies, who sold them for slaves.

32. *For their vine is of the vine of Sodom, &c.*] It is observed, that the soil about Sodom and Gomorrah produced nothing but blasted fruits, of a black hue, without substance, and so dry and sapless, that when pressed they would crumble into ashes.

33. *Their wine is the poison of dragons:*] Their works are so pernicious, that they resemble the poison of dragons.

36. *For the Lord shall judge his people;*] Heb. *Nevertheless the Lord, &c.* i. e. Upon their repentance, he will shew compassion towards Israel, and turn his vengeance against their cruel oppressors.

2 Z

40. I 16?

39 See now that I, *even I, am he*, and *there is no god with me*: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with his people*: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and to his people*.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 ¶ And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe, to do all the words of this law.

47 For it *is not* a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

40. *I lift up my hand to heaven,*] *i. e.* I swear solemnly. It was usual to stretch out the hand in swearing.

43. *Rejoice, O ye nations, with his people.*] This is a prediction of the bringing in of the Gentiles to share with the Jews the privileges of the gospel, and become one church and people of God.

ANNOTATIONS ON CHAP. XXXIII.

Verse 1. *Moses the man of God;*] *i. e.* The servant, or prophet, or minister of God, as this phrase signifies, 1 Sam. 9. 6, 7. 1 Tim. 6. 11. to acquaint them, that the following prophecies were not his own inventions, but divine inspirations.

2. *Rose up from Seir unto them; he shined, &c.*] The same divine presence which appeared to them on mount Sinai accompanied them through all their journeys; he rose upon them as the sun from Seir, and spread abroad his beams upon them from mount Paran.

A fiery law.] The law is called *fiery*, partly, because it is of a fiery nature, purging, searching, and inflaming; for which reasons God's word is compared to fire, Jer. 23. 29. partly to signify that fiery wrath and curse which is inflicted upon sinners for the violation of it, 2 Cor. 3. 7, 9. and principally, because it was delivered out of the midst of the fire, Exod. 19. 16, 18. Deut. 4. 11. and 5. 22, 23.

3. *Yea, he loved, &c.*] *i. e.* The law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth was given to Israel in great love, as being the great means of their temporal and eternal salvation. And although God shews a general and common kindness to all men, yet he loved this people in a singular and peculiar manner.

All his saints are in thy hand;] *i. e.* Under thy immediate care and protection. Kennicott renders it, *He blessed all his saints*.

They sat down at thy feet, &c.] They fell down at his feet, and they received of his words.

4. *Moses commanded, &c.*] It should be, *He commanded, &c.* that is, Jehovah.

Even the inheritance of the congregation of Jacob.] The law is called their inheritance, partly, because the obligation of it was hereditary, passing from parents to their children; and partly, because this was the best part of all their inheritance and possession, the greatest of all those gifts and favours which God bestowed upon them. See Psa. 119. 111.

6. *Let not his men be few.*] As the word *not* is wanting in the Hebrew, the verse may be translated, *Let Reuben live and not die, though his men be few*; which seems to agree better with Jacob's prophecy, *that he*

CHAP. XXXIII.

2 The majesty of God.—6 The blessings of the twelve tribes.—26 The excellency of Israel.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, Let thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and *whole* burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said; The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And

should not excel. As there is no mention of Simeon, it is generally thought that his tribe is included in the blessing of Judah, with whom his possessions were mixed. What renders this the more probable is, that he was joined with Judah in those wars against the Canaanites, in which the divine aid is here implored for Judah.

7. *Hear, Lord, the voice of Judah, &c.*] *i. e.* Unto the settlement, which he is to possess as his own: for in scripture style, to *possess nations*, or people, is to possess their lands, Deut. 9. 1. and 12. 29. and 31. 3. Dr. Sherlock, in his learned dissertations on the blessing of Judah, observes, that this benediction cannot relate to the time when it was given, for then Judah's hands were very sufficient for him, this tribe being by much the greatest of the twelve tribes, as appears by two different accounts of the forces of Israel in the book of Numbers, chap. 1. and chap. 26. and there was more reason to put up this petition for several other tribes than for Judah: therefore he refers it to the prophecy of Jacob, and to the continuance of the sceptre of Judah after the destruction of the other tribes. Judah, he observes, in Moses' time, consisted of 74,600, reckoning only those of 20 years old and upward, see Numb. 2. 6. but, upon the return to Babylon, Judah, with Benjamin, the Levites and the remnant of Israel, made only 42,360, Ezra 2. 64. and in so weak a state they were, that Sanballat, in great scorn, said, *What do these feeble Jews?* Neh. 4. 2. Now Moses, in the spirit of prophecy, seeing the desolation of all the tribes; seeing the tribes of the kingdom of Israel carried away by the Assyrians, the people of Judah by the Babylonians; seeing that Judah should again return, weak, harrassed, and scarcely able to maintain himself in his own country; for them, therefore, he conceives this prophetic prayer: *Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou an help to him from his enemies.*

8. *Let thy Thummim and thy Urim be with thy holy one.*] Let the tribe of Levi perpetually enjoy the priesthood, and be endowed with that uprightness in the discharge of their duty, and that light and knowledge of divine things, that are signified by the Urim and Thummim.

9. *Who said unto his father and to his mother, I have not seen him, &c.*] This respects the tribe of Levi, who, fired with a holy zeal for God and the public interest, put the idolatrous worshippers of the golden calf to the sword, without respect of persons, not even sparing those of their nearest relations who had been concerned in that wickedness.

12. *Of Benjamin, &c.*] Benjamin, being *beloved of the Lord*, shall dwell near him, *i. e.* Jehovah; which was accordingly accomplished, the temple of Jerusalem (the place where the divine Majesty especially resided) being in the tribe of Benjamin.

And

13 ¶ And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD, possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew.

29 Happy art thou, O Israel: who is like unto thee, O people, saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land:—5 He dieth there:—6 His burial:—7 His age:—8 Thirty days' mourning for him:—9 Joshua succeedeth him.—10 The praise of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land of Gilead unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face:

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

19. *And of treasures hid in the sand.*] Le Clerc, with Jonathan, refers this to their making glass of a kind of sand found upon their coast. For the river Belus, famous for its glassy sands, of which alone glass was for a long time manufactured, was in the territories of the Zebulunites.

22. *Dan—shall leap from Bashan;*] i. e. He may be compared with the young lions of Bashan, leaping down from the mountains into the plains, at the lambs or other prey.

24. *And let him dip his foot in oil.*] He shall have such plenty of oil, that he may not only wash his face, but his feet also in it. Or the fatness and fertility of his country may be expressed by oil, as Job 29. 6. And so it agrees with Jacob's blessing of him, Gen. 49. 20.

25. *Thy shoes shall be iron and brass;*] Or, as it is in the margin, *Under thy feet shall be iron and brass;* i. e. mines of iron and of copper, whereof brass is made. Sidon, which is thought to have had its name from the brass and iron which were here melted, was in the tribe of Asher.

ANNOTATIONS ON CHAP. XXXIV.

Verse 1. *And Moses went up, &c.*] Moses, having given his prophetic blessing to all the tribes, obeyed the commands of his God he had so long and so faithfully served. And, from the top of Pisgah, God, in a miraculous manner, gave him a sight of the whole land of Canaan.

3. *The city of palm-trees;*] i. e. Jericho, so called both here and Judg. 1. 16. and 3. 13. 2 Chron. 28. 15. from the multitude of palm-trees which were in those parts, as Josephus and Strabo write.

6. *No man knoweth of his sepulchre, &c.*] The reason why this great prophet was so secretly buried, was to prevent the people from paying idolatrous worship to his remains.

10. *And there arose not a prophet since—like unto Moses.* Yet it is said, Deut. 12. 15. that God would raise up a prophet from the midst of Israel like unto Moses. Whence it follows, that this promise was not fulfilled either in Joshua or Samuel, and the best of the Jews confess that it shall not be fulfilled till the Messiah come.

THE

And he shall dwell between his shoulders;] The Lord shall dwell, i. e. his temple shall be placed between his shoulders, i. e. in his portion, or between his borders, or sides, as the word *shoulder* is oft used, as Numb. 34. 11, &c. And this was truly the situation of the temple, on both sides whereof was Benjamin's portion; and though mount Sion was in the tribe of Judah, yet mount Moriah, on which the temple was built, was in the tribe of Benjamin.

13, 14. *For the precious things of heaven,*] For the fruitful showers from heaven: for the dew; the evening and the morning dews are equally refreshing to the earth as rain: and for the deep that coucheth beneath; for springs of water that burst out of the earth, for the use of man and beast: for the precious fruits brought forth by the sun, as corn, &c. by the influence of the sun: and for the precious things put forth by the moon; such productions of the earth as are gathered oftener than once a year, even within the course of a few moons.

15. *And for the chief things, &c.*] i. e. The excellent fruits, as grapes, olives, figs, &c. which delight in mountains; growing upon, or the precious minerals contained in, their mountains and hills, called ancient and lasting, i. e. such as have been from the beginning of the world, and likely to continue to the end of it.

17. *His glory is like the firstling of his bullock;*] In whose countenance there is a kind of awful majesty and comely generosity, as Tully, Aelian, &c. observe, This seems to note the kingdom which Ephraim should obtain in Jeroboam and his successors.

Like the horns of unicorns.] It should be rendered, *Like the horns of the rhinoceros.*

18. *Of Zebulun he said, Rejoice, &c.*] The chief pleasure of Zebulun, he pronounces, should lie in merchandise, and going out to traffic with the neighbouring nations, which they exercised by their convenient situation near the ports of the Mediterranean.

Issachar, in thy tents;] The people of Issachar are to rejoice in the pleasures of a country life, in husbandry or agriculture. Dr. Shaw observes, that their portion was the most fertile of all the land of Canaan, so that they might well be supposed to rejoice in their tents.

THE BOOK OF J O S H U A.

THE ARGUMENT.

IT is not material to know who was the Penman of this Book, whether *Joshua*, as seems most probable from Chap. 24. 26. or some other holy Prophet. It is sufficient, that this Book was a part of the Holy Scriptures, or Oracles of God, committed to, and carefully kept by, the *Jews*, and by them faithfully delivered to us; as appears by the concurring testimony of Christ and his Apostles, who owned and approved of the same Holy Scriptures which the Church of the Jews did. But this is certain, that divers passages in this Book were put into it after Joshua's death, as *Josh.* 10. 13. compared with *2 Sam.* 1. 18. and *Josh.* 19. 47. compared with *Judg.* 18. 1. and *Josh.* 24. 29, 30. And such like insertions have been observed in the five Books of Moses.

CHAP. I.

1 *The Lord appointeth Joshua to succeed Moses.—4 The borders of the promised land.—5, 9, God promiseth to assist Joshua:—8 He giveth him instructions.*

NOW, after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even to the children of Israel.*

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong, and of good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people,

saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land:

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them,

15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong, and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim;—8 The covenant between her and them:—23 Their return.*

AND Joshua the son of Nun sent out of Shittim two men, to spy secretly, saying, Go, view the land, even Jericho; and they went, and came into an harlot's house, named Rahab, and lodged there.

2. And

ANNOTATIONS ON CHAP. I.

Verse 4. *From the wilderness and this Lebanon, &c.*] The sense is, from the wilderness, south, to Lebanon, north; and from Euphrates, east, to the great sea, west.

11. *Prepare you victuals.*] The Israelites were now in the countries of Sihon and Og, which they had lately conquered; and the victuals they were commanded to provide themselves with were such as their new conquest afforded: for, being after three days to remove very early in the morning, they might not perhaps have had time to gather a sufficient

quantity of manna, which had not yet failed them, and to bake it, before they were obliged to march.

18. *Only be strong, &c.*] It should be rendered, *Therefore be strong.*

ANNOTATIONS ON CHAP. II.

Verse 1. *Go, view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, about seven leagues distant from Jerusalem, and two from Jordan. It is called *the city of the palm-trees*, Deut. 34. 3. because there were great numbers of them in the plains of Jericho.

And

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house; for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out; whether the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business: and it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get ye to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it: and she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them.

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

C H A P. III.

1 Joshua cometh to Jordan.—2 The officers instruct the people.

—7 Joshua encouraged.—9 He encourageth the people:—

14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass, after three days, that the officers went through the host:

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed this way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they

18. This line of scarlet thread.] It was called a cord before, ver. 15. and probably consisted of so many threads twisted together as would make a line strong enough to bear the weight of a man.

19. Whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head;] The blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety.

21. And she bound the scarlet line in the window,] Forthwith; partly, that the spies might see it hung out before their departure, and so the better know it at some distance; partly, lest some accident might occasion a mistake or neglect about it; and partly, for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

ANNOTATIONS ON CHAP. III.

Verse 1. Joshua rose early in the morning, &c.] Pleased with the report given by the spies, Joshua gave orders for the Israelites to decamp, and march in regular orders to the banks of Jordan.

4. Yet there shall be a space between you and it, about two thousand cubits by measure;] Which make a thousand yards; and at which distance from it the Israelites seem to have been encamped in the wilderness; and, because they generally went from their tents to the ark to worship God, especially on the sabbath-days, hence it had been conceived, that a sabbath-day's journey reached only to two thousand cubits. But that may be doubted; for those who encamped nearest the ark were at that distance from it, and came so far; but the most were further from it, and their sabbath-day's journey was considerably longer.

3 A

12. Now

And came into an harlot's house, named Rahab.] So she had formerly been: but it is probable she was now converted; for her faith was so eminent that she was not only admitted into the society of God's people, but married into a noble family of the tribe of Judah, from whom Christ sprung, Matt. 1. 5. and is propounded as an example of lively faith unto all Christians, Heb. 11. 31. James 2. 25.

4. There came men unto me, but I wist not whence they were.] Her answer, contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever her intention was good therein, see Rom. 3. 8. But it is very probable she, being a heathen, might think, what some Christians have thought, that an officious lie is not unlawful.

6. But she had brought them up to the roof of the house.] It was the custom among the inhabitants of these countries to make the roofs of their houses flat, having battlements round them; and bere the inhabitants used to walk, and lay up some sorts of goods.

7. And the men pursued after them the way to Jordan unto the fords,] Or, passages; i. e. the usual places where people used to pass over Jordan, whether by boats or bridges.

15. She let them down, &c.] Rahab's house was fortunately situated on the town-wall, from whence, as soon as it was dark, she let them down by a scarlet cord from one of her windows which faced the country; for the gates of Jericho had been shut by the king's orders.

16. Get—to the mountain;] i. e. To some of the mountains where-with Jericho was encompassed, in which also there were many caves where they might lurk.

17. We will be blameless of this thine oath;] i. e. Free from guilt or reproach if it be violated, viz. if the following condition be not observed.

No. 16.

they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand up on an heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan.—9 Twelve other stones are set up.—

10 The people pass over.—14 God magnifieth Joshua.—

20 The twelve stones pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

12. Now therefore take ye twelve men,] To do what he should command them, chap. 4. 2.

15. Jordan overfloweth all his banks all the time of harvest.] The time of harvest in those hot countries happens early in the spring, when by reason of hasty rains, and the melting of the snow upon mount Lebanon and other neighbouring mountains, the river of Jordan is always full of water, and generally overflows all its banks.

16. The people passed over right against Jericho.] No sooner did the soles of the feet of the priests, who bare the ark of the living God, touch the waters of Jordan, but they divided, and the rapid stream stopped its course, and rose up in heaps like a mountain; so that a passage of above sixteen miles broad was opened for the Israelites; nor could the waters resume their usual course, till the priests were come up out of Jordan.

ANNOTATIONS ON CHAP. IV.

Verse 3. Take you hence out of the midst of Jordan—twelve stones, &c.] The river continued dry for some time after they were all gone over, i. e. till the priests removed from thence. It has been a custom, among all nations, to erect monuments of stone, to preserve the memory of covenants, victories, and other great transactions; and though there was no inscription on these stones, yet their number, and the spot on which they were erected, was sufficient to signify some memorable

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel: and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19 ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

22 Then

thing, which posterity would not fail to hand down from one generation to another.

9. And Joshua set up twelve stones in the midst of Jordan.] It may be asked, How could these stones be a monument of this work, as they could not be seen, being generally covered with the waters of Jordan? To this it is answered, that these stones are not the same with those which a man could carry upon his shoulders, ver. 5. and therefore might be very much larger; and, being set up in two rows, one above another, they might possibly be seen, at least sometimes, when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad, or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones.

They are there unto this day.] That is, till the time when the book of Joshua was written.

19. On the tenth day of the first month:] They came out of Egypt on the 15th day of the first month: so that there wanted just five days of forty years since their coming from thence.

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth may know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

C H A P. V.

1 *The Canaanites are afraid.*—2 *Circumcision renewed.*—10 *The passover is kept at Gilgal.*—12 *Manna ceaseth.*—13 *An angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you: where-

fore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy: and Joshua did so.

C H A P. VI.

1 *Jericho shut up.*—2 *God instructeth Joshua how to besiege it.*—11 *The city compassed.*—20 *The walls fall down.*—22 *Rahab saved.*—26 *The builder cursed.*

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and

In Gilgal.] This place had its name from the rite of circumcision, which was there renewed. It lay about two miles eastward of Jericho. St. Jerom tells us, that it was in his time held in great veneration by the inhabitants of the country. Here the stones taken out of Jordan were pitched, and the people commanded to inform their children of the reason for their being placed there, that they might not be ignorant of the amazing miracle that God was pleased to work there for his people.

ANNOTATIONS ON CHAP. V.

Verse 1. *It came to pass, &c.]* The kings in the neighbourhood seem to have been under no manner of apprehension of an invasion from the other side of Jordan. The depth of the river, especially at the time of its overflowing, was, they thought, a sufficient barrier against their enemies. They were therefore struck with terror and astonishment at hearing that the Israelites had passed the river; especially when they understood that this passage was performed in a miraculous manner: for if the very waters of Jordan fled from the face of Jehovah, much more might they expect that all human opposition would be vain.

2. *Make thee sharp knives;]* Called in Hebrew, *knives of flints*: not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts where there was but little iron; and because such knives were often used in this work, as the Jewish doctors note, and in such-like works, as the heathen writers relate. Thus we call that an ink-horn which is made of silver, because those utensils are commonly made of horn.

And circumcise again the children of Israel.] The meaning is, that, as a great number had neglected this rite during their sojourning in the wilderness, there should now be a general circumcision of such, as there was formerly at Sinai, when they received the passover.

9. *The reproach of Egypt.]* By the reproach of Egypt is meant *uncircumcision*, with which the Israelites were wont to upbraid other people, and particularly the Egyptians.

11. *Did eat of the old corn, &c.]* Which the people of the country had left in their barns, when they fled into Jericho, and other strong holds.

13. *There stood a man, &c.]* Who this person was that appeared to Joshua is not agreed among commentators; though there are several reasons to think he was a divine, and not a created being. For, first, he calls himself *the captain of the Lord's host*, an appellation by which God himself is frequently called in scripture. Secondly, Joshua's calling him Jehovah, or Lord, a name which neither Joshua should have given, nor he accepted, had he been only an angel. Thirdly, his falling down and worshipping him, which he durst not have done, since God alone is to be adored; nor would the other have permitted, but rather have reproved him, as we find the angel did St. John, *Rev.* 22. 9. These reasons seem to evidence the divinity of his person; for instead of reproving him for doing him too much honour, we find him commanding him to *loose his shoes from his feet*, insisting on the high acknowledgment of a divine presence, then in use among the nations of the east. Hence the Rabbins acknowledge, that this was no other than that Being whom the angels of heaven worship.

ANNOTATIONS ON CHAP. VI.

Verse 1. *Was straitly shut up, &c.]* God, intending to shew the Israelites that the conquest of Canaan was to be ascribed to him, and not to human power, ordered Joshua not to attack the city, but compass it about seven days, when the walls should fall down flat, and open a passage for the Israelites to enter the city.

4. *Trumpets of rams' horns.]* By the miraculous fall of the walls of Jericho on the seventh day, God taught the Israelites, whose manna had failed but a few days before, what regard they ought to pay to the sabbath, now that they were come into a land where they could be supported every day of the week, without any miraculous assistance from heaven.

5. *A long blast, &c.]* A loud sound, protracted after a rustic manner. *Wall—fall down flat:]* Not all of it; which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fully enter; for Rahab's house was not overthrown.

17. *The*

and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the re-reward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them: but the re-reward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass, and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel, even unto this day: because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, Cursed be the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua, and his fame was noised throughout all the country.

CHAP. VII.

5 The Israelites smitten at Ai.—6 Joshua's complaint.—10 God instructeth him.—18 Achan taken by lot.—20 his confession.—25 he and all he had destroyed.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O LORD God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies,

17. The city shall be accursed.] The margin and Septuagint have it, The city shall be devoted.

26. Cursed be the man before the Lord, &c.—He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it:] i. e. When he lays the foundation, he shall lose his first-born, and his youngest son when he sets up the gates of it; which was exactly fulfilled in the days of Ahab, 1 Kings 16. 34. But we are not to imagine, that this anathema reached any further than to the builder of Jericho and his family; for after it was built, people made no scruple of inhabiting it, and it afterwards became famous upon many accounts. Here the prophet Elisha sweetened the waters of the spring that supplied it and

the neighbouring country; here Herod built a sumptuous palace; and here the great Redeemer of mankind wrought several miracles.

ANNOTATIONS ON CHAP. VII.

Verse 1. Committed a trespass, &c.] Before the taking of Jericho, Joshua had cautioned the people not to spare any thing that was in it; but, notwithstanding this strict charge against reserving whatsoever was either devoted to general destruction, or consecrated to the Lord, Achan took some of the rich plunder, and hid it in his tent.

6. Fell to the earth upon his face, &c.] In imitation of which the precursor in the Jewish synagogue, at this day, falls down before the chest wherein they keep the book of the law, when he takes it out to read.

14. And

enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that the tribe which the LORD taketh shall come according to the families thereof: and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.*

15 And it shall be, *that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.*

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; *hide it not from me.*

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are hid in the earth, in the midst of my tent, and the silver under it.*

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was hid in his tent, and the silver under it.*

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

C H A P. VIII.

1 God encourageth Joshua.—3 Ai taken.—30 Joshua buildeth an altar.—32 writeth the law on stones.

14. *And it shall be, that the tribe which the Lord taketh;*] Which shall be discovered or declared guilty by the lot, which is disposed by the Lord, *Prov. 16. 33.* and which was to be cast in the Lord's presence before the ark. Of such use of lots, see *1 Sam. 14. 41, 42, Jonah 1. 7. Acts 1. 26.*

21. *A goodly Babylonish garment.*] Bochart thinks it was of *divers colours*, wherein were several figures, either woven or wrought with a needle; for which sort of work Babylon was famous, insomuch that they were called *painted garments*; and, being of great value, tempted the covetous heart of Achan.

24. *And his sons, and his daughters.*] It seems hard that they should suffer so severely for their father's faults. But it is probable they also were guilty, by being privy to the father's stealth, and concealing it.

25. *And all Israel stoned him with stones, &c.*] The punishment appointed for those that were guilty of sacrilege was to be burnt with fire; but, as the text says, they were previously stoned.

26. *They raised over him a great heap of stones.*] Dr. Shaw says, that it is customary, at this day, for the Arabs to throw stones over those that are murdered, whenever they pass by them.

No. 16.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: *only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.*

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even behind the city; go not very far from the city, but be ye all ready*

5 And I, and all the people that *are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,*

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.*

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai; now there was a valley between them and Ai.*

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, *even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.*

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And

ANNOTATIONS ON CHAP. VIII.

Verse 1. *Take all the people of war with thee;*] Partly to strengthen them against those fears which their late defeat had wrought in them; and partly, that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem; and it was but fit that the military men, who run the greatest hazards, should have the precedence and privilege in the spoils.

8. *Ye shall set the city on fire;*] *i. e.* The gate where they entered, or part of the skirts of the city, as a token they were possessed of it; for they were to take the spoil of the city before they burnt it, ver. 28.

17. *And there was not a man left in—Beth-el;*] Which, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, (which might easily be done, having been appointed before-hand, as is usual in such cases) all their men of war join with those of Ai in the pursuit.

3 B

25. *Even*

18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD, which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation, unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 ¶ And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that

side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAP. IX.

1 The kings combine against Israel.—3 The Gibeonites by craft obtain a league.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up,

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants: And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And

25. *Even all the men of Ai:* i. e. The inhabitants of the city and the territory about it, great and small, men and women.

32. *And he wrote there upon the stones a copy of the law of Moses:* Not the five books of Moses, nor the book of Deuteronomy; for what stones or time would have sufficed for this? but a compendium of the law, probably the ten commandments; and this he wrote, not upon the stones of the altar, which were to be rough and unpolished, ver. 31. but upon other stones, smooth and plastered. See Deut. 27. 2.

ANNOTATIONS ON CHAP. IX.

Verse 1. *When all the kings, &c.* The great success of Joshua against the two towns of Jericho and Ai, and the terrible slaughter he had made among their inhabitants, had so alarmed the kings on that side Jordan, that they entered into a league for their mutual defence, and determined to fight the Israelites with their united forces: but the Gibeonites, foreseeing the impending destruction, had recourse to a stratagem to make peace with Israel; whereby they saved their lives, and delivered their country from the miseries of war.

3, &c. *And when the inhabitants—heard, &c.* It is a question among casuists, whether the Gibeonites could, with a good conscience, pretend that they were foreigners, and tell a lie to save their lives? Puffendorff thinks them not blameable; but his opinion seems erroneous. Had

the Israelites indeed been only a company of banditti, who were carrying blood and desolation into countries where they had no right; or had the Gibeonites been ignorant that a miraculous Providence conducted those conquerors, the fraud which they here practised might have been deemed innocent; for there is no law that obliges us, under the pretence of sincerity, to submit to such incendiaries as are for setting fire to our cities, and putting us and our families to the sword. But the case of the Gibeonites was particular: the idea which they had conceived of the God of Israel should have put them upon some other expedient than that of lying and deceit. They should have enquired (as far as the obscure dispensation they were under would permit them.) into the cause of God's severity against them; they should have acknowledged, that it was their grievous sins which drew down his heavy judgments upon their nation; and, after they had repented thereof, they should have left the rest to Providence, not doubting but that he, who had changed the very course of nature to punish the guilty, would also find out some means to save the penitent.

9, 10. *For we have heard the fame of him, and all that he did in Egypt, &c.* They cunningly mention those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off, that the fame of those things had not yet reached them.

13. *These*

13 And these bottles of wine, which we filled, were new, and, behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and asked not counsel at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation swore unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel; now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be freed from being bond-men, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

C H A P. X.

1 Five kings war against Gibeon:—6 Joshua rescueth it.—

12 The sun and moon stand still.—28 Seven kings more conquered.—43 Joshua returneth to Gilgal.

13. These bottles of wine—behold, they be rent.] These bottles were made of leather, in which they then kept their wine. Leather bottles, or skins, are still used in many countries.

15. Joshua made peace with them, and made a league with them, to let them live.] It has been debated whether this league was lawful and obligatory, because it was contrary to a positive law of God, by which the Israelites were enjoined to make no peace with the inhabitants of Canaan. But this law seems to admit of some exceptions, the true intention of it being to preserve the children of Israel from being tainted with idolatry, and other abominations, by cohabiting with them; therefore, when that objection was removed, if they were willing to relinquish their idolatry and other crimes, and embrace the true religion, they might be spared.

23. Now—ye are cursed;] Devoted to a servile state of life.

ANNOTATIONS ON CHAP. X.

Verse 1. When Adoni-zedek, king of Jerusalem, &c.] This king seems to have been the most potent prince in Canaan, and, if we were to judge from his name, famous for justice and virtue, Adoni-zedek literally signifying, prince of righteousness. This city, in the time of Abraham, was called Salem, and seems to have held the same name till the Israelites came into the land of Canaan, when they called it Jerusalem.

2. Gibeon was a great city, as one of the royal cities.] Gibeon had several cities depending on it, as the royal cities had; but was governed by elders, therefore was not a royal city.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites, that dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hail-stones, than they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 ¶ And

All the men thereof were mighty;] Were esteemed for their valour.

10. The Lord discomfited them.] The suddenness of the attack doubtless put them into great confusion; besides, God struck them with such terror, that made them seek safety by flight.

Beth-horon.] This city was not in being when the event happened, but was built a little before this book was written. It seems to have taken its name from the miraculous storm mentioned ver. 11. the word signifying the house or place of fury.

Azekah, and Makkedah;] Afterwards two cities in the tribe of Judah, south of Gibeon, whereas Beth-horon lay to the north of it, chap. 15. 35, 41.

13. Is not this written in the book of Jasher?] Either of a man so called, or, of the righteous or upright; wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest; and this book was written and published before Joshua wrote his, and so is fitly alleged here: but this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were.

So the sun stood still.] Here is no mention of the moon, because the sun's standing still was the only thing which Joshua desired and needed: and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be only a poetical phrase and relation of the victory; that Joshua did so many and such

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass, at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which* remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed; them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it, but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel

with him, unto Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horem king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, (according to all that he had done to Eglon,) but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time; because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

5, 8 *Divers kings overcome at the waters of Merom.*—16 *All the country taken by Joshua.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains and of the plains, south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and

The country of Goshen] Was situated on the south of Canaan, and so called from its excellent pastures.

ANNOTATIONS ON CHAP. XI.

Verse 1. *King of Hazor.*] Hazor was the metropolis of the northern parts of Canaan; it fell to the share of the tribe of Naphtali. Jabin was the name of the king of the Canaanites in that part of the country in latter times, and reigned in this very city, *Judges* 4. 2.

King of Madon.] This place is mentioned no where else in scripture, but doubtless was subject to Hazor.

Shimron.] A place afterwards in the tribe of Zebulun.

Achshaph.] A place of the tribe of Asher.

2. *The kings that were on the north of the mountains.*] Who dwelt in the mountainous country near Lebanon.

The plains south of Chinneroth.] In the flat country which lay south of the lake, afterwards called Gennesaret.

In the valley.] The pleasant country between mount Hermon and Gilboa, called the valley of Jezreel.

3. *Amorite—Hittite—Perizzite.*] There were other Amorites scattered up and down the country, besides these above-mentioned, who were now assembled together by Jabin, in order to compose a very powerful army.

The

such great things in that day, as if the sun and moon had stood still, and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still is affirmed, *Hab.* 3. 11. and *Sirach* 46. 4. And if it seem strange to any one, that so wonderful a work, observed by the whole world than then was, should not be mentioned by any heathen writer; he must needs be satisfied, if he consider, that it is confessed by the generality of writers, heathen and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called, by the learned heathens, the uncertain, unknown, or obscure time.

In the midst of heaven.] Not in the very meridian or middle part of that hemisphere, but when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire.

16. *In a cave at Makkedah.*] It should have been rendered, *In a cave near Makkedah*; for that city was not yet taken.

40. *Joshua smote all the country of the hills, &c.*] He subdued the whole country in those parts.

41. *Kadesh-barnea—unto Gaza.*] Kadesh-barnea lay in the south of Canaan, and Gaza in the south-west; so the meaning is, that Joshua did, in this expedition, subdue all those parts which lay south and west from Gilgal.

and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them; for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them, by the waters of Merom, suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burned their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burned Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir,

The Jebusite in the mountains,] About Jerusalem, where they kept a strong hold till the days of David.

Hermon;] A famous mountain in the north-east part of Canaan.

Mizpeh.] There were several cities of this name; but that in or near the tribe of Manasseh seems to be here intended.

4. *They and all their hosts, &c.]* Their whole army, according to Josephus, amounted to near three hundred thousand foot, ten thousand horse, and two thousand chariots; and, to oppose these, the Israelites had only foot, God having forbid the use of horses, lest a traffic into Egypt for them should prove a snare to them in idolatry.

With—chariots very many.] These chariots made a terrible slaughter among an army of foot. This was the form of them: "The beam to which the horses were fastened was armed with iron points, which projected forwards: the yokes of the horses had two sharp falcions of three cubits in length. The axle-trees had fixed to them two iron spits, with scythes at their extremities; the spokes of the wheels were armed with javelins, and the very fellows with scythes, which tore all they met with to pieces. The axle-tree was of a greater length, and the wheels stronger than ordinary, that they might be more able to resist a shock, and the chariot less liable to be overturned." The charioteer, who was wholly covered with armour, sat in a kind of tower made of very solid wood, about breast high; and sometimes men well armed were put into the chariot, and fought from thence with darts and arrows. So that these machines must have made a dreadful slaughter among the enemy's troops.

5. *At the waters of Merom:]* A lake made by the river Jordan in the northern part of it, which was in the territory of the king of Shimron, or Shimron-meron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

6. *Hough their horses:]* Cut their ham-strings, and render them useless.

8. *Unto great Zidon:]* A large and famous city in those days, built by

No. 17.

even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle:

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

C H A P. XII.

1 *The two kings whose countries Moses took and disposed of.—*

7 *The one and thirty kings on the other side Jordan that Joshua smote.*

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdod-pisgah;

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth, and at Edrei;

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;

6 Them

the eldest son of Canaan, from whom it had its name. It lay on the sea coast in the north-west part of Canaan.

Unto Misrephoth-maim:] A place not far from Zidon, supposed to be so called from the salt or glass which they made there.

Unto the valley of Mizpeh eastward,] Under mount Hermon, as appears by comparing this with verse 3 and 17, where it seems to be called the valley of Lebanon. This lay on the east, as Zidon did on the west; and so, it seems, they fled several ways; and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

13. *But as for the cities that stood still in their strength:]* Which were not utterly ruined, together with their walls, in the taking of them; these cities the Israelites did not burn, because they intended to dwell in them, and would not be at the expence of rebuilding the walls.

Israel burned none of them, save Hazor only:] Because this city began the war, and being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it.

16. *The mountain of Israel.]* Most probably was Beth-el, where God appeared to Jacob when he went to Padan-aram, and promised to give him this land, Gen. 28. 12, 13. Here he dwelt, by God's direction, after he returned from serving Laban; and God again appeared to him there, renewed his promise, and changed his name from Jacob to Israel, Gen. 35.

21. *Cut off the Anakims from the mountains.]* The Anakims were a gigantic people, fierce, cruel, and tyrannical. They had fixed their habitations in the mountains, and fortified themselves there, which probably was the reason why Joshua did not attack them before he had finished his other conquests.

The mountains of Judah:] The mountainous country, which fell to the tribe of Judah, together with the three last-mentioned cities.

The mountains of Israel:] The mountainous country in the rest of the tribes of Israel, whither these people fled for shelter.

3 C

ANNO-

6 Them did Moses the servant of the LORD, and the children of Israel, smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel for a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hopher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one; all the kings thirty and one.

C H A P. XIII.

2 The bounds of the lands not conquered.—7 The inheritance of the nine tribes and half.—22 Balaam is slain.—24 The bounds of the inheritance of Gad, &c.

NOW Joshua was old and stricken in years; and the LORD said unto him, Thou art old, and stricken

in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite; five lords of the Philistines: the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond Jordan eastward, even as Moses the servant of the LORD gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance, according to their families.

16 And

ANNOTATIONS ON CHAP. XII.

Verse 12, 14. *The king of Gezer—Hormah—Arad.*] We find no mention made of these kings before. These cities lay in the tribe of Judah.

16. *Beth-el.*] A town depending upon Ai, chap. 8. 17.

17. *Tappuah.*] A city in the tribe of Ephraim.

Hopher.] Hopher was in the tribe of Zebulun. The land of Hopher is mentioned, 1 Kings 4. 10.

18. *Aphek.*] There were two cities of this name, one in the tribe of Judah, the other in the tribe of Asher; but which of them is here intended is not determined.

Lasharon.] This place seems to be Sharon, so famous for its pleasant and fruitful country, Isa. 33. 9. and 35. 2. It was situated near Lydda, Acts 9. 35.

21. *Taanach.*] This city stood in the tribe of Manasseh, on the borders of Zebulun. It belonged to the Levites; but the ancient inhabitants were not driven out of it, Judg. 1. 27.

22. *Kedesh.*] Was a city in the tribe of Naphtali.

Jokneam of Carmel.] Jokneam was situated in the tribe of Benjamin, at the foot of mount Carmel, near the river Belus, and was one of the Levitical cities.

23. *Dor, in the coast of Dor.*] This city stood in the tribe of Manasseh, and had a large territory belonging to it called by the same name. It was a royal city, one of the oldest in Phœnicia; and so strong, that the Israelites could not take it, or at least keep possession of it, when it fell to the portion of Manasseh.

The king of the nations of Gilgal.] This is not that Gilgal where Joshua encamped when he came over Jordan, there being no city in that place, nor any king, except the king of Jericho. St. Jerom tells us, that in his time there was a place called Gilgal, about six miles from Antipatris, situated near the sea, and not far from Joppa. Hither, in all probability, the merchants resorted from several countries, and thence the ruler was called the king of the nations of Gilgal.

24. *Tirzah.*] This place seems to have been in the tribe of Ephraim; for Jeroboam, who was of that tribe, made it the royal seat, till the city of Samaria was built.

All the kings thirty and one.] It is surprising that there should be so many kings in so small a country; but it should be remembered, that these kings were only petty princes, or lords of cities, having a few vil-

lages depending upon them, the inhabitants of which were, properly speaking, their tenants; for kingdoms were, in those early ages, very small. We find, that when Cæsar invaded England, there were four kings in the county of Kent only.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *Joshua was old and stricken in years.*] It is generally imagined he was near an hundred years old.

2. *Geshuri.*] A city and a country in the north-east, not far from Hermon: it fell to the lot of the tribe of Manasseh.

3. *Sihor, which is before Egypt.*] Dr. Shaw says Sihor is the same with the Nile, and may properly be said to be before Egypt, or before thou enterest into it.

Ekron northward.] Ekron was a famous city of the Philistines, where Beelzebub was worshipped.

The Avites.] These were a people mixed with the Philistines, being a remnant of the ancient inhabitants of this country. Some have confounded them with the Hivites; but their name is very different in the Hebrew. They also inhabited different parts of the country; for the Hivites dwelt in Hermon in the north, and the Avites in the west.

4. *Mearah.*] Some translate it a cave, as the word signifies in the Hebrew, and do not understand it as the name of a country.

5. *Giblites.*] A people inhabiting a city called Gebal, and the country round it, which lay in the neighbourhood of Tyre and Sidon. They are mentioned as stone-cutters sent by Hiram, king of Tyre, to king Solomon, 1 Kings 5. 18.

6. *Them will I drive out from before the children of Israel.*] This promise was conditional, and depended on the Israelites observing the laws given them by Moses; but, as they did not persist in the true worship of God, great part of these places were never conquered. The Sidonians were never subdued by the Israelites, and the people of Lebanon were only tributaries in the days of David.

Divide thou it by lot unto the Israelites for an inheritance.] The inhabitants are not yet driven out; yet, since I promised to expel them, assign all the fore-mentioned countries to the children of Israel by lot, as the inheritance I have bestowed upon them.

9. *In the midst of the river.*] The Septuagint and Vulgate read, *In the midst of the valley*; and so ver. 19.

ANNO-

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and Ashdodh-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor, the sooth-sayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth, on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities and their villages.

29 ¶ And Moses gave inheritance unto the half-tribe of Manasseh: and this was the possession of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir, by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

C H A P. XIV.

The nine tribes and an half are to have their inheritance by lot.

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the

heads of the fathers of the tribes of the children of Israel, distributed for inheritance unto them.

2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

3 For Moses had given the inheritance of two tribes and an half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land: and I brought him word again as it was in mine heart.

8 Nevertheless, my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba, which Arba was a great man among the Anakims. And the land had rest from war.

C H A P. XV.

1 The borders of the lot of Judah.—13 Caleb's portion and conquest, &c.

THIS then was the lot of the tribe of the children of Judah by their families, even to the border of Edom; the wilderness of Zin southward was the uttermost part of the south coast.

2 And

is justifiable because it was necessary, as being the ground and foundation of his petition.

11. *I am as strong this day as I was, &c.*] An evident proof that God had preserved him, as he promised.

12. *Give me this mountain, whereof the Lord spake:*] The mountainous country where Hebron lay; which was promised him when he returned from spying the land, Numb. 14. 24.

ANNOTATIONS ON CHAP. XV.

Verse 1. *This then was the lot of the tribe of the children of Judah.*] The first lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the pre-eminence of that tribe among his brethren, might be kept up. As to the manner of this lottery, it is probably conceived, that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper; and into the other the names of each portion described; then Eleazar, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe; and so in the rest.

By

ANNOTATIONS ON CHAP. XIV.

Verse 1. *And the heads of the fathers of the tribes:*] Twelve persons, each the head of his tribe, which were appointed and named by God, Numb. 34. 19. and, if any of them were now dead, no doubt Joshua and Eleazar, by God's direction, put others in their stead.

6. *Caleb the son of Jephunneh the Kenezite:*] He is called the Kenezite, (from several of his ancestors being called Kenez, chap. 15. 17. Judg. 1. 13.) in order to distinguish him from Caleb the son of Hebron, 1 Chron. 2. 18.

7. *Forty years old was I when Moses—sent me from Kadesh-barnea, &c.*] He mentions this, partly to shew that Moses took care to send persons of some experience, capable of making pertinent observations on the country; and at the same time in their full strength of body, and able to encounter the difficulties and hardships they were like to meet with in their journey.

I brought him word again as it was in mine heart.] I delivered my true opinion, without fear or flattery.

8. *But I wholly followed the Lord my God.*] Which self-commendation

2 And their south border was from the shore of the salt sea, from the bay that looketh southward :

3 And it went out to the south side to Maaleh-acrab-bim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 From thence it passed toward Azmon, and went out unto the river of Egypt ; and the goings out of that coast were at the sea : this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hoglah, and passed along by the north of Beth-arabah : and the border went up to the stone of Bohan the son of Reuben :

7 And the border went up toward Debir, from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river : and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite ; the same *is* Jerusalem : and the border went up to the top of the mountain that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants, northward :

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron ; and the border was drawn to Baalah, which *is* Kirjath-jearim :

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah :

11 And the border went out unto the side of Ekron, northward : and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel ; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba, the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

By their families.] The lot was only a quantity of land for the whole tribe : unto every family of which a portion was assigned by Joshua, and those who were appointed to see that none were neglected, and that they had every one a just portion.

3. *Maaleh-acrabim.*] Or, *the going up to Acrabbim*. This was a mountain so called from the multitude of scorpions that were there.

6. *Went up to the stone of Bohan the son of Reuben.*] This stone is again mentioned, chap. 18. 17. in describing the bounds of the tribe of Benjamin. It was laid here since the Israelites came into this country ; but by whom, or for what reason, is not known. Probably Bohan performed some famous exploit in this place, or was buried here, being one of those that came over Jordan to assist their brethren in the conquest of Canaan.

8. *The valley of the son Hinnom.*] A valley on the east side of Jerusalem, so delightfully shaded, that it invited them to perform their idolatrous worship there ; for which it became infamous, 2 Kings 23.

10. *Jer. 7. 32.* Hinnom, the owner of this valley, was, in all probability, some eminent person in ancient times ; for it is sometimes called *the valley of the children of Hinnom*, and consequently was enjoyed by his posterity. After it was polluted by idolatry, it became a place where they threw all their filth and dead carcasses ; and there was kept a continual fire, the Jews say, to burn bones, and such sordid things as were thrown there ; from whence, they think, it became the name for hell fire.

The same is Jerusalem.] This city is sometimes called *Jebusi*, and sometimes *Jebus* : especially that part of it which was fortified by the Jebusites, and called Mount Sion, lying on the south of Jerusalem.

9. *And the border was drawn to Baalah, which is Kirjath-jearim.*]

15 And he went up thence to the inhabitants of Debir : and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it : and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field : and she lighted off *her* ass ; and Caleb said unto her, *What* wouldest thou ?

19 Who answered, Give me a blessing ; for thou hast given me a south land, give me also springs of water : and he gave her the upper springs and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were Kabziel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon : all the cities *are* twenty and nine, with *their* villages.

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, *and* Gederothaim ; fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, *and* Makkedah : sixteen cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah : nine cities with their villages.

45 Ekron, with her towns and her villages.

46 From Ekron, even unto the sea, all that *lay* near Ashdod, with their villages.

47 Ashdod

Called, ver. 60. and chap. 18. 14. *Kirjath-baal*, there being, it is likely, a temple of Baal in this place, whose name the Israelites changed into *Kirjath-jearim* : which signifies the *city of groves*, because of the goodly trees thereabouts, which made it the fitter for idolatrous uses.

14. *Caleb drove thence the three sons of Anak.*] He drove this gigantic race from Hebron, by the assistance of the armies of Judah and Simeon, in which probably he had a chief command.

15. *And the name of Debir before was Kirjath-sepher.*] *i. e.* The *city of learning*, or, *the law*. It is called also *Kirjath-sannah*, ver. 49. which hath the same signification. Hence some think this city in those times was the seat of learning, as Athens was among the Greeks in after ages.

19. *Thou hast given me a south land.*] That is, a dry country lying in the south, being mountainous, and exposed to the scorching winds that blew from the deserts of Arabia.

Give me also springs of water.] An adjacent field, wherein were springs of water.

The upper springs and the nether springs.] He generously gave her both the springs in the mountain, and those in the plain ; so that neither the eminences nor the valleys might want water.

32. *All the cities are twenty and nine, with their villages.*] We were before told, that the cities which fell to the lot of Judah amounted to thirty-eight ; but it must be remembered, that nine of these cities, namely, Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon ; see chap. 19. which nine, with the twenty-nine mentioned in the preceding verses, make the sum of thirty-eight.

45. *Ekron, with her towns.*] Heb. *Her daughters*, *i. e.* lesser cities, or great towns, subject to Ekron's jurisdiction.

60. *Kirjath-*

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which is Debir,

50 And Anab, and Eshtemo, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, (which is Hebron,) and Zihor: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal, (which is Kirjath-jearim,) and Rabbah: two cities with their villages.

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En-gedi: six cities with their villages.

63 As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

C H A P. XVI.

1 The general borders of the sons of Joseph.—5 The border of the inheritance of Ephraim.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper:

6 And the border went out toward the sea, to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan:

8 The border went out from Tappuah, westward, unto the river Kanah; and the goings out thereof were

at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drove not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

C H A P. XVII.

1 The lot of Manasseh.—12 The Canaanites not driven out.—14 Joseph's children obtain another lot.

TH E R E was also a lot for the tribe of Manasseh; for he was the first-born of Joseph; to wit, for Machir the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph, by their families.

3 ¶ But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren, therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim:

9 And the coast descended unto the river Kanah, southward of the river. These cities of Ephraim are among the cities of Manasseh; the coast of Manasseh also was on the north side of the river, and the out-goings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher, Bethshean

60. Kirjath-baal, &c.] Here the Septuagint has eleven cities, which are entirely omitted in the Hebrew, viz. Theco, and Ephratah, (this is Beth-lehem) and Phagor, and Etan, and Kulom, and Tatam, and Thobes, and Carem, and Galem, and Thetre, and Mancho; eleven cities with their villages: and Kirjath-baal, &c. Dr. Wall observes, these cities were doubtless in the Hebrew copy of the Septuagint; and St. Jerom thinks they may have been omitted by the ancient Jews, out of malice to Christianity, because the Bethlehem-Ephratah (the place of Christ's nativity) is one of these cities.

62. The City of Salt.] Some take this to be Zoar, the little city into which Lot escaped, at the destruction of Sodom; called the city of Salt, either because it stood near the Salt Sea, or because Lot's wife was, in its neighbourhood, turned into a pillar of salt.

63. Could not drive them out.] Because of their unbelief, as Christ could do no mighty works—because of the people's unbelief, Mark 6. 5, 6. Matt. 13. 58. and because of their sloth, and cowardice, and wickedness, whereby they forfeited God's help, and then they must needs be impotent.

ANNOTATIONS ON CHAP. XVI.

Verse 1. The lot of the children of Joseph:] That is, of the tribe of Ephraim, and that half of the tribe of Manasseh which had as yet received no inheritance. The Divine Providence is here very remarkable in ordering their lot to fall next to that of Judah; for as he had

the prerogative of being made chief of all Jacob's children, so his descendants are considered before any other tribe, Judah excepted, from whom the great Messiah was to descend.

2. From Beth-el to Luz:] Or, From Bethel-Luzah, as the Septuagint here joins the words; for Beth-el was anciently called Luz, Gen. 28. 19. and 48. 3. though some think this was another Luz, spoken of Judg. 1. 26.

10. Gezer.] This was one of the Levitical cities in the tribe of Ephraim and probably the same with that called by Josephus, Gazara.

ANNOTATIONS ON CHAP. XVII.

Verse 1. There was also a lot for the tribe of Manasseh:] That is, for the half-tribe of it, which had yet received no inheritance.

For he was the first-born, &c.] The particle we here render for should have been translated though; and then the sense will be, that the lot of Manasseh did not come up till after that of Ephraim, though he was the first-born. Hence we see that the words of Jacob were literally fulfilled, that Ephraim should be before Manasseh, Gen. 48. 19, 20.

Because he was a man of war, therefore he had Gilead and Bashan:] i. e. Part of these countries; for part of them was also given to the Reubenites and Gadites, chap. 13. 15. They were allotted to him and his posterity, because this was a frontier country, and therefore required such valiant persons to defend it.

shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns; *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are of* Beth-shean and her towns, and *they who are of* the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*;

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the out-goings of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

C H A P. XVIII.

1 *The tabernacle is set up at Shiloh.*—9 *The land described.*
—10 *Joshua divideth it by lot.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe; and I will send them, and they shall rise and go through the land, and describe it, according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts,

15. *If mount Ephraim be too narrow for thee:]* If that mount, which was given thee for thy possession, be too narrow, enlarge thy borders by taking in those wood-lands inhabited by the Jebusites.

16. *The hill is not enough for us:]* If we should invade and conquer it, and cut down both wood and men, yet it would not be sufficient for us.

Chariots of iron:] Not all made of iron, but armed with iron, not only for defence, but for offence also, having as is were scythes and swords fastened to them, to cut down all that stood in their way.

18. *For it is a wood, and thou shalt cut it down:]* Or, though it be a wood, thou shalt cut down the trees, and clear the land, that it may afford thee a commodious habitation.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *Shiloh:]* A place in the tribe of Ephraim, near Jerusalem. *And set up the tabernacle of the congregation there:]* Hither it was removed from Gilgal, partly for the honour and conveniency of Joshua, that he, being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and centre of them, they might more easily resort to it from all places. Here the tabernacle continued for above three hundred years, even till Samuel's days, 1 Sam. 1. 3.

2. *Seven tribes which had not yet received their inheritance.]* No lot had been drawn for them in Gilgal. The reason perhaps was, because the tribes of the house of Joseph were not satisfied with the division begun

and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh:

9 And the men went, and passed through the land, and described it by cities into seven parts, in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land *unto* the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was, from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-yearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-yearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay of the salt sea, at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This

there, which induced Joshua to stop his proceedings, till he had made a more accurate survey of the whole country: in order to which God removed him to Shiloh, which being situated near the middle of the country, the task might be more easily performed.

5. *Judah shall abide in their coast—and—Joseph, &c.]* Notwithstanding this new survey, the tribes were still to remain undisturbed in their possessions, unless it should be found that they had more or less land than was necessary.

10. *Joshua cast lots for them, &c.]* Masius, in his Comment on Joshua, observes, that as Jacob and Moses foretold the very soil and situation of every particular country that should fall to each tribe, so, on this division by lot, it accordingly came to pass. To Judah fell a country abounding with vines and pasture grounds, Gen. 49. 11. To Asher, one plenteous in oil, iron, and brass, Deut. 33. 24. To Naphtali, one extending from the west to the south of Judah, *ibid.* To Benjamin, one in which the temple was afterwards built. Zebulun and Issachar had plenty of sea-ports. Ephraim and Manasseh had a land stored with precious fruits. Simeon and Levi had no particular countries; the former having a portion with Judah, and the other being interspersed among the several tribes. Hence we cannot but acknowledge the Divine inspiration in these predictions, and the Divine direction in these lots.

11. *And the coast of their lot came forth between the children of Judah and the children of Joseph:]* Wherein we see the wisdom of Divine Providence, this being the only place in which that prophecy, Deut. 33. 12. could have been accomplished.

24. *Gaba:]*

This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages :

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath ; fourteen cities with their villages. This is the inheritance of the children of Benjamin, according to their families.

C H A P. XIX.

2 The 1st of Simeon,—10 of Zebulun,—17 of Issachar,—24 of Asher,—32 of Naphtali,—40 of Dan.

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families : and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaath, and Sharuhem : thirteen cities and their villages :

7 Ain, Remmon, and Ether, and Ashan : four cities and their villages :

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon : for the part of the children of Judah was too much for them ; therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families : and the border of their inheritance was unto Sarid :

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah :

14 And the border compasseth it on the north side to Hannathon : and the out-goings thereof are in the valley of Jiphthah-el :

15 And Kattath, and Nahalal, and Shimron, and Idalah, and Beth-lehem : twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, these cities with their villages.

24. Gaba :] This city was the birth-place of Saul, and thence called Gibeah of Saul, 1 Sam. 10. 26.

ANNOTATIONS ON CHAP. XIX.

Verse 2. Beer-sheba, and Sheba :] Or, Sheba, i. e. otherwise so called ; for that Beer-sheba and Sheba were one and the same city is manifest, both from ver. 6. where all the cities are reckoned to be but thirteen ; and from 1 Chron. 4. 28. where Simeon's cities are enumerated, and Sheba omitted as superfluous.

15. Beth-lehem :] Not that where Christ was born, which was in Judah, thence called Beth-lehem-Judah, but another.

Twelve cities with their villages.] There are more numbered here ; but the rest either were not cities properly so called, having villages

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward Jezreel, and Chesul-loth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez :

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh ; and the out-goings of their border were at Jordan : sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal ; and reacheth to Carmel westward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon :

29 And then the coast turneth to Ramah, and to the strong city Tyre : and the coast turneth to Hosah ; and the out-goings thereof are at the sea, from the coast to Achzib :

30 Unmah also, and Aphek, and Rehob : twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum : and the out-goings thereof were at Jordan :

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising :

35 And the fenced cities are Ziddim, Zer, and Ham-math, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh : nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out too little for them : therefore the children of Dan went up to fight

under their jurisdiction ; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

29. The strong city Tyre.] This was not the Tyre so famous afterwards, that city not being then built, but another not far from Sidon.

34. Judah upon Jordan toward the sun-rising.] It was not near Judah, there being several tribes between them. The meaning is, that this tribe had a communication with that of Judah, by means of the river Jordan.

47. The coast of the children of Dan went out too little for them.] The Hebrew runs thus: The coast of the children of Dan went out from them ; i. e. they were dispossessed of great part of it by the Amorites, who forced them to abandon the valley, and retire to the mountains, Judg. 1. 34.

fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them.

50 According to the word of the LORD, they gave him the city which he asked, *even* Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritance which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh, before the LORD, at the door of the tabernacle of the congregation; so they made an end of dividing the country.

C H A P. XX.

1 God commandeth,—7 and the children of Israel appoint, the six cities of refuge.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares, and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city; they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, they assigned Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

C H A P. XXI.

1 Eight and forty cities given by lot to the Levites.—43 God giveth the land to the Israelites.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua

49. *The children of Israel gave an inheritance, &c.*] How conspicuous is the modesty of this great man! He was content to stay for his inheritance till all the land was divided, and to receive his portion as a gift from those he had before settled in the promised land.

ANNOTATIONS ON CHAP. XX.

Verse 1. *The Lord—spake unto Joshua.*] From the tabernacle; at the door of which he, Eleazar, and the princes, had been making a division of the land.

2. *Appoint out for you cities of refuge.*] It was now a proper time for putting in execution this command of Moses, as they were now all met together to receive their respective portions of land.

7. *Kedesh in Galilee, &c.*] The three cities here mentioned were all

the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the first lot.)

11 And they gave them the city of Arba the father of Anak, (which city is Hebron,) in the hill-country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And

situated on eminences, so that they might be seen at a great distance, and, being dispersed in several parts of the country, every one might enjoy the benefit of one or other of them; for Kedesh was in the north, Hebron in the south, and Shechem between both.

8. *Bezer in the wilderness, &c.*] The cities mentioned in this verse were assigned by Moses before he died, *Deut.* 4. 43. but had not their privileges till now.

ANNOTATIONS ON CHAP. XXI.

Verse 4. *The lot came out for the families of the Kohathites.*] After cities were appointed for the priests and Levites, they were divided by lot among the several families; and the first lot came out for the noblest family of the tribe of Levi; for Moses and Aaron were descended from Kohath.

26, 37. Out

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities were ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the other half-tribe of Manasseh, they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs.

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites, within the possession of the children of Israel, were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

C H A P. XXII.

1 The two tribes and a half sent home:—10 They build the altar of testimony in their journey:—11, 21 Disputes about it.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass; and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And

[36, 37. Out of the tribe, &c.] These verses were originally omitted in the Masora; though, without them, neither the twelve cities of the Merarites in particular, nor the forty-eight Levitical cities in general, nor the six cities of refuge, can be made up. The Jews in their late editions have inserted these two verses; and it is probable they would in more places fill up the sense of some more texts out of the Septuagint, if that could be done without acknowledging the imperfection of the Masora.

43. The Lord gave unto Israel all the land which he swore to give unto their fathers;] He gave them a right to the whole country, which was accordingly divided among them by lot, and he put them into the actual possession of the greatest part of it. This was exactly conformable to his promise; for they, not being numerous enough to people the whole country at their first coming into it, he never intended to expel the old inhabitants at once, but by degrees, Exod. 23. 29.

ANNOTATIONS ON CHAP. XXII.

Verse 1. Called the Reubenites, and the Gadites, and the half-tribe of Manasseh.] The war being ended, Joshua called the two tribes and a half, who had accompanied their brethren as auxiliaries from their possessions on the other side Jordan, and gave them an honourable dismissal.

4. Return—unto your tents.] He calls their houses tents, being a common word used for a long time in the wilderness, to signify their habitations.

8. Return with much riches, &c.] Take a friendly leave of your brethren; and, laden with the spoils you have gotten in Canaan, return to the land of your inheritance, and let those who stayed on the other side Jordan, to defend your wives, your children, and your cattle, share with you in the spoil you have taken.

Josephus, in the speech which he introduces Joshua making to the Reubenites, &c. at their parting, concludes thus:—"I pray you, let no distance of place set limits to our friendship. The interposition of rivers must never divide our affections; for, on which bank soever we reside, we are all Hebrews still. Abraham was the common father of us all, let our abode be where it will. It was from one and the same God that all our forefathers received their being; and that God we are all to worship, according to the ordinances and institutions left us by Moses. So long as we stand firm to that religion, we may be sure of the protection and favour of that God for our comfort: but, whenever you follow after strange gods, the God of your fathers will cut you off."

10. A great altar to see to;] A large and lofty altar, that might be seen at a great distance.

12. When the children of Israel heard of it, &c.] They considered it as intended for sacrifice, and consequently that they were going to abandon the true religion, which required them to worship the Lord alone, and in no other place than that which he himself had chosen.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest;

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel; and each one *was* an head of the house of their fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, (although there was a plague in the congregation of the LORD,)

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar besides the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings,

and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God, that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh, spake, it pleased them.

31 And Phinehas, the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *shall be* a witness between us, that the LORD *is* God.

C H A P. XXIII.

Joshua's exhortation before his death.

AND it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old, and stricken in age.

3 And ye have seen all that the LORD your God hath done unto all these nations, because of you: for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before

13. *The children of Israel sent unto the children of Reuben, &c.]* Their zeal did not transport them so far as to fall upon their brethren before they were convinced of the truth of their apostacy, and therefore they previously sent a deputation to know the reason for their building such an altar.

16. *Thus saith the whole congregation, &c.]* The representatives of the whole people of Israel, in whose name this embassy was sent.

17. *Although there was a plague in the congregation of the Lord,]* Which cut off 24,000, Numb. 25. 9.

19. *If the land of your possession be unclean.]* They imagined the Reubenites, &c. might think their land less holy for want of an altar, and such a token of the Divine presence as there was in the tabernacle; for an opinion universally prevailed among the ancients, that those countries wherein no place was set apart for the worship of God were unhallowed and unclean.

Then pass ye over unto the land of the possession of the Lord.] Out of zeal for God's service, they were desirous rather to give up some of their own possessions, than have their brethren fall from their religion.

22. *The Lord God of gods, the Lord God of gods.]* This repetition is intended to signify, that they owned no other God but him whom their forefathers worshipped, by what name soever he was called.

27. *That we might do the service of the Lord before him;]* Have the privilege to come and worship God at the tabernacle, and offer sacrifices.

31. *This day we perceive that the Lord is among us, &c.]* He was overjoyed when he found that the children of Reuben, &c. had not forsaken the God of their fathers.

34. *The children of Reuben, and the children of Gad, called the altar Ed.]* Instead of *Ed*, it should be thus rendered, *called the altar, The altar of witness, &c.* Several MSS. supply a word at the end of the verse answering to *he*, which makes the sense more emphatical, and should be thus translated, *The Lord HE is God.*

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *Called for all Israel.]* Joshua, finding the time of his death approaching, called a general assembly of the princes and magistrates, and as many of the common people as could be got together on this occasion, and, in a very tender and affectionate manner, exhorted them, in gratitude to the great Disposer of all things, to a faithful observance of his laws; promising them all the happiness they could wish, in case they obeyed the Lord, and denouncing the greatest evils, if they turned their backs to his precepts.

I am old, and stricken in age.] He insinuates to them, that this, in all probability, would be the last time he should be able to speak to them, in order to engage their attention more perfectly to what he was going to say. He was now in the hundred and tenth year of his age.

ANNO.

before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left:

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you;

13 Know for a certainty, that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

C H A P. XXIV.

1 Joshua assembleth the tribes at Shechem.—2 A brief history of God's benefits from Terah.—29 Joshua's age, death, and burial.—32 Joseph's bones are buried.—33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *And Joshua gathered all the tribes of Israel, &c.*] It is likely that Joshua, living longer than he expected when he made the foregoing speech to them, called the people together once more, to give some further advice before he died. The meaning of the words seems clearly to be, that, when the men of all the tribes were assembled in and around Shechem, to receive the last commands of their victorious leader, he called the chiefs of all the tribes to him upon Gerizim; where they presented themselves before the Lord, and offered sacrifices on that mountain, which had been before consecrated by the law, and the altar which Joshua himself had erected there between twenty and thirty years before.

To Shechem,] Or *Sychem*, (called in the New Testament *Sychar*.) It stood in the narrow valley between mount Gerizim on the south, and Ebal on the north, being built at the foot of the former, and is now called Naplosa.

2. *On the other side of the flood.*] It should be rendered, *the river*, as in the Septuagint, i. e. the river Euphrates.

In old time;] Long before they came from Ur of the Chaldees, Gen. 11. 31.

They served other gods.] It is agreed on all hands, that Terah was an idolater, and lived in the country where the worship of images is supposed to have had its origin; even Abraham himself is thought to have been bred up in the same way of worship.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land: and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards, which ye planted not, do ye eat.

14 ¶ Now, therefore, fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD to serve other gods;

17 For the LORD our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house

3. *I took your father Abraham from the other side of the flood:*] From that idolatrous country where he was born and educated. This is mentioned as a singular obligation on the Israelites to adhere unto God, who singled out the father of their families, so many ages since, to be his worshipper.

Throughout all the land of Canaan:] That is, from Charran to Shechem, where the Israelites were now assembled; thence to Beth-el, and afterwards to the south of the land of Canaan.

4. *Jacob and his children went down into Egypt.*] They were forced to go down into Egypt, where they suffered a long and cruel bondage.

7. *Your eyes have seen what I have done in Egypt.*] Their elders, to whom he now speaks, were all of them present, and saw with their own eyes this great and astonishing miracle.

9. *Balak the son of Zippor, king of Moab, arose and warred against Israel.*] He did not actually draw out his forces to attack them, but he prepared them, with an intention to drive them from his coasts, if Balaam could have given him any hopes of success by cursing the people.

12. *I sent the hornet before you.*] See notes on Exod. 23. 27, 28. and Deut. 7. 10.

14. *Therefore fear the Lord;*] i. e. Worship and serve him.

15. *If it seem evil unto you to serve the Lord, &c.*] He could not conceive that it was possible for them to turn atheists, and have no god at all; and he was unwilling to suppose they would prefer any god to him, who had not only so miraculously supported and defended them, but had now given them a land flowing with milk and honey.

house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed :

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves, that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

19. *And Joshua said unto the people, Ye cannot serve the Lord.*] What can be more absurd than first to find Joshua exhorting the people to *serve the Lord*, and afterwards telling them, *Ye cannot serve God*? The improper insertion of one small letter in the Hebrew makes all this contradiction. The genuine reading gives this translation; *Ye shall not cease, or cease not to serve the Lord*; and then the reason is most forcible and conclusive—*Cease not to serve the Lord; for he is an holy God, &c.*

23. *Now therefore put away—the strange gods which are among you.*] This is a sufficient evidence that Joshua was divinely inspired; for he saw the secret affection they had to idols. There was no idol worshipped publicly; but he knew that they had gods which they worshipped secretly in their closets.

25. *Joshua made a covenant with the people.*] He renewed the solemn engagement they had before entered into in the time of Moses.

26. *Set it up there under an oak that was by the sanctuary;* i. e. Near to the place where the ark and tabernacle then were; for though they were forbidden to plant a grove of trees near unto the altar, *Deut.* 16. 21. as the Gentiles did, yet they might for a time set up an altar, or the ark, near a great tree which had been planted there before.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died: and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

30. *And they buried him in—Timnath-serah;*] Called, in *Judg.* 2. 9. *Timnath-heres*, because of the image of the sun engraven on his sepulchre, in memory of that famous day when the sun stood still till he had completed his victory, chap. 10.

32. *The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.*] This, perhaps, was one occasion for gathering this great assembly together, that they might the more solemnly deposit the bones of that eminent person in the portion of land which his father Jacob had given him, *Gen.* 48. 22. and which they thought more proper than the cave of Machpelah. It appears, that the bodies of the rest of the sons of Jacob, from whom the twelve tribes descended, were also brought into Canaan to be interred, as Josephus relates, and St. Stephen confirms, *Acts* 7. 16.

Joshua is generally supposed to be the author of this book; and it is expressly said, in the 26th verse of this chapter, that *he wrote these words*. It is indeed evident, that he did not write the five last verses, which were added by some sacred penman, probably Samuel; but it is no objection against his writing the rest of the book, which has been imputed to him by the united suffrages of all antiquity.

REFLECTIONS ON THE BOOK OF JOSHUA.

THE most remarkable circumstance recorded in the Book of Joshua is the conquest of the seven nations of Canaan, and the command given by the Lord, *Deut.* 20. 16, 17. and in other places, to destroy them utterly; which has been looked upon, by the enemies of revelation, as a barbarous and unjust edict, unworthy of the Divine Being. But let candour and good sense go hand in hand, whilst we make a few remarks upon this subject.

1. Though it be granted that the seven nations were to be destroyed, as to form of government and power, *as nations*, it does not follow, that every man, woman, and child, were to be put to death among them; and to prove that the ordinance, though expressed in such strong terms, was not literally understood, or literally inflicted, we may recollect, that many of these people inhabited the land in Solomon's days, and long after, as appears from *1 Kings* 9. 20, 21. and that this monarch only laid a tribute of bond-service upon them, which he could not have done, had he understood that he was literally to put every individual to death. We cannot but remember the case of Uriah the Hittite, which was one of the devoted nations, and yet we know how severely his murder was avenged upon David.

2. The division of the Promised Land shewed a wise and careful provision for the constant and uninterrupted distinction of tribes, families, and genealogies, in this favourite nation; from thence to preserve and clearly ascertain the genealogy of Christ, who was *their* and *our* great Messiah, "the end of the law for righteousness," in whom was to be completed all the purposes of this dispensation. It is evident, from the numberless particulars of the partition of the country of Canaan, that this history was written *at or very near* the time of the transactions mentioned therein, as oral tradition could never have been sufficient for such exactness.

3. Again, we find the Israelites were forbid to make intermarriages with them, *Deut.* 7. 3. which had surely been a needless prohibition, if *all* were to be destroyed.

4. Besides, as the reason given for their destruction was, "They will turn away thy son from following me, that they may serve other gods," *Deut.* 7. 4. if these people forsook their idolatry, and became converts to the true religion, they would then be no longer under the sentence, but become penitents, and worthy of forgiveness; whereas, if they continued obstinate, they were to be destroyed as nations, lest their power or example should introduce idolatry among the people of God. *Many instances* there are of those who *were not destroyed*, but served under tribute; and Joshua actually made a peace with the Hivites upon their own conditions, *Josh.* 9. 11, 15. So that, from what has been observed, and many more circumstances, which an attentive reader may collect, it appears evident, that those who ignorantly object to the dispensation of Providence, in regard to the driving out of the idolatrous nations from Canaan, either *do not*, or *will not*, examine the true state of the case, which was very far from being unjust or cruel to any individual whatever: and it evidently appears, that however strong and severe the command appears in the nervous language of scripture, those who were used to the style of speech interpreted it as it was meant to be understood.

Lastly, the farewell speeches of Joshua to the Israelites (like those of Moses) give us an idea of a truly great and good man, a religious and wise governor, whose whole aim was the glory of God, and the happiness of the community over which he presided. Such an example is, indeed, worthy the study and imitation of all princes upon earth.

THE BOOK OF J U D G E S.

THE ARGUMENT.

THE Author of this Book is not certainly known; whether it was Samuel, or Ezra, or some other prophet: nor is it material to know. It matters not who was the king's secretary, or with what pen it was written, if it be once known that it was the king who made the order or decree. It is sufficient, that unto the Jews *were committed the Oracles of God*, Rom. 3. 2. *i. e.* the Holy Scriptures of the Old Testament, one part of which this was, by confession of all; and the Jews did not falsify their trust therein, but kept those holy books themselves, and delivered them to the world entire, without addition or diminution: for neither Christ nor his Apostles, who severely rebuke them for their mistakes and misunderstandings of some passages of Scripture, ever charge them with any perfidiousness about the Canon or Book of Scripture. This Book is called *the Book of Judges*, because it treats of the Judges, or of the state of the Commonwealth of Israel under all the Judges, except Eli and Samuel, who being the last of the Judges, and the occasions or instruments of the change of this government, are omitted in this Book. The Judges were a sort of magistrates inferior to kings, and could neither make new laws, nor impose any tributes, but were the supreme executors of God's laws and commands, and the generals of their armies.

CHAP. I.

- 1 *The acts of Judah and Simeon.*—6 *Adoni-bezek justly requited.*—8 *Jerusalem taken.*—10 *Hebron taken.*—17 *Hormah, Gaza, Askelon, and Ekron taken.*—21 *The acts of Benjamin.*—22 *Of the house of Joseph.*—27 *Of Manasseh.*—30 *Of Zebulun.*—31 *Of Asher.*—33 *Of Naphtali.*—34 *Of Dan.*

NOW, after the death of Joshua, it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up: and the LORD delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba,) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir; and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing; for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And

ANNOTATIONS ON CHAP. I.

Verse 1. *Now, after the death of Joshua.*] As we read of no person being appointed by Joshua to succeed him in the government, it is probable every tribe was ruled by their own elders, who were their commanders in the war they made with the Canaanites; which government lasted about thirty years.

2. *Judah shall go up;*] *i. e.* He shall attack the mountainous country, which was in the lot of his inheritance; according to the prophecy of Jacob, who, after comparing Judah to a lion's whelp, adds, *From the prey, my son, thou art gone up*, Gen. 49. 9.

4. *Bezek.*] This city is supposed to have been near Beth-lehem.

5. *They found Adoni-bezek in Bezek.*] He was king or lord of that place, as his name imports.

6. *Cut off his thumbs and his great toes.*] That he might be rendered incapable of making war for the future; being unable to handle arms from the loss of his thumbs, and to run swiftly from that of his toes.

No. 18.

In those days, to run swiftly was reckoned a notable quality in a great warrior.

7. *As I have done, so God hath requited me.*] He acknowledges the justice of his punishment, having inflicted the same on seventy little kings or princes, whom he compelled to gather their meat, like dogs, under his table.

10. *Went against the Canaanites that dwelt in Hebron.*] This shews that the old inhabitants we returned to this place, after it had been taken by Joshua, Josh. 10. 36.

Sheshai, and Ahiman, and Talmai.] These were the three sons of Anak, whom Caleb is said, Josh. 15. 14. to have driven from Hebron. But we hence learn, that he did not conquer them till after the death of Joshua.

11. *From thence he went against the inhabitants of Debir.*] Another city, that had been before taken by Joshua in the beginning of the war; but while his army was employed at a distance, in reducing the other parts of the country, the Canaanites returned, and again took possession of the city.

3 F

19. But

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: and the name of the city was called Hormah:

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city; and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath: but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

19. But could not drive out, &c.] Because of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made as impotent as they were unwilling.

24. Shew us, we pray thee, the entrance into the city:] Shew us the weakest part of the city, where it may be attacked with the greatest advantage. They had no reason to enquire the way to the gate, that being easy enough to be found.

26. The man went into the land of the Hittites,] Probably a colony of that people, settled in Syria or Arabia.

Called the name thereof Luz.] Bochart thinks this place had its name from the great plenty of almonds growing there.

36. The coast of the Amorites, &c.] Hence we see, that the Israelites suffered a great number of the old inhabitants to continue in Canaan; and it is remarkable, that some of them remained there after our Saviour's time; for we find mention of the Gergesenes, Matt. 8. 28.

ANNOTATIONS ON CHAP. II.

Verse 1. An angel of the Lord came up from Gilgal.] The Jews are generally of opinion, that by this angel we are to understand a prophet, who was sent by God as a messenger, which the word imports. But certainly the person that here reproves the Israelites was something more than a created angel; for who but God can speak in this style, I made you to go up out of Egypt? No prophet, nor any created angel, would have ventured to have used so bold an expression; and therefore Christian interpreters have sufficient reason to conclude that it was the

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

C H A P. II.

1 An angel rebuketh the people at Bochim.—10 The wickedness of the new generation after Joshua.

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swear unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers, that

Son of God, who is frequently styled in scripture, The angel of the covenant.

5. And they called the name of that place Bochim:] That is, weepers, because of the doleful lamentation the people then made; some, probably, from reflecting on their sins, and others from the dangers that threatened them.

6. And when Joshua had let the people go:] When he had distributed their inheritances, and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived; but is now repeated, in order to point out the time and cause of the people's defection from God, and of God's desertion of them.

9. Timnath-heres,] Called Timnath-serah. See Josh. 24. 30.

10. There arose another generation—which knew not the Lord:] Which had no experimental, nor serious and affectionate knowledge of God, nor of his works.

11. Served Baalim:] The gods of the nations, whose lands they possessed, and who were called by this general name, which signifies lords; for it must be remembered, that the heathens worshipped a multiplicity of gods. Their gods were great men deified. Baal (in Chaldee, Bel) the king of Babel, next after Nimrod, was the first that was deified and reputed a god after his death: thence they called all other daemons by the name of Baalim; which being the general name of the gods of Syria, Palestine, &c. there were as many Baals as there were nations. There was a Baal of the Amorites, Moabites, Ammonites, &c.

13. Served Baal and Ashtaroth:] i. e. The sun and moon, whom many heathens worshipped, though under divers names. Some by Ashtaroth understand Venus, which they supposed to have been worshipped in Canaan.

that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless, the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.)

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel: and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them, of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP. III.

1 *The nations which were left to prove Israel.—5 By communion with them they commit idolatry.*

NOW these are the nations which the LORD left to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;)

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

14. *He sold them;* i. e. He delivered them up to their enemies, who carried away their persons, and sold them for slaves. This was a just punishment upon this perverse people. God had long since declared, that if they served the gods of the people that were round about them, they should be slaves to those nations whose gods they worshipped.

16. *Raised up judges, &c.* Extraordinary rulers and governors, who led their armies to battle against their enemies, and delivered them out of the hands of those that spoiled them.

ANNOTATIONS ON CHAP. III.

Verse 1. *These are the nations which the Lord left to prove Israel.* These were left unsubdued, to prove whether the Israelites would continue to worship the true God, who had done such amazing things for their fathers; or revolt from him, and serve other gods, which neither they nor their fathers knew.

Even as many of Israel as had not known all the wars of Canaan. Such as were born since the war was ended, and therefore had seen none of the wonderful works of God in the conquest of the land.

2. *That the generations, &c.* Another reason why some of the ancient inhabitants were suffered to remain; for this kept the Israelites from growing sluggish and careless, having powerful enemies surrounding them, to awaken and exercise their courage, and to keep up martial discipline among them; and that they might, at the same time, be induced to have frequent recourse to God for his assistance, by whose power alone their fathers had subdued them.

6. *They took their daughters, &c.* Which was a direct violation of the law of God, Deut. 7. 3, 4.

7. *Forgot the Lord their God.* They grew in time so very wicked, that they not only worshipped other gods together with the Lord, but entirely forgot him, and worshipped them alone.

Served Baalim and the groves. By groves we are to understand the images of their deities placed in the groves. Mr. Pilkington thinks it

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites;

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer unto the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war; and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length; and he did gird it under his raiment, upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And

should be rendered, instead of groves, *They served Baalim and Ashtaroth*; Baalim being a general name for idols of the male kind, and Ashtaroth for those of the female.

8. *King of Mesopotamia.* This country lay between the river Euphrates and the Tigris.

9. *The children of Israel cried unto the Lord.* They forsook their idolatrous worship, and returned to the Lord their God, earnestly begging pardon for their transgressions, and imploring his assistance.

10. *The Spirit of the Lord came upon him.* He had an extraordinary motion from God to take upon him the government of the people; which otherwise he durst not have undertaken.

12. *The Lord strengthened Eglon the king of Moab against Israel, &c.* The next enemy who oppressed the children of Israel were the Moabites; for, since they worshipped the gods of the people round about them, it was fit they should be punished by those very people.

13. *Possessed the city of palm-trees;* i. e. Jericho, for though Joshua had destroyed the town, yet, it is probable, fortifications were erected on the spot where it stood, that they might the better keep that fertile country in subjection.

15. *A man left-hand.* The word that answers this expression in the Septuagint signifies, *A man who used both his hands as right hands.*

16. *A dagger—of a cubit length.* Long enough for his design, and not too long for carriage and concealment.

Upon his right thigh. Which was most convenient, both for the use of his left hand, and for avoiding of suspicion.

19. *The quarries that were by Gilgal.* The Septuagint and Vulgate render it *graven images*, which is indeed the meaning of the Hebrew word in several places of scripture. Perhaps the Moabites might erect their idols here rather than in any other place, because it had been famous for the presence of God; and probably it was this affront, offered by the Moabites to Jehovah, that inspired Ehud with the resolution of revenging it, and delivering his people from oppression.

20. *Ehud*

20 And Ehud came unto him; and he was sitting in a summer-parlour, which he had for himself alone; and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour, therefore they took a key, and opened *them*: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand: and they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel.

C H A P. IV.

4 *Deborah and Barak deliver Israel from Jabin and Sisera.—*
21 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for

Ehud said, &c.] He rose from his seat in reverence to God, whose words he supposed he was going to hear.

22. *And the dirt came out:]* Not at the wound, which was closed, but in the same manner as is common for persons who die a violent death; besides, there were, no doubt, violent convulsions raised in his bowels by this sudden stroke. But the Syriac and Arabic versions render it, *And he went out hastily.* It is not probable that Ehud would have staid so long as to have seen, or that the historian would have recorded, such a circumstance as the dung's coming out of the wound.

23. *Ehud went forth through the porch:]* He escaped down the privy stairs.

24. *Surely he covereth his feet.]* The most probable sense of this passage is, that he had retired to sleep, as was usual in those hot countries, 1 Sam. 24. 3.

28. *The Lord hath delivered your enemies, &c.]* He was assured that God, who had assisted him to perform his enterprise, whereby the Moabites were deprived of their chief, would accomplish what he had begun, and give them a perfect deliverance.

ANNOTATIONS ON CHAP. IV.

Verse 2. *Jabin king of Canaan.]* Jabin was probably a general name for all the kings of this country, like that of Pharaoh among the Egyptians; for the king of Hazor, whom Joshua slew, was called by the same name, Josh. 11.

3. *Israel cried unto the Lord, &c.]* His power was so great, that the Israelites had no hopes of recovering their liberty, but by the help of the Lord.

He mightily oppressed the children of Israel.] Their frequent revolts from God had increased his anger, and therefore he punished them the more severely. The Canaanites were the old inhabitants of the land, and hated the Israelites for the injury they had done their ancestors; and therefore exercised the most cruel oppressions on them.

he had nine hundred chariots of iron: and twenty years, he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam, out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulun.

7 And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up, with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.

12 And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword, before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit

4. *Deborah, a prophetess]* The words *prophet* and *prophetess*, in the Old Testament, sometimes denote persons endowed with special, though not miraculous gifts or graces, for the better understanding and explaining the word of God; and of this sort were the sons of the prophets, or such as were brought up in the schools of the prophets. As, therefore, we read of no miraculous action that Deborah did, she was, perhaps, only a woman of eminent holiness, prudence, and knowledge of the holy scriptures, by which she was singularly qualified to judge the people; that is, to determine causes and controversies among them, according to the word of God.

5. *She dwelt under the palm-tree of Deborah.]* The Septuagint understands it, *she sat under the palm-tree*, when she administered judgment, and thence the tree was called by her name.

6. *Go, and draw toward mount Tabor.]* This is a very remarkable mountain in Galilee, near Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali. It stands in the middle of the valley of Jezreel. Josephus tells us, that the height of this mountain is thirty stadia, or furlongs; and that on the top of it there is a beautiful plain of twenty stadia in circumference. Whence it appears how commodious a place this mountain was to be the rendezvous of Barak's forces, since it stood upon the confines of so many tribes, was inaccessible to the enemy's horses and chariots, and had on the top of it a spacious plain, where he might completely marshal and discipline his army.

7. *River Kishon.]* This river had its source in mount Tabor, and passing along the valley of Jezreel, now called the plain of Esdraelon, empties itself into the Mediterranean sea.

9. *Not be for thine honour, &c.]* It is a great part of the glory of a conqueror to take the general of the enemy's army, or to kill him with his own hand; which she tells him should be denied him, as a small punishment of his backwardness to do what he was desired: and as he would not go without a woman, so a woman (Jael) should take away this honour from him.

17. *Sisera*

17 Howbeit, Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; (for he was fast asleep, and weary;) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

C H A P. V.

The song of Deborah and Barak.

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

17. *Sisera fled—to the tent of Jael.*] For women had their tents apart from their husbands, Gen. 24. 67. and 31. 33. and here he thought to lurk more securely than in her husband's tent.

For there was peace, &c.] Not a league or covenant of friendship, which they were forbidden to make with that cursed people, but only a cessation of hostilities, which he afforded them because they were a peaceable people, abhorring war, and wholly minding pasturage.

18. *Fear not.*] This was a promise of security, and therefore she cannot be excused from dissimulation and treachery in the manner, though the substance of her act was lawful and worthy.

ANNOTATIONS ON CHAP. V.

Verse 1. *Then sang Deborah and Barak.*] It must not be supposed that they performed it alone, but with all the elders of Israel, who were called together to sing it with them.

2. *Praise ye the Lord, &c.*] The expressions of this song are so lofty and natural, that none of the Greek and Latin poets have equalled them. Deborah begins her song with ascribing the victory to God, acknowledging his wisdom and power in taking vengeance on their oppressors.

4. *Seir.—Edom.*] Seir and Edom are the same place; and these two expressions note the same thing, even God's marching at the head of his people, from Seir or Edom, towards the land of Canaan.

The earth trembled, and the heavens dropped, &c.] These poetical expressions denote the general consternation of all those countries, when they saw Sihon king of the Amorites, and Og the king of Bashan, suddenly overthrown, and their kingdoms taken by the Israelites.

5. *The mountains melted.*] i. e. All the inhabitants of those mountains.

6. *In the days of Jael—the highways were unoccupied.*] Travellers were obliged to seek for by-paths, the highways being rendered unsafe by robbers.

7. *Villages ceased.*] The fled to fortified towns, and other strong holds.

I arose a mother in Israel.] As men who govern well are styled *fathers* of their country, so it was proper for her to call herself *a mother in Israel*.

8. *They chose new gods.*] i. e. The Israelites served Baalim and Ash-taroth; which was the fountain of all their calamities.

10. *Ye that ride on wild asses.*] There were no horses in Judea but what was purchased in other countries, so that every one rode on asses; but those of a whitish colour, being highly esteemed, were used only by honourable persons.

Ye that—walk by the way.] i. e. You that now can safely travel about your business in those highways, which before you durst neither ride nor walk in. So great and mean persons are jointly excited to praise God.

No. 18.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 *The inhabitants of the villages ceased*, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was their a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water; there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah: even Issachar, and also Barak: he was sent on foot into the valley: for the divisions of Reuben *there were* great thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? for the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeopardised their lives unto the death, in the high places of the field.

19 The

11. *From the noise of archers, &c.*] She calls upon the shepherds also to join in the praises of Jehovah every time they came to water their flocks at the wells; where, before this deliverance, the archers who lurked in the adjacent woods shot their arrows at them.

Down to the gates.] Every man might now safely go down to the gate of his own city, where judgment was administered.

13. *Have dominion.*] The small remnant of Israel, who were now utterly dispirited by the oppression of Jabin, triumphed with Barak over the nobles of Canaan.

14. *Out of Ephraim there was a root of them against Amalek.*] The Amalekites were coming to join the army of Sisera, but were opposed in their passage by a small body of Ephraimites, here called a *root*. *After thee, Benjamin, among thy people:* Following the example of the tribe of Ephraim, who seem all to have followed Barak. *Out of Machir:* An eminent family in Manasseh, settled on the other side Jordan, which rendered their zeal the more remarkable. *Came down governors:* Some of the principal persons of the country. *Out of Zebulun they that handle the pen of the writer:* Men of letters, who studied and expounded the law; but on this occasion joined the army under Barak.

15. *Even Issachar.*] The people of that tribe followed the example of their princes, and were as forward as Barak to march against the enemy; for the Hebrew word which we translate *also*, signifies *as*, or *like unto*.

He was sent on foot into the valley.] He was sent down from mount Tabor, by order of Deborah, to fall upon Sisera in the valley.

For the divisions of Reuben, &c.] The Reubenites were so divided in their counsels, that none of them came to the assistance of their brethren, which occasioned great uneasiness in the Israelitish army.

16. *Among the sheep-folds.*] They were more concerned for their cattle than their religion, laws, and liberties.

17. *Gilead abode beyond Jordan.*] Under the name of Gilead are comprehended the Gadites, who dwelt in that country with the children of Machir.

Why did Dan remain in ships?] They regarded nothing but their merchandise, while their brethren hazarded their lives in the field.

Asher continued on the sea-shore.] This tribe also bordered on the Mediterranean, where they continued in their breaches or cheeks, and refused to join in the common cause of the nation.

18. *Zebulun and Naphtali, &c.*] They were the only people who unanimously despised life, in comparison with their religion and the liberty of their country.

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19 The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken, by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, (said the angel of the LORD,) curse ye bitterly the inhabitants thereof: because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer she smote Sisera: she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself.

30 Have they not sped? have they not divided the prey, to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work, on both sides, meet for the necks of them that take the spoil?

31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

C H A P. VI.

1 *The Israelites for their sin are oppressed by Midian.—8 A prophet rebuketh them.—11 An angel sendeth Gideon for their deliverance, &c.*

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

In the high places of the field:] On mount Tabor, from whence they went down into the plain, with a resolution to conquer or die.

19. *The kings came and fought.]* Jabin had several confederates, who joined their forces with his to subdue the Israelites.

They took no gain of money:] i. e. They were so enraged against the Israelites, that they would have spared no man's life had they conquered, though ever so large a sum had been offered for his redemption.

20. *They fought from heaven.]* God fought for the Israelites, by sending thunder, lightning, and hail-stones, from heaven upon the Canaanites.

The stars in their courses fought against Sisera:] The angels of heaven, who are called stars, Job 37. 7. Or, the stars might be said to fight against Sisera, by bringing an abundance of rain, whereby the Kishon was so high and rapid, as to sweep away the host of Sisera in attempting to ford it.

21. *O my soul, thou hast trodden down strength.]* This is an elegant apostrophe to herself; whose happiness she applauds, in beholding the enemies of her country vanquished by the commission she gave Barak from God, and by her prayers for his success.

23. *Curse ye Meroz.]* The generality of interpreters understand by Meroz a city near the field of battle, the inhabitants of which refused to join Barak against the Canaanites.

Said the angel of the Lord.] She would not have it thought that this curse proceeded from her anger, but from the authority of God himself, who, by his angel, had denounced it against Meroz.

26. *She smote off his head.]* The Septuagint has it, *She nailed down his head;* for there is not the least indication of her cutting off his head, but only striking it through.

30. *To every man a damsel or two.]* Young virgins were, by the ancients, reckoned the principal part of the soldiers' prey.

To Sisera a prey of divers colours—of needle-work, on both sides.] These were the richest part of the spoil, and so highly valued, that only the

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it.

6 And Israel was greatly impoverished, because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? But now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 And

most honourable persons were suffered to wear them; hence they seem to be appropriated to Sisera, as his part of the spoil.

ANNOTATIONS ON CHAP. VI.

Verse 1. *The children of Israel did evil in the sight of the Lord.]* After the death of Deborah and Barak they again relapsed into idolatry.

The Lord delivered them into the hand of Midian.] Although the generality of the Midianites had been cut off by Moses about 200 years ago, yet many of them doubtless fled into the neighbouring countries, whence afterwards they returned into their own land, and in that time might easily grow to be a very great number, especially when God furthered their increase, that they might become a fit scourge for his people Israel when they transgressed.

2. *Made them the dens, &c.] i. e.* They made them their retreat. Dr. Shaw says, that a great way on each side of Joppa, on the sea-coast, there is a range of mountains and precipices; and that in these high situations are generally found the dens, the holes, or caves, so frequently mentioned in scripture, and formerly the lonesome retreats of the distressed Israelites.

5. *They came as grasshoppers.]* It would be more properly rendered locusts, which have their very name from the great numbers wherein they come.

8. *The Lord sent a prophet, &c.]* Who this prophet was is not known. God continued to send them prophets, to put them in mind of their duty, and to call them to repentance, when they had forsaken him.

11. *An angel of the Lord.]* It seems the Israelites had listened to the prophet, and begun to reform their ways, on which the Lord sent his angel to appoint them a deliverer.

14. *The Lord looked upon him:]* He looked upon him with the eyes of benevolence, promised him his assistance, and bid him be of good courage.

Go in this thy might.] Or, go now, or, at this time, in thy might: the strength which thou hast already received, and dost now further receive from me, is sufficient with my help.

21. Put

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes: and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee: fear not; thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death, whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

C H A P. VII.

1 Gideon's army reduced to three hundred:—13 he is encouraged by the dream of the barley cake:—16 his stratagem of trumpets and lamps in pitchers.

THE N Jerubbaal (who is Gideon) and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself: likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And

21. Put forth the end of the staff, &c.] For he appeared, it is probable, in the form of a traveller; for travellers were wont to walk with a staff.

22. Alas!—because I have seen an angel.] It was the opinion of good men in those days, that, if they saw apparently an inhabitant of the other world, they were immediately to die. See Gen. 32. 30. Exod. 33. 20.

23. The Lord said unto him.] Though the angel disappeared, yet the Lord convinced him he was still present, by speaking to him in an audible voice.

24. Built an altar, &c.] As a monument of that heavenly vision, and of the mercy promised to him, in that place where the angel stood. Jehovah-shalom; i. e. The Lord hath pronounced peace to me.

25. Cut down the grove; i. e. Demolish the oratory that is over it.

34. Abi-ezer was gathered after him; i. e. The Abi-ezrites came and offered their service to fight under his banner.

37. If the dew be on the fleece only, &c.] He supposed, that the dew which distilled from heaven was a divine gift, (as the scripture often testifies,) and therefore desired of God, that, though it commonly falls every where, it might now, by his extraordinary providence, water only his fleece. Some think he chose a fleece of wool, the better to express how the earth was shorn by the Midianites, as the sheep had been by him. When he begged the dew might fall on the fleece, it was to represent the kindness of God to him: on the whole ground, to represent his favour to all the people. Lastly, these two miracles, oppo-

site to each other, display the state of the Jewish nation, which was moistened with the dew of heaven, (the knowledge of the Almighty,) when the rest of the world was dry; and now deprived of this benefit, when the rest of the earth is filled with the knowledge of the Lord, as the waters cover the sea.

ANNOTATIONS ON CHAP. VII.

Verse 3. Whosoever is fearful and afraid.] The word which we translate afraid, is, in the Hebrew, Harod; from whence some have conjectured, that the well where they pitched, ver. 1. was called Harod, because here a great fear came upon most of Gideon's army.

Mount Gilead:] Not that famous mount Gilead which was beyond Jordan; for it is apparent that both the camps of the Israelites and of the Midianites were on this side Jordan; but another mount Gilead, in the tribe of Manasseh.

4. Bring them down unto the water.] Either that which ran from the well of Harod, mentioned ver. 1. or some other brook.

5. Every one that lappeth—water with his tongue, &c.] Commentators have been perplexed to find a probable reason for God's making a distinction between the soldiers who lapped water with their hands, and those who laid themselves down to drink. But it seems, God, intending to reduce Gideon's army to a very small number, took this method of performing it: for, as the season of the year was hot, and the generalty of the soldiers weary, faint, and thirsty, it was probable that most of them would lie down, as indeed they did, and refresh themselves with large draughts of water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host,

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 ¶ And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise: for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD*, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*; and they cried, *The sword of the LORD*, and of Gideon.

7. *By the three hundred men that lapped will I save you, &c.*] That all the world might be convinced it was of God, and not man, that caused the host of Midian to fly before so small a force.

14. *This is nothing else save the sword of Gideon.*] As there are many examples of significant dreams given by God to heathens, as *Gen.* 41. *Dan.* 2 and 4. so some of them had the gift of interpreting dreams, which they sometimes did by study and art, and sometimes by divine direction, as in this case.

15. *When Gideon heard the telling of the dream:*] Which he understood, though spoken in the Midianitish language, either because it was near akin to the Hebrew, being only a different dialect of it; or because the Israelites had now been accustomed to the Midianites' company and discourse for seven years.

16. *And lamps within the pitchers:*] Partly to preserve the flame from the violence of the wind and weather; and partly to conceal it, and surprise the enemy with sudden and unexpected flashes of light.

18. *The sword of the Lord, and of Gideon.*] He mentions his own name together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God; for he mentions God in the first and chief place, and himself only as his minister; but from prudent policy, because his name was grown formidable to them, and so was likely to further his design, and their flight, as it did.

19. *In the beginning of the middle watch:*] *i. e.* Of the second watch: for though afterwards the night was divided into four watches by the Romans, *Matt.* 14. 25. yet, in more ancient times, and in the eastern

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah, in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

C H A P. VIII.

1 *Gideon pacifieth the Ephraimites.—17 Penuel destroyed.—*

21 *Gideon revengeth the deaths of his brethren.*

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now

parts, it was divided into three. He chose the dark and dead of the night to increase their terror by the trumpets, whose sound would then be loudest and best heard, and the lamps, whose light would then shine most bright, to surprise them at disadvantage, and to conceal the smallness of their numbers.

21. *And they stood every man in his place,*] As if they had only been torch-bearers to the several companies.

22. *The Lord set every man's sword against his fellow.*] Being suddenly awaked from their sleep in the middle of the night, and thinking they were attacked by a powerful army, their fears prompted them to consider every one as an enemy, so that they killed one another.

ANNOTATIONS ON CHAP. VIII.

Verse 2. *Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?*] This seems to have been a common proverb in those days, and used in commending the smallest action of one, as superior to the greatest of another; as if he had said, These scattered parties that you have gleaned and picked up at the fords of Jordan, are far more than those that I and my whole host have destroyed.

6. *Are the hands of Zebah and Zalmunna now in thine hand, &c.*] First take the kings of Midian captive, and then demand bread for thine army. They thought there was nothing of God in this victory, and that he would not be able to perfect it.

9. *I will break down this tower:*] In which they confided, and perhaps pointed to, when they gave him their rude answers.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they, each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them: but the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they were Ishmaelites:)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment, that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in

his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

C H A P. IX.

1 Abimelech made king.—7 Jotham foretelleth the ruin of the Shechemites.—56 Jotham's curse fulfilled.

AND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver, out of the house of Baal-berith; wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone; notwithstanding, yet Jotham the youngest son of Jerubbaal was left: for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem.

7 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them: and they said unto the olive-tree, Reign thou over us.

9 But

their idolatrous practices; converting this ephod to the use of Baal, by adorning his priests with it.

31. Whose name he called Abimelech;] i. e. My father the king; so he called him, probably, to gratify his concubine, who desired it either out of pride or design.

33. Made Baal-berith their god.] This deity implies, the god who presides over covenants and contracts, and is the punisher of those who wilfully violate them.

ANNOTATIONS ON CHAP. IX.

Verse 5. Threescore and ten persons,] Wanting one, who is here expressed; and these synecdochical expressions are frequent in scripture.

Upon one stone.] This was probably intended to avenge the dishonour and injury done to Baal by Gideon, chap. 6. 27, 28. upon his children, whom he offered up as so many sacrifices to Baal upon this stone, which served for an altar; and for this reason it seems the money was taken out of Baal's house, because it was to be laid out in his service.

8. The trees went forth, &c.] A parabolical discourse, usual among the ancients, especially in the eastern parts; wherein, under the names of trees, men are represented.

The olive-tree;] By which he understands Gideon.

3 H

9. Honour

13. And Gideon—returned from battle before the sun was up:] By which it may be gathered, that he came upon them in the night, which was most convenient for him who had so small a number with him, and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.

16. With them he taught the men of Succoth:] He threshed and tore them, as he had threatened.

18. Resembled the children of a king:] Not for their garb, or outward splendour, for the family was but mean; but for the majesty of their looks: by which commendation they thought to ingratiate themselves with their conqueror.

21. For as the man is, so is his strength.] Thou excellest him, as in age and stature, so in strength: and it is more honourable, as well as easy, to die by the hand of a valiant man.

27. And Gideon made an ephod thereof.] He was willing to shew them that he did not request the ear-rings for his own use, but to dedicate them to God, by making a monument of his victory. For ephod, see Exod. 25. 7.

Israel went thither a whoring after it.] This seems to have happened after the death of Gideon, when the people began again to return to No. 18.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, and reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, and reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal, and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maid-servant king over the men of Shechem, because he is your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house, this day, then rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem: and, behold, they fortify the city against thee.

32 Now, therefore, up by night, thou and the people that is with thee, and lie in wait in the field.

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains, as if they were men.

37 And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him; and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then

9. Honour God and man.] God and man are said to be honoured by oil, because it was offered in sacrifice to God, and fed the lamps of his house; and priests and kings were anointed with it.

And go to be promoted over the trees.] The word which is here rendered promoted, is never used in that sense, but signifies, to be moved to and fro, to wander, to stagger, to be shaken, to be tossed. The motion of the trees by the wind is remarkably expressed by this word, Isa. 7. 2. In these three passages, ver. 9, 11, and 13. it should be translated, Shall I leave, &c. and go to be tossed upon the trees? then we should have a lively image of the hazards and cares of government; as if the king of trees was to have his throne placed on the top of the highest trees in the forest, and be there exposed to every storm of wind that blowed.

12. Then said the trees unto the vine:] These, being all noble trees, signified, that better men than Abimelech had refused that of which he was ambitious.

14. Then said all the trees unto the bramble, &c.] The meanest of all trees, fit only for the fire, and intended to represent Abimelech, from whom they could expect no benefit, but a great deal of trouble and vexation.

23. God sent an evil spirit, &c.] Permitted the spirit of discord to break forth between Abimelech and the Shechemites.

45. Sowed it with salt.] By this action Abimelech intended to express his lasting abhorrence of the Shechemites, by wishing their city might for ever lie waste, and be a perpetual desolation.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a milstone upon Abimelech's head, and all to break his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father in slaying his seventy brethren.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

C H A P. X.

1 Tola judgeth Israel in Shamir.—7 The Philistines and Ammonites oppress Israel.

AND after Abimelech there arose, to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar: and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 ¶ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

53. *A certain woman cast, &c.*] Doubtless directed by a special providence of God. The death of Abimelech by a stone was the more remarkable, because he had slain all his brethren upon one stone.

56, 57. *Thus God rendered the wickedness, &c.*] These two verses conclude the foregoing narrative with a divine admonition, that no man should presume to think such things happened by chance; but that God, the righteous Judge of all the earth, punished both Abimelech and the men of Shechem according to their deserts, and made them the instruments of each other's destruction.

ANNOTATIONS ON CHAP. X.

Verse 1. *To defend;*] Or, *to save;* which he did, not by fighting against and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, and oppression, and tyranny, as also from idolatry, as may be gathered from ver. 6.

4. *Rode on thirty ass-colts.*] None but the most honourable among the Israelites rode on these creatures, which, in the eastern countries, were very tall and beautiful.

12. *The Zidonians;*] For, though we do not read of any oppression of Israel particularly by the Zidonians, yet there might be such a thing, as many things were said and done, both in the Old and New Testament, which are not recorded there; or, they might join their forces with the king of Mesopotamia, *Judg.* 3. 8. or with some other of their oppressors; for it is certain, these were left among others to prove Israel, *Judg.* 3. 1, 2, 3.

The Amalekites;] Of whom, see *Judg.* 3. 13. and 6. 3.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

C H A P. XI.

1 The covenant between Jephthah and the Gileadites.—29 Jephthah's vow:—32 his conquest of the Ammonites:—39 he performeth his vow on his daughter.

NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house: for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass, in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest

Maonites.] Either, first, those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. 23. 25. and 25. 2. whether Edomites or others: or, secondly, the Meunims, a people living near the Arabians, of whom, 2 Chron. 26. 7.—or, thirdly, the Midianites, whose oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, *Judg.* 6. 3, 33.—or, fourthly, some other people now unknown, and not expressed elsewhere in scripture.

ANNOTATIONS ON CHAP. XI.

Verse 1. *And he was the son of an harlot.*] Though such were not ordinarily to enter into the congregation of the Lord, Deut. 23. 2. yet God can dispense with his own laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the progenitors of the Lord Jesus Christ.

3. *In the land of Tob.*] This country is not mentioned any where else in scripture: probably it was the same with that called *Ish-tob*, 2 Sam. 10. 8. which lay in Syria, and so near the Amorites, that they hired forces from thence, as well as from other nations, to fight against David.

There were gathered vain men to Jephthah.] Men of no property, and therefore glad to join with so valiant a man as Jephthah, under whose conduct they could make incursions into the enemy's territory, and enrich themselves with their spoils.

12. *What hast thou to do with me?*] That is, what is the ground of thy quarrel? or, for what reason is this invasion made?

13. *Because*

mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness, unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land, unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she *was* his only child: besides her he had neither son nor daughter.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this *thing* be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year.

C H A P.

13. *Because Israel took away my land when they came up out of Egypt.*] This was a mere pretence, the land not belonging to them, but to Sihon king of the Amorites: for, with regard to the country of the Ammonites, God expressly charged the Israelites not to meddle with it, because he had given it to the children of Lot for a possession, *Deut.* 2. 19.

24. *That which Chemosh thy god giveth thee to possess.*] He speaks according to their fond and absurd opinion. The Ammonites and Moabites got their land by right of war, and conquest of the old inhabitants, whom they cast out; and this success, though given them by the true God, for Lot's sake, *Deut.* 2. 9, 19. they impiously and ridiculously ascribe to their god Chemosh, whose gift they owned to be a firm and sufficient title.

31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The particle which is here translated *and*, may more properly be taken in the disjunctive sense, or, as some judicious critics, both Christians and Jews, have solidly proved.

34. *His daughter came out to meet him.*] To welcome his return, and congratulate him on his victory, with timbrels, and with dances.

35. *I have opened my mouth unto the Lord.*] I have made a vow, which I cannot retract. Probably he told her what it was, though the sacred historian has not mentioned it.

36. *She said unto him, My father, &c.*] A rare instance of religion, fortitude, obedience to her parent, and love to her country.

37. *Let this thing be done for me:*] Grant me one request; it is an innocent one, and not contrary to the nature of your vow.

Bewail my virginity.] It was accounted the greatest misfortune, among the Israelites, to die without issue; therefore she desired a time to bewail her fate on the solitary mountains.

39. *She returned unto her father, &c.*] This passage has given occasion to a great controversy among commentators, whether Jephthah really offered his daughter for a burnt-offering, or consecrated her to the service of God. From the note on the 31st verse it appears, that she was not sacrificed, but devoted to the Lord. It is indeed evident, that this vow, in many cases, could not have been executed: for suppose a dog, an ass, or any other unclean animal, had first met him, could he have offered it up as a burnt-offering unto the Lord; such sacrifices being absolutely forbidden by the law of Moses? and can it be supposed that God, who had so often declared that human sacrifices were abominations to him, would have suffered a daughter of Israel to have been offered upon his altar? Besides, if Jephthah was obliged to offer his daughter, who should be employed in that work? Should the priests? They were ordered to do every thing in *their*

C H A P. XII.

1 *The Ephraimites slain by the Gileadites.—7 Jephthah dieth.*

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him, Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons, and thirty nephews, that rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

C H A P. XIII.

1 *Israel is in the hand of the Philistines.—2 An angel appeareth to Manoah's wife.—8 The angel appeareth to Manoah.—24 Samson is born.*

AND the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

their power to deter men from committing this abominable practice. Should the magistrates? They well knew such sacrifices were forbidden by God himself. Should Jephthah perform this inhuman office? Surely those who can conceive him capable of such a task, must, at the same time, think him as void of common sense as of natural affection.

She knew no man:] A strong proof that she was not sacrificed; for the sacred historian himself tell us, that after the vow was performed, she knew no man.

40. The daughters of Israel went yearly to lament the daughter of Jephthah.] The Hebrew word which we render *lament*, signifies also to *talk with*, and to *praise*. If we take it in the former sense, it demonstrates that she was not sacrificed; if in the latter, the sense will be, that they went yearly to praise the virtue of Jephthah's daughter. If it should be asked, why the continuing of a virgin was considered among the Israelites as the greatest misfortune? the answer is, They placed their greatest happiness in children, and all flattered themselves that the Messiah would come from their seed.

ANNOTATIONS ON CHAP. XII. •

Verse 2. When I called you.] Hence it appears, that he craved their assistance, which they denied; though that be not elsewhere expressed.

3. I put my life in my hands:] I exposed myself to very great danger.

No. 19.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman: she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, I am.

12 And Manoah said, Now let thy words come to pass: How shall we order the child? and how shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her, let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD: for Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name? that, when thy sayings come to pass, we may do thee honour.

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?

19 So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the LORD; and the angel did wonderfully; and Manoah and his wife looked on.

20 For

4. Ye Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites:] i. e. Ye Ephraimites are mere run-aways; for the words next foregoing are, The men of Gilead smote Ephraim.

6. Shibboleth:] Which signifies a stream, or river, which they desired to pass over; so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the Shibboleth or river.

Shibboleth.] It is well known, that not only divers nations, but divers provinces or parts of the same nation, who use the same language, differ in their dialect and manner of pronunciation.

He could not frame to pronounce it right:] Or rather, he did not frame or direct himself to speak so, or to speak right; i. e. so as he was required to do it. The Hebrew text doth not say, that he could not do it, but that he did it not; because he, suspecting not the design of it, uttered it speedily, according to his manner of expression.

ANNOTATIONS ON CHAP. XIII.

Verse 18. After my name, seeing it is secret:] Rather, it is wonderful. This is a proper style for Jehovah, whose essence we must admire, but cannot comprehend. Hence we learn this was the Messiah himself, whom Isaiah calls Wonderful, Isa. 9. 6.

3 I

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he was angel of the LORD.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would, as at this time, have told us such things as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eshtaol.

C H A P. XIV.

2 Samson desireth a wife of the Philistines:—5 killeth a lion: 8 findeth honey in the carcase:—10 his marriage-feast:—12 his riddle made known:—19 he spoileth thirty Philistines.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the LORD came mightily upon him; and he rent him as he would have rent a rid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat; but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a feast; for so used the young men to do.

25. In the camp of Dan, between Zorah and Eshtaol.] There was no army of the Danites encamped in the place where Samson displayed his valour; but this is the name of a place, in the Hebrew *Machanadan*, (the camp of Dan, where probably Samson lived, see chap. 18. 12.) where we find an account of an expedition of the Danites, which, though placed after, really happened before this transaction of Samson.

ANNOTATIONS ON CHAP. XIV.

Verse 3. Philistines:] With whom the Israelites were forbidden to marry, *Exod.* 34. 12, &c. And although the Philistines were not Canaanites in their original, *Gen.* 10. 14. *Deut.* 2. 23. yet they were so in their habitation and concurrence with them in wickedness, and therefore were liable to the same censures and judgments with them.

8. After a time:] When the flesh of the lion, which by its strong smell is offensive to and avoided by bees, was wholly consumed, and nothing was left but the bones.

Bees—in the carcase of the lion:] Not generated of the dead lion's body, but elsewhere, and settling themselves there, as they have sometimes done in a man's skull, and in a sepulchre, and such like places.

11. They brought thirty companions.] Her friends, out of respect to

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you; if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments.

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.

C H A P. XV.

3 Samson burneth the Philistines' corn:—9 is bound by the men of Judah, and delivered to the Philistines:—14 killeth them with a jaw-bone.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And

him, brought this great number of bridemen, to honour his nuptials; though some think they came by way of guard, if he should attempt any disturbance, of which they fancy the Philistines were afraid, when they saw he was a man of such extraordinary strength and valour.

14. Out of the eater came forth meat.] The opposition is manifest in the first part of the riddle, but not in the second; for weakness is opposed to strength, not sweetness, whose opposite is bitterness.

14, 15. They could not in three days, &c.—And—on the seventh, &c.] The Septuagint reads, on the fourth day, which is certainly right; for it is said, ver. 17. she wept the rest of the seven days; if they did not threaten her till the seventh day, there was no time for weeping.

19. He went down to Ashkelon:] A city of the Philistines, on the coast of the Mediterranean.

ANNOTATIONS ON CHAP. XV.

Verse 4. Samson went and caught three hundred foxes.] Of which there were great numbers in Canaan; as appears from *Neh.* 4. 3. *Psa.* 62. 11. *Cant.* 2. 15. *Lam.* 5. 18. *Ezek.* 13. 4. so that divers places there have their names from the foxes which abounded there, as *Josh.* 15. 28. and 9. 42. 1 *Sam.* 13. 17. Add to this, that some learned men conceive that the

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is this* that thou hast done unto us? and he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived. Wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

C H A P. XVI.

1 Samson carrieth away the gates of Gaza.—4 Delilah enticeth him.—15 She overcometh him.—21 The Philistines put out his eyes:—30 he pulleth down the house on the Philistines, and dieth.

THEN went Samson to Gaza, and saw there an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him, to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs, that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber:) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes, that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And

the Hebrew name *Schual* is more general, and contains not only foxes, but another sort of creature very like to them, called thoes, whereof there were so many there, that sometimes two hundred of them have been met together in one company, as some who have lived in those parts have left upon record. But infidels are much scandalized at this history, and pretend, that it is incredible that Samson should catch so many foxes together; so nice and delicate is the faith of those men, in things concerning God and scripture, and yet can devour things ten times more difficult and absurd concerning the productions of the world, and of men, &c. But there is no cause of wonder here; for it is not said that Samson caught them all, either at one time, or by his own hands; for, being so eminent a person, and the judge of Israel, he might require assistance of as many persons as he pleased, and all his people would readily assist him; nor can it at all perplex any man's reason or faith, if it be allowed, that the God who made the world, and by his singular providence watched over Israel, and intended them deliverance at this time, could easily dispose things so, that they might be taken. He chose to do this exploit, not by his brethren, whom he would preserve from the envy, and hatred, and mischief, which that might have occasioned to them, but by brute creatures, thereby to add scorn and contempt to their calamity.

6. *Burnt her and her father with fire.*] Several MSS. read, *Burnt her and her father's house*; which reading is confirmed by the Syriac and other versions.

8. *And he smote them hip and thigh.*] It is not easy to explain the meaning of this expression. The Chaldee paraphrast interprets it, *He smote both horsemen and footmen*, the one resting on their legs, and the other on their thighs, as they sat close to their horses; but others suppose that he smote them on their legs and thighs, as they endeavoured to fly from him.

12. *Swear unto me, that ye will not fall upon me yourselves.*] Not that he feared them, or could not as easily have conquered them as he did the whole host of the Philistines; but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

19. *God clave an hollow place that was in the jaw, &c.*] *Lehi*, which signifies a jaw-bone, is here the proper name of a place, and doubtless had its name from this prodigy of valour performed by Samson with the jaw-bone, and the miraculous fountain which God caused to burst out of the ground, to allay this hero's thirst: the passage therefore should have been rendered, *And God clave an hollow place which was in Lehi*. Modern travellers inform us, that, in the suburbs of Eleutheropolis, in all probability the ancient Lehi, the fountain which flowed on this occasion is still remaining, and called to this day, *The fountain of the jaw*.

ANNOTATIONS ON CHAP. XVI.

Verse 3. *Took the doors of the gate of the city, &c.*] He did not stay to break open the gates, but plucked the posts out of the ground, with the doors hanging, fast barred, upon them. This action so astonished the guards, that they had not power to follow him.

To the top of an hill that is before Hebron.] The Septuagint and Vulgate have it, *that looketh towards Hebron*: for it is not probable that he carried them to Hebron, which was near twenty miles distant from Gaza.

13. After this verse there is plainly a verse omitted, which the Septuagint has supplied—"Seven locks of my head with a web, and fasten them with a pin unto the wall; then shall I be weak, and be as another man. And it came to pass, when he slept, that Delilah took seven locks of his head, and wove them with a web, and fastened them with a pin," &c.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass: and he did grind in the prison-house.

22 Howbeit, the hair of his head began to grow again, after he was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen

me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars, upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines: and he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

CHAP. XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,—5 and he, ornaments for them:—7 he birteth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me: I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD, from my hand, for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother: and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place*: and he came to mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? and he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And

17. *If I be shaven.*] Not that his hair was in itself the seat or cause of his strength, but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in, that great work to which he called him; but, upon his violation of his condition, God justly withdraws his help, and leaves him to himself.

20. *Shake myself;*] *i. e.* Put forth my strength to crush them, and deliver myself.

21. *He did grind in the prison-house.*] Before the invention of wind or water-mills, men made use of hand-mills, to grind their corn withal; probably in this prison where Samson was confined there was a public mill for that purpose.

23. *Dagon;*] Which is by most supposed to be an idol, whose upper part was like a man, and whose lower part was like a fish.

29. *Samson took hold of the two middle pillars upon which the house stood.*] The ingenious reader will be pleased to see the thoughts of the great Sir Christopher Wren on this famous fabric, which will give a more distinct idea of it than the conjectures of commentators, who are not such competent judges:—"In considering what this fabric must be, that could at one pull be demolished, I conceive it was an oval "amphitheatre, the scene in the middle, where a vast roof of cedar-beams, resting round upon the walls, centered all upon one short "architrave, that united two cedar pillars in the middle: one pillar "would not be sufficient to unite the ends of at least one hundred beams "that tended to the centre; therefore, I say, there must be a short

"architrave resting upon two pillars, upon which all the beams tending "to the centre of the amphitheatre might be supported. Now, if "Samson, by his miraculous strength, pressing upon one of these "pillars, moved it from its basis, the whole roof must of necessity "fall."

30. *Let me die with the Philistines.*] It has been doubted by many, whether Samson was not guilty of self-murder: but if it be considered that God raised him up as a scourge to the Philistines, and a judge and defender of Israel, he might devote his life to the public good, and the deliverance of his own people. And this purpose was in some measure answered: for the Philistines were so terrified and humbled at this closing scene of Samson's strength and courage, that when his brethren came to take away his body, to inter it in the burying-place of his father, they met with no molestation whatsoever.

ANNOTATIONS ON CHAP. XVII.

Verse 5. *An house of gods.*] It seems to have been Micah's intention to make an imitation of the house of God at Shiloh.

Teraphim.] See note on Gen. 31. 19.

7. *Beth-lehem-judah:*] So called here, as Matt. 2. 1, 5. to distinguish it from Beth-lehem in Zebulun, Josh. 19. 15. There he was born and bred.

8. *To sojourn where he could find a place.*] For employment and a livelihood; for the tithes and offerings, which were their maintenance, not being brought into the house of God, the Levites and priests must needs be reduced to great straits.

11 And the Levite was content to dwell with the man: and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

C H A P. XVIII.

1 The Danites send five men to seek out an inheritance:—
3 they consult with Jonathan:—7 search Laish.

IN those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them; Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing: and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? Be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim,

and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned, and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet, and secure: and they smote them with the edge of the sword, and burned the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man: and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit, the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the captivity of the land.

31 And

12. *Micah consecrated the Levite.*] A strange presumption in them both! Micah could pretend to no authority to consecrate; and the Levite was incapable of executing the priest's office, not being of the seed of Aaron. But such was the confusion of those times, for want of a judge, that Micah's superstition had no bounds, and the Levite's poverty and ambition induced him to accept of the proffered preferment.

13. *The Lord will do me good, seeing, &c.*] I am assured God will bless me. So blindly and grossly partial he was in his judgment, to think that one right circumstance would answer for all his substantial errors, in making and worshipping images against God's express command, in worshipping God in a forbidden place, and in that he, being an Ephraimite, presumed to make a priest.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *The tribe of the Danites;* i. e. A part or branch of the tribe, consisting only of 600 men of war, ver. 16. with their families, ver. 21. Or, *A family of the Danites;* for the word *Schehet*, which properly signifies a tribe, is sometimes taken for a family.

14. *Now therefore consider what ye have to do:*] Whether it be not expedient, either to consult them again for your own satisfaction; or, rather, to take them away for your further use, as you shall have occasion; for their action is the best comment upon their words.

30. *And the children of Dan set up the graven image.*] This is the first account we meet with of an idol being set up in any city, to be resorted to by all the inhabitants.

The son of Gershom, the son of Manasseh.] Gershom was the son of Moses; and there are strong reasons for believing, that the word here was at first *Moses*, and not *Manasseh*. St. Jerom has expressed it *Moses*, and so the Vulgate reads it.

Until the day of the captivity of the land.] By the captivity of the land, is here meant the time when the ark of God was taken by the Philistines: and we find that this capture is in scripture styled a captivity: "He forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemies' hand," *Psa.* 78. 60, 61.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

C H A P. XIX.

16 *An old man entertaineth a Levite at Gibeah:—22 the Gibeabites abuse his concubine:—29 he divideth her into twelve pieces.*

AN D it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you, tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry: and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.*

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on, and went their way; and the

sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim: and he sojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am* now going to the house of the Lord; and there *is* no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee: howsoever, let all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house, *where her lord was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And

ANNOTATIONS ON CHAP. XIX.

Verse 1. *A concubine;*] *i. e.* A wife of the secondary sort, without such solemn espousals, or a dowry, as those called wives had. It is certain, such persons were really wives; and it was adultery in any one to lie with them but those who had married them.

2. *Played the whore against him.*] The Alexandrine copy of the Septuagint, and Aldus's edition, have it—*was angry with him*; neither the Septuagint nor Vulgate have any thing of fornication.

9. *The day draweth toward evening;*] Heb. *It is the encamping time of the day;* *i. e.* the evening; when armies, having marched in the day, begin to pitch their camps, and go to rest.

11. *Let us turn in unto this city of the Jebusites, and lodge in it.*] This was the city of Jerusalem, which had been taken by the children of Judah, but the Jebusites still kept possession of the strong fort of Zion till the days of David, from whence the children of Judah and Benjamin could not drive them out.

12. *We will not turn aside—into the city of a stranger;*] *i. e.* Of a strange nation; which the Canaanites possess: for though the city of Jerusalem had been taken by Caleb, *Judg.* 1. yet the strong fort of Zion was still in their hands, *2 Sam.* 5. 6, 7.

15. *There was no man that took them into his house.*] The inhabitants

of Gibeah had lost all notions of humanity; even the ancient hospitality, or custom of entertaining strangers, was quite abolished.

16. *There came an old man from his work out of the field.*] This man, who was himself only a sojourner, shewed that compassion on strangers which the wealthy inhabitants had denied.

24. *Behold, here is my daughter, a maiden, and his concubine, &c.*] We have a similar example in Lot, *Gen.* 19. 8. who, like this inhabitant of Gibeah, offered his daughters to the men of Sodom, to preserve inviolate the laws of hospitality.

26. *Fell down at the door.*] She fell down dead, through grief, and shame, and abuse.

29. *And divided her.*] This might seem to be a barbarous and inhuman act in itself; but will appear excusable, if it be considered, that the sadness of the spectacle did highly contribute to stir up the zeal of all the Israelites to avenge his concubine's death, and to execute justice upon such profligate offenders; and was necessary, especially in this time of anarchy and corruption, to awaken them out of that lethargy in which the tribes lay.

Into twelve pieces,] That every tribe might have a part, Benjamin not excepted; among whom, it was to be hoped, there were some who detested so foul a crime, and had courage to punish the cursed authors of it.

ANNO.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

C H A P. XX.

4 The Levite declareth his wrong.—14 The Benjamites make head against the Israelites,—21, 25, and destroy numbers.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye are all children of Israel: give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now, this shall be the thing which we will do to Gibeah: we will go up by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

ANNOTATIONS ON CHAP. XX.

Verse 1. *The congregation was gathered together as one man, from Dan even to Beer-sheba.*] i. e. All Israel on both sides of Jordan. But the inhabitants of Jabesh-gilead, together with the Benjamites, must be excepted, who seem to have no sense of their wickedness. They were doubtless summoned as well as their brethren, but neglected to join them.

In Mizpeh.] The Mizpeh here mentioned stood on the confines of Judah and Benjamin. It was very conveniently situated for a meeting of all the people, who often assembled there in future times. It was not far from Shiloh, so that they could easily consult the Divine Majesty on any occasion.

2. *And the chief of all the people.*] Heb. *the corners*, i. e. the nobles and rulers; which are oft so called, because, like corner-stones, they unite, support, and adorn the whole building.

13. *The children of Benjamin would not hearken to the voice of—the children of Israel.*] They seem to have been as unanimous in the defence of this wickedness, as the rest of the tribes were in their endeavours to have it punished.

16. *Seven hundred chosen men left-handed.*] Seven hundred is mentioned, ver. 15. and therefore seems here to be redundant. The present German Jews, who are supposed to be of the tribe of Benjamin, are most of them left-handed.

23. *And asked counsel of the Lord.*] The phrase here used, upon both these consultations, of asking counsel of the Lord, often means no more than consulting their grand council or sanhedrim, with the high-priest at their head.

25. *Eighteen thousand men.*] In these two battles they destroyed forty thousand men, a much greater number than the Benjamites had in their

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed: every one could sling stones at an hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 ¶ And the children of Israel arose and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days;

28 And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up: for to-morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And

whole army. It has been asked, why the Israelites, in so just a cause, were defeated in two battles, especially as they had asked counsel of God? To which it may be answered, that though they had sent to the house of God to ask which of the tribes should go up first, and also whether they should again attack the Benjamites? yet they had never asked whether an enterprise of that nature would be pleasing to God or not. The truth is, they presumed upon his protection and assistance; and the vast superiority of their forces made them confident of success. But surely they should have asked whether God had decreed the destruction of their brethren; for to attack one of the tribes of Israel, without the approbation of Jehovah, who was the king of Israel, was an act of rebellion against him. But, supposing the grounds of the war justifiable, why might not God take this opportunity of punishing the Israelites by the hand of their brethren, for the tame permission of more enormous crimes than those they endeavoured to chastise? Did not they suffer spiritual adultery among them, at the very time they were so hot upon punishing carnal? The whole tribe of Dan had fallen into idolatry; but the rulers of Israel were so far from punishing it, that they connived at their apostacy: and therefore God thought proper to make use of the Benjamites as scourges, to punish their base connivance; for the wonderful wisdom of God's providence frequently employs the passions of men to fulfil his purposes, by making one wicked set of men the instrument of punishing another.

29. *And Israel set liers in wait.*] Though they were assured of the success, by a particular and absolute promise, yet they do not neglect the use of means, as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require, man's diligent use of all fit means for the accomplishment of them.

ANNO-

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten; for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city, with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them: and them which came out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these were men of valour.

45 And they turned and fled toward the wilderness, unto the rock of Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

47 But six hundred men turned and fled to the wilderness, unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the

sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

C H A P. XXI.

1 The people bewail the desolation of Benjamin.—8 By the destruction of Jabesh-gilead they provide them four hundred wives.—16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel;

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel, that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do: ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then

ANNOTATIONS ON CHAP. XXI.

Verse 3. *One tribe lacking in Israel.*] When the Israelites' fury against Benjamin was abated, and they began to consider seriously of what they had done; how they had almost totally destroyed one of the tribes of Israel, and had bound themselves by an oath never to marry their daughters to the poor remains of it, which must prove the extirpation of the whole; the joy and triumph of their late victory was turned into mourning and bitter lamentation.

10. *Smite the inhabitants of Jabesh-gilead with the—sword—women and children.*] The massacre of the people of Jabesh-gilead, without ever sending to know the reason of their absenting themselves from the war, was a cruel expedient to extricate the Israelites from the difficulty in which their superstitious observance of an unlawful oath had involved

them, and is a shocking instance of the iniquity and barbarity of those times; for surely, to slay the innocent with the guilty, to put the women and children to death, is the very height of injustice and cruelty.

11. *Every woman that hath lain by man.*] Here the Hebrew doctors raise a difficult question, as they account it, how they could know those who had lain with man, from those who had not, and give several fanciful solutions: but the plain account is no more than this, That they slew such as were not commonly reputed to be virgins, and saved those that were.

18. *Cursed be he that giveth a wife to Benjamin.*] i. e. To this generation of Benjamites, who have made themselves guilty of this foul wickedness. But this oath did not extend to their posterity: and some think it had another exception, to wit, unless the surviving Benjamites could not otherwise be supplied with wives.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we re-

served not to each man his wife in the war: for ye did not give unto them at this time, *that ye should be* guilty.

23 And the children of Benjamin did so, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

19. *There is a feast of the Lord in Shiloh yearly.*] All the three great festivals were to be observed at the place where God had settled his habitation, which was now at Shiloh, where the people assembled to praise God, and to feast one with another. The feast here meant was that of tabernacles, which was a time of great joy, because they had newly gathered their vintage: it was also the only season wherein the Jewish virgins were allowed to dance.

22. *For ye did not give unto them at this time, that ye should be guilty.*] It might more properly be rendered, *Because ye did not give unto them at this time, ye are to blame.*

23. *And the children of Benjamin—took them wives according to their number.*] Whatever may be said in justification of the Benjamites, the elders of Israel, who gave them this counsel and authority, had doubtless no right to dispose of the children of other persons without their consent and approbation. The rape of the Sabines is usually produced as a piece of history parallel to this: but it should be remembered, that Romulus, in whose reign it happened, was one of those princes who accounted every point that contributed to the establishment of his dominions not only lawful but glorious; and that every thing ceased to be a crime, when once it became necessary for reasons of state:

whereas the rulers of Israel either had, or should have had, different notions. They were governed by God, *whose throne is established in righteousness*, and certainly should have contrived some other means of establishing a diminished tribe, than those violent methods of rapes and forced marriages. But in one thing they did very well, that they permitted them to take wives only according to their number; *i. e.* every man a wife, and no more; by which we may see they had no very favourable opinion of polygamy, since they did not allow it in this case, when it might seem most necessary for the speedy reparation of a lost tribe.

25. *In those days there was no king in Israel: every man did that which was right in his own eyes.*] The sacred historian has here assigned the best reason for all the abuses committed in this and the preceding chapters. It was owing to this want of an established authority, that men committed many horrid actions, which were not publicly allowed. And this should teach us to be very thankful for the authority that is set over us, in order to prevent us from committing such enormous actions. Bad as the world is, we have every reason to believe it would be abundantly worse, were there no established authority, and every man left to do what is right in his *own eyes*.

REFLECTIONS ON THE BOOK OF JUDGES.

IT is impossible to read the history recorded by the Judges, without reflecting upon the ingratitude of the human heart, which shewed itself in a whole nation, even in the midst of their providential deliverances and unexpected success. No sooner was Joshua departed from them, than they forgot *his* injunctions, and their *own* repeated oaths and promises: they soon softened their attacks upon the idolaters; and, at last, we see them, in defiance of religion and policy, mix with them; and, in consequence of their folly and wickedness, draw upon themselves all the political evils which had been so repeatedly threatened. It would be of real service to those who read the Bible, if they would but carefully collect together, and reflect upon, the many circumstances, in the history of the Jews, which manifestly point out the necessity of religion and moral goodness, to the establishment of *sound policy*.

Human policy is not *sound policy*; it may blaze for a time, and make a short figure in the world, but, like a vapour, it soon dies away, and is never more to be rekindled.

One thing may be remarked in this Book; the great readiness of the Almighty to pardon their revoltings from him, upon any signs of repentance on their part. In their state of helpless wretchedness God pitied them. Their groaning, though not so much the cry of sorrow for sin as anguish for suffering, came before him, and he repented him of the evil. Soon he changed his dispensations towards them; and, though he might justly have left them to perish in their iniquities, yet, as beloved for the fathers' sake, and for purposes of his own glory, he raised them up Judges, men extraordinarily qualified to deliver them from their oppressors, and recover them from their backslidings. With these God vouchsafed his presence, blessing their labours, and giving success to their undertakings. Thus, in the Church's greatest distress and degeneracy, God does usually raise up some teachers eminently qualified, and as eminently zealous for his service, and the salvation of men's souls: whom God calls to his work, he will distinguish with his blessing.

The chief doctrine contained in this history is, the omnipotency and mercy of the great Creator, which we see exemplified in many instances. He frequently pardoned the offences of the Israelites; and led them to victory over their enemies by means which no human wisdom could foresee. It is therefore a great consolation, in human afflictions, to reflect, that there may be a way to extricate ourselves from them, though it may be known only to Him who made us.

THE BOOK of RUTH.

THE ARGUMENT.

THIS little Book, by whomsoever written, which is not material to know, is annexed to the Book of Judges, and by some of the Hebrew doctors, made a part of it. It is useful, as for many other points, so especially to shew the genealogy of David, and consequently of Christ, and the rise of Christ, from a Moabitish woman; which was an useful document, and a great encouragement to the Gentiles to believe in Christ.

CHAP. I.

- 1 *Elimelech dieth at Moab:—5 also Mahlon and Chilion.—*
8 *Naomi dissuadeth her two daughters-in-law from going with her.—14 Orpah leaveth her, but Ruth accompanieth her.—19 They are gladly received at Beth-lehem.*

NOW it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters; go your away; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them: and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So

ANNOTATIONS ON CHAP. I.

Verse 1. *Beth-lehem-judah.*] There were two places of the name of Beth-lehem; one in the tribe of Judah, and the other in that of Zebulun.

2. *Ephrathites of Beth-lehem-judah.*] So called, because this Beth-lehem is otherwise called Ephrath, or Ephratah, *Gen.* 35. 19. *Mic.* 5. 2. either from Caleb's wife of that name, *1 Chron.* 2. 19. and 4. 4. or from the fertility of the soil about it; which title may therefore be used here, to shew the greatness of the famine, which affected even fertile parts.

4. *They took them wives of the women of Moab.*] This was absolutely forbidden by the Jewish law, unless the women were proselytes to the true religion.

8. *Go, return each to her mother's house.*] Not that they wanted fathers, *Ruth* 2. 11. but because daughters used to converse more

frequently with their mothers, and to be most endeared to them, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt.

11. *Are there yet any more sons in my womb, that they may be your husbands?*] According to the ancient custom, *Gen.* 38. and the express law of God, *Deut.* 25. 5. which doubtless she had acquainted them with before, among other branches of the Jewish religion wherein she did instruct them.

15. *Thy sister-in-law is gone back unto her people, and unto her gods.*] Hence it appears, that Orpah was not a convert to the Jewish religion, but still continued to worship the gods of her country. This, however, did not hinder her from loving her husband while he lived, and retaining an affection for her mother-in-law after his death.

20. *Call me not Naomi, call me Mara.*] She was desirous her name should be conformable to her condition; the former signifying prosperity, and the latter bitterness, or grief.

ANNO-

22 So Naomi returned; and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

C H A P. II.

1 *Ruth gleaneth in the fields of Boaz:—4 Boaz taking knowledge of her,—8 sheweth her great favour.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you: and they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered, and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger;

11 And Boaz answered, and said unto her, It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the

vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

C H A P. III.

6 *Ruth layeth herself at the feet of Boaz.—8 Boaz acknowledgeth the right of a kinsman.*

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself, therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of

provision in general, with which they had vinegar for sauce, it being very cooling and refreshing in hot seasons.

17. *About an ephah of barley.*] An ephah is about seven gallons, two quarts, and about half a pint, wine measure.

18. *That she had reserved.*] Ruth brought what she had left when she was feasted with the reapers, and gave it to her mother-in-law.

21. *Thou shalt keep fast by my young men.*] The word which we render *young men* signifies all young people, and particularly the maidens, to whom he had bid her keep close, ver. 8.

ANNOTATIONS ON CHAP. III.

Verse 1. *Shall I not seek rest for thee?*] A life of rest, and comfort, and safety, under the care of a good husband.

2. *Behold, he winnoweth.*] This was commonly done in the evening, when the heat of the day was over, and cool breezes began to rise. See Gen. 3. 8.

3. *Wash thyself therefore, and anoint thee.*] Frequent bathings are necessary, and still used, in those hot countries, for cleanliness; and anointing, for smoothing the skin, and making it appear more amiable.

Until he shall have done eating and drinking.] Upon such occasions they made feasts for the labourers in the harvest.

4. *Uncover his feet, and lay thee down.*] This design of Naomi seems at first sight not very modest; but, as it had no other intention than what was agreeable to the law of God, it prospered accordingly.

7. *He*

ANNOTATIONS ON CHAP. II.

Verse 2. *After him in whose sight I shall find grace.*] Either she did not know, that poor strangers had an equal right with the poor of Israel to glean after the reapers; or her modesty would not suffer her to challenge it as a right, but, on the contrary, to acknowledge it as a favour.

4. *Lord be with you.*] This is the first time we meet with this religious salutation, which we afterwards find was familiar, and continued even to the time of our blessed Saviour, when the angel saluted the blessed Virgin after this manner, Luke 1. 28.

7. *She tarried a little in the house.*] Not in Naomi's house, as may be gathered from verse 18, 19. but in the little house or tent, which was set up in the fields at these times, and was necessary in those hot countries, where the labourers or others might retire for a little repose or repast at fit times.

12. *The Lord recompense thy work, &c.*] He considered her leaving all that was dear to her in the world, to become a worshipper of the true God, as a very noble act of faith and virtue.

Under whose wings, &c.] This metaphor seems to be taken from the cherubims, who spread their wings from one side of the holy place unto the other, upon which the Divine Majesty sat.

13. *Though I be,*] A person more mean, necessitous, and obscure, being a stranger, and one born of heathenish parents, and not of the holy and honourable people of Israel, as they are.

14. *Eat of the bread.*] Under the word *bread* is comprehended

of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? and she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.

10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not: I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now it is true, that I *am* thy near kinsman: howbeit, there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? and she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

C H A P. IV.

6 The kinsman of Boaz refuseth the redemption.—9 Boaz buyeth the inheritance:—10 marrieth Ruth:—13 who beareth Obed.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman; Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's.

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not

redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it.

7 Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things: A man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses: The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

7. *He went to lie down at the end of the heap of corn.*] Such was the simplicity of these early times, that the most wealthy persons looked after their own business, both at home and in the field. These threshing floors were covered at the top, to keep off the rain; but open on all sides, to give a free passage to the wind for winnowing the corn. They seem, however, to have been shut up at night, to prevent robbers from entering them, and stealing the corn and instruments of husbandry, which were commonly left there.

9. *Spread therefore thy skirt over thine handmaid.*] i. e. Take me to be thy wife, and perform the duty of an husband to me. This phrase is used in this sense, Deut. 22. 30. and 27. 20. Ezek. 16. 8. either, because the wife is admitted into the same bed with her husband, and both are covered with one and the same covering; or, rather, from an ancient ceremony of the husband's throwing the skirt of his garment over her head, in token both of her subjection, 1 Cor. 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the eyes of others; and also of that protection which he oweth to her.

10. *Inasmuch as thou followedst not young men.*] This is an high commendation of her modesty, that she did not seek a husband to please her own taste, but to preserve the memory of him who was dead.

15. *Bring the veil that thou hast upon thee.*] Dr. Shaw thinks this veil was something like what the Arabians now wear, called a *hyke*, which serves for a complete dress by day, and for a covering by night: it is usually about six yards long, and five or six feet broad.

ANNOTATIONS ON CHAP. IV.

Verse 1. *Up to the gate.*] Where the judges determined causes.

3. *Naomi—selleth a parcel of land, which was our brother Elimelech's.*] He calls him their brother because he was a near kinsman; and mentions

Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to sell the inheritance her husband had left her.

5. *Thou must buy it also of Ruth, &c.*] There are here some errors in the original, which, when corrected by the authentic MSS. and versions, will make the translation run thus: "Then said Boaz, On the day thou takest the land of the hand of Naomi, thou must also take Ruth the Moabitess."

6. *I cannot redeem it for myself, lest I mar mine own inheritance.*] He had already a wife and family, and therefore was apprehensive that this marriage might be attended with many inconveniences.

7. *A man plucked off his shoe, &c.*] A sufficient evidence that he transferred all his rights to the person to whom he delivered his shoe. The reason of this custom is plain, it being a natural indication that he resigned his interest in the land by giving the other his shoe, on which he used to walk in it, that he might enter and take possession of it himself. This ceremony was different from that mentioned Deut. 25. 9.

11. *Do thou worthily in Ephratah, and be famous in Beth-lehem.*] These are two different names for the same place, where Boaz and Ruth both lived, and who they prayed might be a shining example of virtue to the inhabitants of that city.

12. *Like the house of Pharez.*] All the Beth-lehemites derived their origin from Pharez, whose family was very illustrious in Israel.

17. *They called his name Obed.*] That is, a servant; intimating, that he was appointed to take care of Naomi in her old age.

He is the father of Jesse, the father of David.] This book seems to have been written principally for the sake of this genealogy, it being necessary to trace the family to its origin, as the Messiah was to spring from it; and accordingly it is traced, in the following verses, from Pharez, the grandson of Jacob, to David.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

The First Book of the Kings.

THE ARGUMENT.

THE two Books of Samuel are public histories of the transactions under the two last Judges, Eli and Samuel, and under the two first kings, Saul and David, comprising the compass of about one hundred years. The Jews in general, with great probability, assert, that the first four and twenty chapters were written by Samuel himself, and the rest by the prophets Nathan and Gad; which assertion they found on this passage, in 1 Chron. 29. 29.—*Now the acts of David the king, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.* The Books of Samuel and Kings, being a continued history of the reigns of the kings of Israel and Judah, are therefore called the First, Second, Third, and Fourth Books of Kings.

CHAP. I.

3 *Elkanah worshippeth yearly at Shiloh:—5 he cherisheth Hannah,—9 who in grief prayeth for a child.—19 She beareth Samuel,—24 and presenteth him to the LORD.*

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh: and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore for to make her fret, because the LORD had shut up her womb.

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her: therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou; and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up, after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the temple of the LORD:)

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight, So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband,

ANNOTATIONS ON CHAP. I.

Verse 1. *Now there was a certain man of Ramathaim-zophim.*] It is called Ramah, ver. 19. The title of Zophim, a watch-tower, seems to be added, from its having an high place or tower, where watchmen were placed in time of war.

4. *And—he gave to Peninnah his wife, and to all her sons and her daughters, portions;*] *i. e.* Part of the peace-offerings, which belonged to him that offered them, except the fat, and the breast and right shoulder; whereby they had communion with the Lord, by partaking with him of his sacrifice.

No. 20.

5. *Unto Hannah he gave a worthy portion;*] Or, a double portion; in token of his extraordinary respect and kindness to her.

6. *Her adversary—provoked her sore;*] *i. e.* Peninnah was wont to deride her for being barren.

16. *A daughter of Belial;*] A person of an infamous character, regarding neither God nor man.

20. *Samuel.*] It is contracted from *Saul-meel*, *i. e.* asked of God: a name she chose to give him, to put him in mind that she had obtained him from God by ardent prayers.

husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh; and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh, my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed: and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

CHAP. II.

1 *Hannah's song.*—12 *The sin of Eli's sons.*—18 *Samuel's ministry.*—22 *Eli reproveth his sons.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD; mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none* holy as the LORD: for *there is none* besides thee; neither *is there* any rock like our God.

3 Talk no more so exceeding proudly, let *not* arrogance come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled *are* girded with strength.

5 *They that were* full have hired out themselves for bread: and *they that were* hungry ceased: so that the barren hath borne seven; and she that hath many children *is* waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

23. *Only the Lord establish his word;*] Or, *The Lord establish his work;* i. e. Perfect what he hath begun, by making the child grow till he was fit to attend on his service.

28. *I have lent him to the Lord.*] Verse the 11th, she says, *I will give him unto the Lord:* the original word is capable of the same signification, and should be translated alike in both places.

ANNOTATIONS ON CHAP. II.

Verse 1. *Hannah prayed, and said.*] This little hymn is an instance how far superior several parts of scripture are to the finest composition of the heathen writers: here we have the truest sublimity of language, the boldest and justest metaphors of poetry, and the most exalted strains of devotion.

4. *Are girded with strength.*] Girdles were a principal part of the military habit among the ancients, and are elegantly translated to signify strength, or warlike power: hence the apostle, among his spiritual armour, exhorts the Ephesians to be *girt about with truth*, Eph. 6. 14.

5. *The barren hath borne seven.*] Hannah here foretels the great increase of the church: for the word *seven* signifies a multitude.

8. *The pillars of the earth are the Lord's,* &c.] The earth is the work of his hands, and upheld by his power.

10. *Exalt the horn of his anointed.*] This was literally fulfilled in David, who, by the help of his God, triumphed over all his enemies,

11 And Elkanah went to Ramah to his house; and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was*, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burned the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*, but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, the LORD give thee seed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons: for *it is* no good report that I hear; ye make the LORD's people to transgress.

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house

and was the most eminent type of the great King of all, the Lord Christ, to whom these words in the fullest sense belong, whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed. It is remarkable, that the word *Messiah*, anointed, occurs here for the first time in the sacred writings; so that, though several had before prophesied of him, Hannah was the first that mentioned him by name.

12. *The sons of Eli were sons of Belial;*] Very wicked men.

21. *The child Samuel grew before the Lord;*] Not only in stature, but also in wisdom and virtue; of such unspeakable benefit is it to instil into the minds of children an early sense of God and religion, which will continue with them to the end of life, and constantly improve as they increase in years.

23, 24. *Why do ye such things,* &c.] This reproof is given in the language of an indulgent father, not that of a zealous judge; who ought to have punished them for such notorious crimes as they were guilty of in a very severe and exemplary manner.

25. *They hearkened not,* &c.] Or, as the words may be better rendered, "They did not hearken to their father, wherefore it pleased the Lord to slay them;" or, "They hearkened not—though the Lord threatened to slay them for their disobedience."

27. *There came a man of God,* &c.] Who this prophet was is not known. It is the safest way to own our ignorance of what the sacred historian has not thought proper to discover to us.

house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

CHAP. III.

1 The word of the Lord revealed to Samuel.—11 The destruction of Eli's house foretold.

AND the child Samuel ministered unto the LORD before Eli: and the word of the LORD was precious in those days; there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

31. I will cut off thine arm.] The Septuagint has it, Thy seed, and the seed, &c.

32. Thou shalt see an enemy in my habitation:] Rather, as in the margin, Thou shalt see the affliction of the tabernacle: which he did; for he saw the tabernacle deprived of its glory, the ark of the Lord, and lived to hear that it was taken by the Philistines.

There shall not be an old man in thine house for ever:] There shall not one of thy seed be promoted to any dignity.

ANNOTATIONS ON CHAP. III.

Verse 1. Samuel ministered unto the Lord before Eli:] He performed such services at the tabernacle as Eli directed him.

The word of the Lord was precious in those days; there was no open vision.] Precious implies scarce. Whatever revelations God might think proper to impart to some pious persons privately, there was, at this time, none publicly acknowledged for a prophet, unto whom the people might resort to know the mind of God.

4. Called Samuel.] By an audible voice out of the tabernacle.

5. He ran unto Eli, and said, Here am I; for thou calledst me.] Persuaded that Eli had called him, he ran to know his pleasure.

6. And the Lord called yet again, Samuel. And Samuel arose, &c.] He knew that they only were in the tabernacle, and therefore concluded that Eli alone must call him.

8 And the LORD called Samuel again the third time; and he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end.

13 For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1 The Israelites overcome by the Philistines.—8 They fetch the ark, to the terror of the Philistines, &c.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark

7. Samuel did not yet know the Lord, &c.] He was ignorant of the manner in which God revealed his mind unto the prophets.

8. The Lord called Samuel again the third time.] This repetition of the voice induced Eli to conclude that it was the Lord; by this means he was disposed to give credit to what Samuel should tell him, as an oracle of God.

12. When I begin, I will also make an end.] When I begin, I will not desist till all my threatenings are fulfilled. For the whole was not accomplished till Abiathar was deprived of the priesthood, when the family of Eli lost its dignity and honour.

18. It is the Lord: let him do what seemeth him good.] The foregoing sentence, pronounced by an artless child, who did not know the voice of the Lord till he instructed him, was much more terrible to Eli than the message before delivered by the prophet, and deeply affected him; for he here humbly acknowledges the justice of God, and submits to his sentence with a truly penitent heart.

ANNOTATIONS ON CHAP. IV.

Verse 1. The word of Samuel came to all Israel.] The revelation of God's will, which had been very scarce among them in former days, now grew more plentiful.

Pitched beside Eben-ezer.] This place is here mentioned prophetically; for it had not this name till about twenty years after, when Samuel totally defeated the Philistines here. It lay on the north borders of Judah, not far from Mizpeh.

ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, were there, with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died;

for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas's wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains came upon her.

20 And about the time of her death, the women that stood by her said unto her, Fear not, for thou hast born a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband.)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAP. V.

2 The Philistines place the ark in the house of Dagon,—4 who is smitten down and broken in pieces.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore

ANNOTATIONS ON CHAP. V.

Verse 1. *Unto Ashdod,*] Called also *Azotus*; a great and famous city, and most eminent for the worship of their great god Dagon.

2. *The Philistines—brought it into the house of Dagon.*] It was a custom among the ancient heathens to carry in triumph the gods of such nations as they vanquished. Thus Isaiah prophesies, that Cyrus would treat in this manner the gods of Babylon: "Bel boweth down, Nebo stoopeth; their idols were upon the beasts and upon the cattle—and themselves are gone into captivity," Isa. 46. 1, 2.

3. *Behold, Dagon was fallen, &c.*] They found him lying in the most humble posture before the ark of the Lord, acknowledging, as it were, the God of Israel to be above all gods.

4. *And the head of Dagon and both the palms of his hands were cut off.*] The head is the seat of wisdom; the hands, the instruments of action: both are cut off, to shew that he had neither wisdom nor strength to defend himself, nor his worshippers.

Only the stump of Dagon was left to him:] Heb. *Only Dagon*; i. e. That part of it from which it was called Dagon, to wit, the fishy part of it, for *dag*, in the Hebrew, signifies a fish. And hence the opinion seems most probable, that this idol of Dagon had in its upper parts an human shape, and in its lower parts the form of a fish.

5. *Therefore neither the priests, &c. tread on the threshold of Dagon:*] Out of a religious reverence, supposing this place to be sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, Zeph. 1. 9.

8. *Mighty gods.*] The words which we render *mighty gods*, are, by Theodoret, translated the *strong God*, which better agrees with the preceding exclamation, *God is come into the camp*.

9. *That ye be not servants unto the Hebrews, as they have been to you.*] The Israelites had been kept in slavery by the Philistines all the time of Eli and of Samson, Judg. 13. 1.

11. *And the ark of God was taken.*] Which God justly and wisely permitted; partly, to punish the Israelites for their profanation of it; and partly, that by taking away the pretences of their foolish and impious confidence, he might more deeply humble them, and bring them to true repentance.

13. *Eli sat upon a seat by the way-side.*] He had probably caused a seat to be placed for him by the side of the gate of the city, that he might hear any tidings from the army, especially any thing that concerned the ark.

16. *I am he that came out of the army.*] I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

18. *His neck brake, and he died.*] Eli, though too indulgent a father, was not so affected at the death of his sons, and the slaughter of the people, as at hearing that the ark of the Lord was taken. This was a stroke too heavy for him to bear: he sunk under it, dropped from his seat, and expired.

19. *And when she heard, &c.—she bowed herself, and travailed.*] Her pains came upon her before her time, which is often the effect of great terror, both in women and in other creatures, *Psa.* 29. 9. The word translated *bowed herself*, signifies *she fell on her knees*, as the manner was in those countries.

21. *She named the child I-chabod.*] i. e. *Inglorious*; for the reason given in the text, *the glory is departed from Israel*.

10 Therefore they sent the ark of God to Ekron: and it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us, and our people.

11 So they sent, and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

C H A P. VI.

2 The Philistines take counsel how to send back the ark.—

10 They bring it unto Beth-shemesh.

AN D the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

8 And take the ark of the LORD, and lay it upon the cart: and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home.

12. The men that died not were smitten with the emerods, &c.] Some were stricken with the pestilence as soon as the ark came thither; and others lingered under intolerable pains, which made them cry out in an inexpressible manner. See Deut. 28. 27. Probably *emerods* is a contraction of *hemorrhoids*, or piles.

ANNOTATIONS ON CHAP. VI.

Verse 4. Five golden emerods, and five golden mice.] All nations were formerly of opinion, that the gods, when angry, could only be appeased with honorary gifts; and it was also customary among them, to consecrate such monuments of their deliverance to them as represented the evils from which they had been delivered, or the members which had been disordered.

5. Images of your mice, &c.] Their country was infested by mice, which had eaten their corn, and other fruits of the earth.

Ye shall give glory unto the God of Israel:] The glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you; and of his goodness, if he shall relieve you.

7. And take two milch-kine, on which there hath come no yoke:] Partly in respect to the ark, and partly for the better discovery, because such untamed heifers are wanton, and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land.

And bring their calves home from them:] Which would stir up natural affection in their dams, and cause them rather to return home than to go to a strange country.

8. And put the jewels—in a coffer by the side thereof:] For they durst not presume to open the ark, to put them within it.

12. The kine took the straight way to the way of Beth-shemesh.] Though they had no visible director, they took the straight road to Beth-shemesh,

No. 20.

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice, according to the number of all the cities of the Philistines, belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD: come ye down, and fetch it up to you.

C H A P. VII.

1 The ark brought into the house of Abinadab.—5 The Israelites solemnly repent at Mizpeh.—13 The Philistines are subdued.

AN D the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim,

without the least deviation, lowing all the way they went after their calves that had been taken from them, and to whom they would doubtless have returned, had not they been under the guidance of a higher Power, which conducted them forward to the land of Judah.

14. The cart came into the field of Joshua a Beth-shemite, &c.] Another miraculous particular, that the kine as soon as they came to Beth-shemesh, which was a city of the priests, should stop, and refuse to go any farther.

19. And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord.] Having now an opportunity which they never yet had, nor were ever likely to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark, or whether the Philistines had taken them away, and put other things in their place; and they thought they might presume the more, because the ark had been polluted by the Philistines, and now was exposed to open view, and not yet put into that most holy place, which they were forbidden to approach.

ANNOTATIONS ON CHAP. VII.

Verse 1. The men of Kirjath-jearim came, and fetched up the ark of the Lord.] If it be asked, why they did not carry the ark of the Lord to Shiloh, its ancient seat? It may be answered, that the Philistines had destroyed that place; and the tabernacle, on the death of Eli, was removed to Nob, where it remained till the death of Samuel.

Into the house of Abinadab in the hill.] This place they chose, because it was both a strong place, where it would be most safe, and an high place, and therefore visible at some distance, and to many persons; which was convenient for them, who were at that time to direct their prayers and faces toward the ark, 1 Kings 8. 29, 30, 35. Psal. 28. 2. and 138. 2. Dan. 6. 10. And for the same reason David afterwards placed it in the hill of Zion.

3 N

6. Drew

jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods, and Ashtaroth, from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only:

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it* for a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they* came under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house: and there he judged Israel; and there he built an altar unto the LORD.

C H A P. VIII.

5 *The Israelites ask a king of Samuel.—6 Samuel is comforted by God:—19 he yieldeth unto the importunity of the people.*

6. *Drew water, and poured it out before the Lord.*] This passage in the most probable signification, in the eastern manner of expression, denotes the highest degree of grief and contrition: and thus the Chaldee paraphrast interprets it; *They poured out their hearts in penitence, as water before the Lord.* Grotius says, *The effusion of water signifies tears.*

11. *And the men of Israel—pursued the Philistines, and smote them.*] *Quest.* Whence had they weapons wherewith to smite them? *Ans.* Divers of them probably brought them to the assembly; others borrowed them at Mizpeh, or the neighbouring places; and the rest might be the arms of the Philistines, which they threw away to hasten their flight, as is usual in such cases.

12. *Eben-ezer;*] *The stone of help.* This total overthrow of the Philistines put an end to the forty years tyranny mentioned in *Judg.* 13. 1.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *His sons walked not in his ways, but—took bribes.*] It has been asked, why God did not punish Samuel, as he had done Eli, for the wickedness of his sons? To which it may be answered, that Samuel's sons were far less guilty than those of Eli; for there is a wide difference between the taking bribes privately, and openly profaning the tabernacle, and rendering the worship of God contemptible.

7. *That I should not reign over them.*] *Quest.* 1. Did not God reign over them when they had kings? *Ans.* Yes, in a general way; but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit, directed and assisted by his special providence upon all emergencies; whereas all things were for the most part contrary in their kings.—*Quest.* 2. Was it simply unlawful for the people to desire

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen: and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties, and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectonaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us,

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And

a king? *Ans.* No; as appears from *Deut.* 17. 14. but herein was their sin, that they desired it upon sinful grounds, of which see ver. 7. and in an imperious manner, and at an unseasonable time, and without asking leave or advice from God, which, in so weighty and difficult a case, they could not neglect without great sin.

11. *This will be the manner of the king, &c.*] Samuel does not, in this and the following verses, define what are the just rights of kings, but describes only such practices as the despotic princes of the east, who looked upon their subjects as so many slaves, were generally accustomed to; and his reason for drawing a king in these black colours seems to be, because the Israelites desired such a one as their neighbours had, who were all under the absolute dominion of their princes.

19. *Nay, but we will have a king over us.*] Though Samuel had painted the arbitrary power of the eastern monarchs in the strongest colours, yet they peremptorily demanded a king, notwithstanding he had told them, that this was throwing off the government of God, who had always heard their cry when they were oppressed by their enemies, but would now refuse to listen to their complaints, when they groaned under the oppression of a tyrant.

20. *That we also may be like all the nations.*] Hence it is plain, that their motives for demanding a king were no other than vanity and ambition: they thought themselves inferior to other nations, because they were destitute of the pomp and pageantry of state, which they vainly imagined would procure them the blessings of peace and tranquillity; whereas it was their glory and happiness that they were unlike all other nations, *Numb.* 23. 9. *Deut.* 33. 28. as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

ANNO.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

C H A P. IX.

6 *Saul takes counsel of his servant.—11 Is directed by young maidens.—18 Cometh to Samuel, who bringeth him on his way.*

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man: all that he saith cometh surely to pass: now, let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9 (Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was before-time called a Seer.)

10 Then said Saul to his servant, Well said: come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that

be bidden. Now therefore get ye up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of: this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found: and on whom is all the desire of Israel? is it not on thee, and on all thy father's house?

21 And Saul answered, and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left; set it before thee, and eat; for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place unto the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

C H A P. X.

1 *Samuel anointeth Saul.—9 Saul's heart is changed, and he prophesieth.—17 He is chosen at Mizpeh by lot.*

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

2 When

ANNOTATIONS ON CHAP. IX.

Verse 2. *From his shoulders and upward, he was higher than any of the people.*] A tall stature was much valued in a king in ancient times, and in the eastern countries.

3. *Kish said to Saul his son—Arise, go seek the asses;*] Which were there of great price and use, *Judg.* 10. 4. and 12. 14. because of the scarcity of horses, *Deut.* 17. 16. and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility, and industry, were in fashion among persons of quality.

7. *And there is not a present to bring to the man of God.*] Such presents were then made to the prophets, *1 Kings* 14. 2, 3. *2 Kings* 4. 42. and 8. 8. either as a testimony of respect to him as their superior; (upon which account subjects made presents to their kings, *1 Sam.* 10. 27. and the Persians never came to their king without some gift;) or, as a grateful acknowledgment of his favour; or, for the support of the prophets themselves.

9. *A prophet was before-time called a Seer,*] Because he did discern and could discover things secret and unknown to others.

12. *In the high place.*] This is the first instance we find of sacrifices being offered to God in high places, and is thought to have given rise to the synagogues and oratories, which were afterwards built in so many parts of the kingdom.

19. *I—will tell thee all that is in thine heart:*] Either all that thou

desirest to know, as concerning the asses; or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayest be assured of the truth and certainty of that which I am to acquaint thee with.

24. *For unto this time hath it been kept for thee, since I said, I have invited the people.*] He told the cook he had invited some other persons besides the inhabitants of the city, and for these strange guests he would have this shoulder to be reserved; hence Josephus calls this part, *the royal portion.*

25. *Upon the top of the house.*] The tops of their houses were flat, and covered with a strong plaster of terras, which was guarded with a parapet-wall, battlements, or balustrades. Here several offices were performed, such as drying linen and flax, preparing figs and raisins; here likewise they enjoyed the refreshing breezes of the evening, conversed with their friends, and offered up their devotions.

27. *Bid the servant pass on before us, &c.*] He would have none to hear but himself; because he now meant only to give him private satisfaction, that God had chosen him to be the king of his people, before whom afterwards he was publicly chosen by lot.

ANNOTATIONS ON CHAP. X.

Verse 1. *Then Samuel took a vial of oil, and poured it upon his head;*] Which was the usual rite in the designation, as of priests and prophets, so also of kings, as *1 Sam.* 16. 1, 13. *1 Kings* 1. 39. *2 Kings* 9. 1, 3, 6. whereby

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah: and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him before-time saw, that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

whereby was signified the pouring forth of the gifts of God's Spirit upon him, to enable him for the administration of his office. This does not seem to have been sacred oil taken from the tabernacle, but common; for Samuel was not a priest, and therefore could not touch what was reserved in the sacred place, which was now at a great distance from Ramah.

And kissed him,] In token of subjection and reverence to him, according to the custom of the times, 1 Kings 19. 18. Psa. 2. 12.

5. The hill of God.] It seems to have been called the hill of God, because there was here a school of the prophets, who were called men of God. Here youth were instructed in the knowledge of the law, and the precepts of religion, and thence called the sons of the prophets. And it should be observed, that, though the Philistines had a garrison there, they spared those places which were set apart for the study of religion.

They shall prophesy:] That is, they shall sing the praises of God, as the word prophesy often signifies. See Exod. 15. 21.

6. The Spirit of the Lord will come upon thee, &c.] This sign could not fail of convincing Saul, that Samuel had done nothing of himself, but by the divine appointment of God himself; who could alone inspire him with such a remarkable gift, and endow him with such extraordinary prudence and courage.

8. Sacrifices of peace-offerings: seven days shalt thou tarry, &c.] These words should have been pointed in the following manner: "Behold, I will come unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings, seven days. Thou shalt tarry till I come to thee," &c. Hence we see how great a fault Saul afterwards committed in not staying for Samuel, when the prophet had so fully assured him, that he would not fail to meet him.

9. God gave him another heart.] So great was the goodness of God towards him, that he immediately fulfilled the last and chief of these signs; for he was no sooner gone from Samuel, than he felt himself filled with wisdom and fortitude, to qualify him for the government of the people.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD at Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither: and the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD: and Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but he held his peace.

CHAP. XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. —4 They send messengers to Saul.—12 Saul confirmed, and his kingdom renewed.

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And

10. He prophesied among them.] The Chaldee paraphrast understands, by prophesying, adoring God, and singing praises to him. See ver. 5.

11. Is Saul among the prophets?] They were astonished at this sudden change in him, well knowing that his education gave them no reason to expect any such thing; for, instead of studying in the schools of the prophets, his whole attention had been engrossed by the care of his herds and flocks.

12. Who is their father?] The Septuagint and Vulgate read, Who is his father?

22. Behold, he hath hid himself among the stuff:] Among the carriages or baggage of the people there assembled. This he might do, because he either had, or at least would be thought to have, a modest sense of his own unworthiness, which was a likely way to commend him to the people.

27. The children of Belial—brought—no presents.] It was customary among the eastern nations, and is even to this day, to accompany their first salutation of a new king with presents; which were received as tokens of peace, joy, friendship, subjection, and obedience. These children of Belial were probably persons of consequence, and despised Saul, because he was of a small tribe, and obscure family; he acted, therefore, a very prudent part in holding his peace, being unwilling to create any disorder or tumult in the beginning of his reign.

ANNOTATIONS ON CHAP. XI.

Verse 1. Then Nahash the Ammonite.] He was either the king or general of the Ammonites, who had before made war against Israel, which was the reason for their desiring a king.

Came up, and encamped against Jabesh-gilead.] This town lay on the east side of Jordan, and not far from the Ammonites, who besieged it. Its inhabitants were remarkable for their grateful remembrance of the services done them by Saul, by the honour and respect they shewed to his dead body, chap. 31. 11, 12.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to-day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

1 Samuel testifieth his integrity:—6 reproveth the people:—16 terrifieth them with thunder in harvest time:—23 comforteth them in God's mercy.

2. On this condition will I make a covenant with you, that I—thrust out all your right eyes.] He was desirous of effectually disabling them from serving for the future in war; for, as the manner of fighting in those days was chiefly with bow and arrow, sword and shield, the loss of the right eye rendered them incapable of either; yet he did not think proper to put out both their eyes, because they would then have been disabled from doing him any service, or paying him tribute.

3. Give us seven days, &c.] It may seem strange, that Nahash should be willing to allow the Jabeshites the respite of the seven days. Josephus assigns this reason for it, viz. that he had so mean an opinion of the people and of Saul, who indeed had been appointed king, but not having as yet taken upon him the government, Nahash was persuaded he could not levy an army in so short a space, and consequently that there was no danger in granting them the respite they desired.

5. And—Saul came after the herd out of the field.] By this it appears, that some men, not only refusing to submit to him, but despising him, he went and lived a retired rustic life, leaving all to the management of Samuel.

7. Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.] Hence it appears, that the kings of Israel assumed such a power as Samuel had described, chap. 8. one part of which consisted in making war, and raising soldiers, by their sole authority, and punishing those who refused to join the army on their summons.

13. And Saul said, There shall not a man be put to death this day:] I will No. 20.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old, and gray-headed, and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6 ¶ And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when the LORD your God was your king.

13 Now, therefore, behold the king whom ye have chosen, and whom ye have desired: and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God.

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 ¶ Now therefore stand and see this great thing which the LORD will do before your eyes.

17 Is

not destroy any of those whom God hath so graciously preserved, nor sully the mirth of this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them. Wherein Saul shewed his policy as well as his clemency; this being the most likely way to gain his enemies, and secure his friends, and establish his throne in the hearts of his people.

14. Renew the kingdom:] i. e. Confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

15. And there they made Saul king:] i. e. They recognized him, or owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act. See chap. 8. 9. and 10. 1.

ANNOTATIONS ON CHAP. XII.

Verse 5. That ye have not found ought in my hand:] i. e. Any thing which I have gotten by bribery or oppression.

11. Jerubbaal, and Bedan, and Jephthah, and Samuel.] This is certainly wrong; there is no such name as Bedan. The Septuagint reads Barak: the Syriac and Arabic versions have also Barak; and they both read Samson as the last deliverer mentioned, where the Hebrew has Samuel. Samson was more likely to be celebrated by Samuel. He is also mentioned by St. Paul; Gideon, Barak, Samson, Jephthah.

17 *Is it not wheat-harvest to-day?* I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD, and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain things, which cannot profit nor deliver; for they are vain.)

22 For the LORD will not forsake his people, for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD, in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

C H A P. XIII.

4 *Saul calleth the Hebrews to Gilgal against the Philistines.*—

6 *The distress of the Israelites.*—9 *Saul sacrificeth.*—11 *Samuel reproveth him.*—19 *The Philistines suffer no smith in Israel.*

SAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel: *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say, *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the

sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal; and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, What hast thou done? and Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash:

12 Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* present with him, about six hundred men.

16 And Saul and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way *that leadeth* to Ophrah, unto the land of Shual.

18 And another company turned *to* the way to Beth-horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboiim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews make them swords or spears:)

20 But

17. *Is it not wheat-harvest to-day?* St. Jerom observes, that the wheat-harvest began in Judea about the end of June, in which season thunder and rain were never known, but only in the spring and autumn; the one called the *former*, and the other the *latter rain*: therefore Samuel intended to signify the greatness of the miracle God was going to work; who could in an instant, when they least expected it, deprive them of all the comforts of life, for rejecting him and his prophets.

21. *Then should ye go after vain things.* So idols are called, Deut. 32. Jer. 2. 5. and so they are, being mere nothings, 1 Cor. 8. 4. having no divinity nor power in them; no influence upon us, nor use or benefit to us.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *Saul reigned one year.* This verse, taking the Hebrew in its present state, is an inextricable difficulty. The Septuagint entirely omits it; and there is no want of a proper connection of the history, when it is left out. The meaning seems to be, that in the *first year* of his reign he performed those things mentioned in the two preceding chapters; and, when he had reigned *two years*, these things fell out which we read in this chapter.

3. *And Saul blew the trumpet throughout all the land:* i. e. He sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and made great preparations for war, and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

5. *Thirty thousand chariots.* It must not be supposed, that all these chariots were chariots of war; for none, even of the most powerful nations, ever had so prodigious a number. The Syriac and Arabic versions make them three thousand, which is far the more probable; for, in the accounts of all armies, the cavalry is always far more numerous than the war-chariots; which is not the case here.

6. *Hide themselves in caves;* Whereof there were divers in those parts for this very use, as we read in Josephus, and in the holy scripture.

8. *Tarried seven days.* Not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd, and he had falsely charged Saul with breaking God's command therein, ver. 13. And as Samuel came on the seventh day, and that with intent to sacrifice, so doubtless he came in due time for that work, which was to be done before sun-setting, Exod. 29. 38, 39. So Saul waited only six complete days, and part of the seventh, which is here called seven days: for the word *day* is often used for a part of the day, as among lawyers, so also in the sacred scripture, as Matt. 12. 40. where Christ is said to be *in the heart of the earth three days and three nights*, i. e. one whole day, and part of the other two days.

13. *Thou hast done foolishly:* i. e. Wickedly; because his impatience prompted him, not only to distrust God's providence, but to usurp the priest's office.

Have established thy kingdom—for ever. How could this be true, when the kingdom was promised to Judah? Gen. 49. 10. It is answered, that the phrase *for ever*, in scripture, often signifies no more than a long time, as Gen. 43. 9. Exod. 21. 6. 1 Sam. 28. 2. and so the meaning is, that he would have enjoyed the kingdom *as long as his posterity lasted*.

14. *A man after his own heart.* Though this may be understood of David as a private man, yet doth it more immediately belong to him as a public character. He was a man after God's own heart, because he ruled his people Israel according to the Divine will: he did not suffer idolatry.

17. *The spoilers came out, &c.* The Philistines, finding no army to oppose them, detached three parties to ravage the country.

19. *Now there was no smith found, &c.* This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, 2 Kings 24. 14. Jer. 21. 1. and 29. 2. And Por-

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

C H A P. XIV.

1 Jonathan smiteth the Philistines' garrison.—15 A divine terror maketh them beat themselves.—37 Saul asketh counsel.—47 His strength and family.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD, to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the

garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 ¶ And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow*.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled; and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude melted away, and they went on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also turned to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And

senna obliged the Romans by covenant, that they should use no iron but in the tillage of their lands. It may, however, seem strange, that after the total overthrow of the Philistines at Eben-ezer, the Israelites should neglect to restore those artificers, to furnish themselves with proper weapons against the next occasion. But it should be remembered, that an art, once lost, is not easily recovered; especially among a people extremely addicted to sloth and negligence, destitute of iron mines, and wholly intent upon the feeding of cattle.

20. *The Israelites went down to the Philistines.*] Not to the country of the Philistines, for that was too far off, but to their garrisons which they held among them.

22. *There was neither sword nor spear, &c.*] This want of swords and spears is not affirmed concerning all Israel, but is restrained unto those 600 who were with Saul and Jonathan, whom God by his providence might suffer to be without those arms, that the glory of the following victory might be wholly ascribed to him; as, for the very same reason, God would have but 300 men left with Gideon, and those armed only with trumpets, and pitchers, and lamps, *Judg.* 7. So also, in the famous victory which the Israelites gained over Sisera, *Judg.* 5. 8. But they had bows, and arrows, and slings, which the men of Gibeah could manage with surprising advantage, *Judg.* 20. 16.

ANNOTATIONS ON CHAP. XIV.

Verse 1. *Now it came to pass—that Jonathan, &c.*] This action of Jonathan's, considered in itself, was rash, and contrary to the rules of war; which prohibit all under command from entering upon any enterprise without the general's order: but Jonathan seemed to be divinely impelled, by seeing the Philistines appearing as if they intended to assault Gibeah, and on the information received of the great spoil the three parties had taken from the poor inhabitants of the villages.

2. *Under a pomegranate tree.*] As the pomegranate tree is but low of growth, and very unfit to pitch a tent under, Sir Thomas Brown supposes the original word to stand for the name of a place.

12. *Come up—and we will shew you a thing.*] They mocked at them, thinking that they durst not attempt to climb up.

14. *About twenty men, within as it were an half acre of land, which a yoke of oxen might plow.*] This passage is very much confused: the Septuagint reads it thus: "That first slaughter was about twenty men, with darts, and stones, and flints of the field." This in all probability is the genuine reading: it is adopted by the learned Mr. Hallet in his Notes on the Scripture.

15. *There was trembling in the host, &c.*] How two men could put a whole army into such consternation, may seem somewhat extraordinary: but our wonder will cease when we consider, that they climbed up a way never before attempted; that they surprised the enemy unawares—perhaps when the greatest part were asleep; that God might infuse a panic fear into the host of the Philistines, which will make the stoutest tremble, and the most heroic spirits betake themselves to flight. The Hebrew is, "There was a trembling of God," *i. e.* which God sent among them; namely, a panic.

17. *Number now, and see who is gone from us.*] For he probably supposed, that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.

19. *Withdraw thine hand.*] Trouble not thyself in putting on the breast-plate, with the ephod, to enquire of God; for I now plainly discern the matter; the business calls not for prayer, but for action.

21. *The Hebrews that were with the Philistines.*] The Septuagint properly reads, "The slaves that," &c. meaning such Hebrews as the Philistines had taken captive.

26. *Behold,*

25 And all *they* of the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in honey-comb, and put his hand to his mouth: and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped.

26. *Behold, the honey dropped.*] It has been observed by many travellers and writers, that bees do oft-times settle themselves, and make their hives and honey in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in this of Canaan, as may be gathered from *Deut.* 32. 13. *Psa.* 81. 16. whence it was called, *a land flowing with milk and honey.*

27. *His eyes were enlightened:*] *i. e.* His spirits and strength, which were quite spent with long abstinence from food, were restored, and he was enabled to proceed with fresh vigour in the pursuit of the enemy.

32. *Eat them with the blood.*] They did eat it raw, or but half-roasted; their hunger being so very sharp, that they forgot their duty.

33. *Roll a great stone unto me:*] That the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

39. *But there was not a man—answered him.*] Though many knew that Jonathan had transgressed his father's charge, ver. 28. yet he was so beloved, that none would discover him, especially as they were satisfied that his ignorance excused him.

44. *Thou shalt surely die, Jonathan.*] The temper of Saul here is very extraordinary, who would not spare his virtuous son, though in the next chapter he scrupled not to pardon a wicked king.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed *them*.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner, *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

1 Saul sent to destroy Amalek.—6 Favouresth the Kenites.—10 God's rejection of him for his disobedience.—25 Saul's humiliation.—34 Samuel and Saul part.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And

45. *The people said unto Saul, Shall Jonathan die? &c.*] The people were so highly pleased with the heroic actions of Jonathan, that they would not suffer his father to put him to death, in consequence of his rash oath; though they did not rescue him by force, but by their unanimous petitions.

47. *Saul took the kingdom over Israel:*] He ruled with greater authority over his people.

49. *Now the sons of Saul, &c.*] Ish-bosheth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.

ANNOTATIONS ON CHAP. XV.

Verse 3. *Smite Amalek, &c.*] This sentence was long before pronounced, *Exod.* 17. 14. renewed at the Israelites' entrance into Canaan, *Deut.* 25. 19. and now ordered to be put in execution.

4. *And ten thousand men of Judah;*] Who are particularly noted here, as also chap. 11. 8. either as select persons of extraordinary strength and courage; or, to commend that tribe, which, though the kingdom had been promised to their own tribe, yet were forward in serving and obeying a king of another, and that a far meaner tribe.

6. Saul

6 ¶ And Saul said unto the Kenites, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel: and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst flee upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice

of the LORD? Behold, to obey is better than sacrifice; and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the LORD, and thy words; because I feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will not lie, nor repent: for he is not a man that he should repent.

30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

C H A P. XVI.

4 Samuel cometh to Beth-lehem.—13 He anointeth David.—19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what

6. Saul said unto the Kenites.] They were of the posterity of Jethro, and dwelt among the Amalekites in the rocky part of the country, Numb. 24. 21.

7. Saul smote the Amalekites from Havilah until thou comest to Shur:] That is, the whole country of Amalek, Havilah lying at one extremity, and Shur at the other.

9. Saul—spared Agag.] Josephus seems to hint, that Saul saved this king alive, because he was taken with the comeliness and majesty of his person; but others rather think, that he intended him to decorate his triumph.

But every thing that was vile, &c.] Thus they obeyed God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

12. Behold, he set him up a place:] Or, he erected a triumphal arch, having brought Agag with him to make his triumph the greater; which arch probably was in the form of an *hand*, as the Hebrew word, here translated *place*, signifies.

19. Wherefore then didst thou not obey the voice of the Lord?] Who cannot be deceived by thy fair profession of religion, but knows very well that thou didst not seek sacrifice for God, but prey for thyself.

22. To obey is better than sacrifice:] Because obedience to God is a moral duty, constantly and indispensably necessary; but sacrifice is but a ceremonial institution, sometimes unnecessary, as it was in the wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner.

No. 21.

29. The Strength of Israel.] The word in the original, which we translate *strength*, imports *victory*; and therefore the words should have been rendered, *he that giveth victory*, or, *the triumphant King of Israel*.

32. And Agag came unto him delicately:] Or walking in an affected and delicate manner.

The bitterness of death is past:] I, who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.

33. Samuel hewed Agag in pieces.] It has been matter of wonder to many, how Samuel could thus slay a captive prince, even in the presence of Saul, who, out of his clemency, had spared him. But it must be remembered, that the death of this prince had been predicted above four hundred years before; that he had been a very bloody tyrant, and therefore was cut off for his own merciless cruelties; and that it does not follow, that Samuel slew Agag himself, because what he commanded might be called his own act, though it were done by the public executioner.

35. Nevertheless, Samuel mourned for Saul:] He had a sincere value for his country, and therefore could not help lamenting the sad condition of its king.

ANNOTATIONS ON CHAP. XVI.

Verse 1. The Lord said unto Samuel, How long wilt thou mourn for Saul?] Since God had so positively told him that the sentence against Saul was irreversible, it was in vain to mourn for him.

what thou shalt do : and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably : I am come to sacrifice unto the LORD ; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature ; because I have refused him : for *the LORD seeth* not as man seeth ; for man looketh on the outward appearance, but the LORD looketh on the heart :

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children ? and he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him : for we will not sit down till he come hither.

12 And he sent and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him ; for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren : and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold, now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man *who is* a cunning player on an harp : and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him :

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, *which is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him ; and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me : for he hath found favour in my sight.

13. *Then Samuel took the horn of oil, and anointed him in the midst of his brethren.*] It should have been, *from the midst of his brethren* ; that is, he singled him out from the rest, and privately anointed him. It is not to be supposed that Samuel did then explain the whole mystery of his anointing to David ; which might have had some fatal consequence, had it come to Saul's ears : but as it was usual to anoint men to the office of prophet, as well as to the regal dignity, it is most likely, that he left them to suppose the former ; as David was not much above fifteen years of age, therefore too young to be taken for a warrior. Had his brethren suspected that he had been anointed to the regal dignity, it is not credible they would have used him with such roughness as they did, when their father sent him to them to Saul's camp.

The Spirit of the Lord came upon David.] Hence we see the power of the Almighty, who, by the wonderful efficacy of his Spirit, raised

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

1 *The armies ready for battle.—4 Goliath challengeth the Israelites.—20 David goeth to his brethren.—28 Eliab chideth him :—30 he is brought to Saul :—32 sheweth the reason of his confidence.—49 He slayeth the giant.—55 Saul taketh notice of David.*

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And he had an helmet of brass upon his head, and he *was* armed with a coat of mail ; and the weight of the coat *was* five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam ; and his spear's head *weighed* six hundred shekels of iron : and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to *set your* battle in array ? *am* not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day : give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse ; and he had eight sons : and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest : and the three eldest followed Saul.

15 But David went and returned from Saul, to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren ;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now

an obscure youth into the greatest musician, the noblest poet, and the most consummate hero of antiquity.

14. *An evil spirit from the Lord troubled him.*] He was melancholy, timorous, and suspicious ; he started where there was no danger, as the Hebrew seems to import ; he became unfit for business, being sometimes furious and distracted, always full of anxiety and solicitude.

ANNOTATIONS ON CHAP. XVII.

Verse 4. *There went out a champion, &c.*] When Joshua drove the Anakims out of Canaan, they retired to Gath, and there propagated a race of giants, of which Goliath was one.

Whose height was six cubits and a span.] According to the English standard, the height of this champion will be twelve feet eight inches.

8. An

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

C H A P.

8. *Am not I a Philistine, and ye servants to Saul?* i. e. Though I am a chief ruler in Gath, and therefore subject to none, I will condescend to fight with any of Saul's servants.

37. *The Lord—will deliver me out of the hand of this Philistine.* To silence all objections, he declares that he was possessed with a full persuasion, that God would deliver Goliath into his hand, as he had done the lion and the bear; for he felt himself animated by that Spirit which then assisted him.

40. *His sling, &c.* A weapon, in the management of which some, in these early years, were remarkably dexterous.

42. *He disdained him, &c.* He contemned him, because he was but a youth, unaccustomed to war.

49. *David—smote the Philistine in his forehead.* Probably this arrogant champion, in disdain, might advance forward with his helmet turned back, and his forehead bare; or, if his face was covered, David might level the stone so right as to hit the very place in the helmet left open for his adversary's eyes; for we must acknowledge that the stone was directed by the unerring hand of the God of Israel. The Septuagint reads, "The stone broke through his helmet into his forehead."

C H A P. XVIII.

1 Jonathan loveth David.—10 Saul seeketh to kill him in his fury.—12 feareth him for his good success.—17 offereth him his daughter for a snare.—22 David is persuaded to be the king's son-in-law.—28 Saul's hatred and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him: and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin: for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore, when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles: for

Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law, in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David: and David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal, his daughter, to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

C H A P. XIX.

2 Jonathan's love for David:—4 he persuadeth his father to reconciliation.—8 Saul's malicious rage breaketh out against him.—12 Michal deceiveth her father.—18 David cometh to Samuel in Naioth.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David: and

ANNOTATIONS ON CHAP. XVIII.

[Verse 7. *Saul hath slain his thousands, and David his ten thousands.*] This is a triumphal song, or at least the chorus or burden of one, similar to that in *Exod.* 15. 21. which Miriam and the women sung; which see.

8. *Saul was very wroth.*] He began to be jealous that they would soon place David on the throne of Israel, as they now so highly magnified him above their king.

25. *The king desireth not any dowry, but an hundred foreskins of the Philistines.*] The reason of this desire was to prevent all cheat and collusion, and that he might be sure they were only Philistines whom he killed. Had he demanded the heads only of so many men, David might, he thought, cut off those of his own subjects, and bring them instead of the Philistines.

29. *Saul became David's enemy continually.*] Notwithstanding David had done every thing that Saul requested, yet, instead of being reconciled to him, his hatred increased continually, and every day strengthened the resolution he had taken to destroy him; though he must, at the same time, be sensible that he had God for his friend.

There is an ancient version of these two foregoing chapters, viz. the Vatican, which appears to have been made from an Hebrew copy, which had none of the many verses which are here supposed to be interpolated, and not genuine; which whoever considers, will find the accounts there given regular, consistent, and probable. As the nature of this work requires brevity, suffice it just to enumerate some of the verses that are supposed to be inserted by some transcriber. Those that choose to examine

these chapters further, may peruse Mr. Pilkington's excellent Remarks on Passages of Sacred Scripture, p. 62, &c.; Mr. Kennicott's Dissertation, see Index to Texts; and Dr. Wall's Critical Notes. The first passage, which is not translated in the Vatican copy, is no less than twenty verses, viz. from the 11th to the 32d verse of the 17th chapter, which contains an account which, if seriously examined, will not carry much probability along with it. Without these verses, the connection stands thus:—Ver. 11. "When Saul and all Israel heard these words of the Philistines, they were dismayed, and greatly afraid." Ver. 32. "Then David said unto Saul, Let no man's heart fail because of him," &c. No connection can be more proper.—The next passage omitted in the Vatican copy is the 41st verse, though not specified by Mr. Pilkington; and then the 50th, which seems to be a needless recapitulation.—The next interpolation is nine verses, viz. the four last of the 17th chapter, and the five first of the 18th. Leave these out, and the connection is entire, and the whole account consistent. Chap. 17. 54. "David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent." Chap. 18. 6. "And as they came, when David was returned from the slaughter of the Philistines, the women came out," &c.—The other verses of the 18th chapter, which are supposed not to be genuine, are the 9th, 10th, 11th, 17th, 18th, 19th, and the 30th. On the whole, the Vatican copy is looked upon as the genuine translation of this part of David's history. However, whether this be universally allowed or not, it is very remarkable, that the omissions and alterations therein are such as fully clear the whole passage from all manner of inconsistencies, improbabilities, difficulties, and obscurities.

ANNO.

and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul swore, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence as in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an imago, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and

when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 And he went thither to Naioth in Ramah; and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

CHAP. XX.

1 David consulteth Jonathan.—11 Jonathan and David renew their covenant.—18 Jonathan's token to David.—24 Saul missing David, seeketh to kill Jonathan.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity, and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee; notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And

ANNOTATIONS ON CHAP. XIX.

Verse 6. *Saul swore, As the Lord liveth, he shall not be slain, &c.*] Probably he spake the real intentions of his mind at this time; though it does not appear that this alteration proceeded from any affection he bore to David, but from a sense of his own ingratitude, in endeavouring to destroy a person that had done him so many services: but he soon forgot his promise, and relapsed into his former hatred.

17. *Why should I kill thee?*] If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie, and a fiction of her own.

20. *Saul sent messengers to take David.*] His implacable hatred had obliterated all respect and reverence for Samuel, under whose protection David now was, and for the college of the prophets, which was considered as a kind of asylum for those who fled to it.

They also prophesied:] i. e. They praised God in hymns, which the prophets composed and sang to them.

23. *And the Spirit of God was upon him also.*] It came upon him in the way; whereas it came not upon his messengers till they came to the place. Whereby God would convince Saul of the vanity of all his designs against David, and that in them he fought against God himself.

24. *And he stripped off his clothes:*] To wit, his military or royal garments; which he did, either that he might suit himself and his habit to

the rest of the company; or, because his mind, being altogether taken up with divine things, he did not understand nor heed what he did.

And lay down naked:] i. e. Stript of his upper garments, as was said before, and as the word *naked* is often used, as *Isa.* 20. 2. *Mic.* 1. 8, &c.

Is Saul also among the prophets?] The same proverb which was taken up upon a like occasion, *1 Sam.* 10. 12. is here remembered and revived.

ANNOTATIONS ON CHAP. XX.

Verse 1. *David fled from Naioth in Ramah, &c.*] While Saul was in his ecstasy, David had an opportunity of escaping, and immediately went to his friend Jonathan.

5. *To-morrow is the new-moon, and I should not fail to sit with the king at meat.*] The Israelites performed solemn sacrifices every new-moon, and after the sacrifices feasted together; and David, being one of the king's family, by marrying his daughter, used to eat with them on these occasions; and he thought that Saul, by being inspired by the Spirit of God at Naioth, might possibly have forgot his anger, and make a favourable enquiry after him. From this passage it is plain, that sitting at a table was a more ancient custom than either lying or leaning at meat. The Egyptians and the Hebrews sat at table at Joseph's entertainment, *Gen.* 43. 33.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father, about to-morrow any time, *or the third day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made a *covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To-morrow *is* the new-moon: and thou shalt be missed, because thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him; he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

33. *Saul cast a javelin at him to smite him.*] Saul's fury was so great that he regarded not what he did. If it be asked, how it happened that Saul had always a javelin or spear at hand to execute his evil purposes? It may be answered, that spears were the sceptres of those ages, which kings always carried in their hands.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *Then came David to Nob.*] It is evident, from chap. 22. 19. that this was a sacerdotal city: it is generally thought to have stood not far from Gibeah.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: where- by Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in *fierce* anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

C H A P. XXI.

1 *David obtaineth of Ahimelech hallowed bread.—8 Taketh Goliath's sword.—10 Feigneth himself mad at Gath.*

THEN came David to Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business, where- about I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now, therefore, what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is hal- lowed bread, if the young men have kept themselves at least from women.

5 And

To Ahimelech the priest:] To wit, the chief priest, brother to that Ahiah, chap. 14. 3. and, he being now dead, his successor in the priest- hood; for they were both sons of Ahitub, 1 Sam. 14. 3. and 22. 11. Doubtless his intention of coming hither was to recommend both him- self and cause to God, and to beg his advice and protection.

And Ahimelech was afraid at the meeting of David:] Suspecting some extraordinary cause of his coming in such a manner, and fearing the worst, as men usually do in such cases.

2. *The king hath commanded me a business.]* This seems to be a plain lie, extorted from him by fear and necessity. Whence David afterwards declares his repentance for this sin of lying, Psa. 119. 29.

6. *The*

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread: for there was no bread there, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, *it is here* wrapped in a cloth behind the ephod: if thou wilt take that, take it; for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is not* this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this fellow to play the mad-man in my presence: shall this fellow come into my house?

C H A P. XXII.

1 Companies resort unto David at Adullam.—6 Saul going to pursue him, complaineth of his servants.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one *that was* in debt, and every one *that was* discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

6. *The priest gave him hallowed bread, &c.*] Neither Ahimelech nor David committed any sin; for invincible necessity dispensed with all the ritual laws, as the Jews themselves confess.

7. *Detained before the Lord.*] Not by force from others, but by his own choice. He fixed his abode there for that day, either because it was the sabbath-day, on which he might not proceed in his journey, or other business; or for the discharge of some vow.

10. *And went to Achish the king of Gath.*] It may be asked, Why did he go to the Philistines, who were the inveterate enemies of the Israelites, and not to some other neighbouring nation? It is answered, That all these nations were at peace with Saul, and therefore would have delivered him up upon Saul's demanding him; whereas it was natural for the Philistines to protect one who was at variance with Saul, their common enemy.

11. *Is not this David the king?*] Perhaps they heard of his being designed to be king instead of Saul.

ANNOTATIONS ON CHAP. XXII.

Verse 1. *Escaped to the cave Adullam.*] Adullam was a town in the

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him; (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub: and he answered, Hear I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Abitub, named Abiathar, escaped and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when

tribe of Judah, of considerable note; and near it was a rock of the same name, in which was a cave naturally strong, and well fortified, and here David retreated. Most of the mountains of Palestine were full of caverns, whither the inhabitants of the villages generally retired for safety in time of war.

6. *Saul abode—under a tree in Ramah, having his spear in his hand;*] Or, *Under a grove in a high place*, having a sceptre in his hand.

16. *Thou shalt surely die, Ahimelech.*] Ahimelech could not be considered as guilty, since he did not know that David was flying from the king, but imagined he was sent on some business of public concern.

18. *Slew—fourscore and five persons.*] This act of abominable cruelty in Saul did yet fulfil a purpose of God against Eli's house; and so Josephus applies it. The Septuagint makes the number slain 305, and Josephus 385.

19. *Nob, the city of the priests.*] His fury transported him to deal worse with his own people than he had done with the Amalekites, merely to deter them from giving any assistance to David.

ANNO-

when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not; for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard:

C H A P. XXIII.

1 *David rescueth Keilah.—7 God shewing him the coming of Saul, he escapeth from Keilah.—14 In Ziph Jonathan comforteth him.—19 The Ziphites discover him to Saul.—25 At Maon he is rescued from Saul.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? and the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

ANNOTATIONS ON CHAP. XXIII.

Verse 1. *Then they told David, saying, Behold, the Philistines fight against Keilah.*] It is natural to suppose, that David undertook this expedition purely to shew the value he had for his country, and convince the Israelites how serviceable he could be to them, provided he was again restored to his dignity.

They rob the threshing-floors;] Which usually were without the cities, in places open to the wind.

6. *He came down with an ephod in his hand;*] Or, *with the ephod*, to wit, the high-priest's ephod, in which were the Urim and the Thummim, which, when Ahimelech and the rest of the priests went to Saul, were probably left in his hand, and to his care; which gave him the opportunity both of escaping, whilst Doeg the butcher was killing his brethren, and of bringing away the ephod, which Saul had often grossly neglected, and now was justly deprived of.

12. *They will deliver thee up;*] To wit, If thou abidest there. For God saw their hearts, their purposes and passions, their aversion from

16 And Jonathan, Saul's son, arose and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, *which is* on the south of Jeshimon?

20 Now, therefore, O king, come down, according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me:

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me, *that* he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away, for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come: for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

C H A P. XXIV.

4 *David, in a cave at En-gedi, cuts off Saul's skirt, and spareth his life:—8 sheweth thereby his innocence.*

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day

David, and their affection to Saul, and knew better than themselves what they would do in that case.

19. *Then came up the Ziphites,*] Who were of David's own tribe, though, for this their unnatural and strange carriage to him, he calls them strangers, *Psa.* 54. 3.

ANNOTATIONS ON CHAP. XXIV.

Verse 3. *He came to the sheep-cotes by the way, where was a cave,*] In which the sheep rested in the heat of the day.

And Saul went in to cover his feet;] *i. e.* To sleep. The eastern, and some other nations of old, wore no breeches; in place of which they had loose short coats, (such as are used in the Highlands of Scotland to this day,) their feet and legs being in a great part uncovered: when therefore they were to sleep in their garments, it was necessary to cover their feet, not only to prevent the inconveniences of cold, but likewise for the sake of decency, see *Gen.* 9. 21. Thus we read that Boaz's feet was covered when he lay down to sleep in the threshing-floor, *Ruth* 3. 4—7. Hence it became a common phrase, when a person was going to sleep, that *he went to cover his feet*.

†

8. David

day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee: and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is nither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

8. David—cried after Saul, saying, My lord the king.] A bold attempt, to venture into the presence of an enraged enemy!—but his innocence and confidence in God animated him, especially as he had now in his hand so strong an evidence of his integrity.

14. Dost thou pursue—a dead dog—a flea? He represents himself as contemptible as possible, that he might convince Saul it was not for his honour to kill him. Shall a king triumph over a dog, or a lion hunt a flea?

22. David sware unto Saul.] It has been asked how David, after his solemn promise, could slay so many of his sons, as mentioned, 2 Sam. 21. 8. To this it may be answered, that the promise or oath made by David to Saul could only be conditional; for, if any of Saul's family had joined in rebellion, they would, notwithstanding this oath, have become obnoxious to the sword of justice. Besides, this execution was done at the desire of the Gibeonites, to whom God himself had promised that satisfaction should be made for Saul's bloody endeavours to destroy them.

ANNOTATIONS ON CHAP. XXV.

Verse 1. Buried him in his house at Ramah;] In the place where he No. 21.

C H A P. XXV.

1 Samuel dieth.—2 David in Paran sendeth to Nabal:—10 Nabal's churlishness.—18 Abigail taketh a present,—23 and by her wisdom,—32 pacifieth David.—36 Nabal dieth.—39 David taketh Abigail and Abinoam to be his wives.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get ye up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 ¶ And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now

was born, and had spent many years of his life: but in the time of the emperor Acadius, his body was transported from Palestine to Constantinople; and, as St. Jerom informs us, was received both by the clergy and laity with the greatest demonstrations of joy, and honoured in the most remarkable manner.

The wilderness of Paran.] This wilderness lay on the south-side of Judea, and bordered on Arabia. Now it was that David dwelt in the tents of Kedar, which was another name for Paran.

2. There was a man in Maon, whose possessions were in Carmel.] There were two Carmels; one on the confines of Ashur and Zebulun, and the other near Hebron in the tribe of Judah; but the latter is here meant. See Josh. 15. 55.

8. For we come in a good day;] i. e. In a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayest relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is *such* a son of Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that pisseth against the wall.)

23 And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be, and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

26. Let thine enemies—be as Nabal:] Let them be as contemptible and hateful as Nabal is and will be for this odious action; let them be as unable to do thee any hurt as he is.

29. But the soul of my lord shall be bound in the bundle of life:] Or, in the bundle, i. e. in the society or congregation, of the living; out of which men are taken, and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost.

33. Which hast kept me this day from coming to shed blood:] Which I had sworn to do. Hereby it plainly appears, that oaths whereby men bind themselves to any sin are null and void; and as it was a sin to make them, so it is adding sin to sin to perform them.

44. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish.] The particle which we render but, at the beginning of the verse, should have been translated for; this being the cause why David took another wife. The reason why Saul put this indignity upon

34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass, about ten days after, that the LORD smote Nabal that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

C H A P. XXVI.

1 Saul cometh to Hachilah against David.—5 David stayeth Abishai from killing Saul, but taketh his spear and cruse.—13 David reproveth Abner.—21 Saul acknowledgeth his sin.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host.

David, was to extinguish, as far as in his power, all relation and kindred, and to cut his hopes and pretensions to the crown upon that account.

ANNOTATIONS ON CHAP. XXVI.

Verse 1. The Ziphites came to Saul, &c.] After David's kindness to Saul, and the declaration that prince had made in his favour, one should think that the Ziphites would not have done any more to the prejudice of David: but the contrary happened. Probably they were afraid, that, if he came to the kingdom, he would remember and revenge the attempt they had made to deliver him into the hand of Saul.

2. Then Saul—went—to seek David in the wilderness of Ziph.] The inconstancy, falsehood, and implacable rage of this prince, is inconceivable. It was not long since he was obliged to David for his life, had acknowledged his error, and made David swear he would be kind to his posterity; yet he now again openly declared himself his enemy, and sought to kill him.

host. And Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep: because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done: as the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed: and now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David; And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

5. Saul lay in the trench.] The Septuagint translates it, in his chariot, inclosed probably in the midst of his carriages, as the original translation reads.

7. So David and Abishai came to the people by night.] It may seem a bold attempt for two persons to go into the midst of an army of three thousand chosen men: but it should be remembered, that according to many credible historians, several gallant men have attempted things of equal danger and difficulty with this; that David had all along assurances that God would preserve him in all dangers, and at last place him on the throne of Israel.

21. I have sinned: return, my son David, &c.] He now invites him to return to his own country and relations, which he had not before done. He condemns himself as a great offender against God and David. Doubtless he was at present both ashamed of his actions, and very sorry for having committed them.

25. Blessed be thou, my son David.] He perceived it was in vain to contend any longer against David, whom, he was convinced, from his gallant and generous actions, God designed for great achievements. Probably he considered the taking away his spear, which was the sceptre in those days, as an omen that the royal authority should be translated to David.

21 ¶ Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered, and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

C H A P. XXVII.

1 Saul hearing David to be in Gath, seeketh no more for him.

—5 David beggett Ziklag of Achish.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household; even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 ¶ And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish.

10 And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner, all the while he dwelleth in the country of the Philistines.

12 And

ANNOTATIONS ON CHAP. XXVII.

Verse 1. David said in his heart, I shall now perish one day by the hand of Saul.] These words were doubtless spoken by David under some great depression of spirit: for though he might naturally conclude that Saul would not cease his persecution, yet he had the promise of God himself, that he should never be able to compass his design; and consequently he had not the least reason for thinking he should ever perish by the hand of Saul.

6. Achish gave him Ziklag.] This place was situated in the extreme parts of the tribe of Judah, near Hormah, where the Israelites were defeated when they sojourned in the wilderness. David doubtless desired leave to retire to this place, that he might secure his people from being tainted with idolatry, enjoy the free exercise of his own religion, and have an opportunity of undertaking something against the enemies of God, without the knowledge or observation of the Philistines.

Ziklag pertaineth unto the kings of Judah unto this day.] This and some such clauses seem to have been added by some sacred writers, after the main substance of the several books was written.

ANNO-

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him: therefore he shall be my servant for ever.

C H A P. XXVIII.

1 *Achish putteth confidence in David.—6 Saul in his fear, forsaken of God,—7 seeketh to a witch,—9 who, encouraged by Saul, raiseth up Samuel.—15 Saul fainteth.*

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever:

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now, therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

25 And she brought it before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

C H A P.

ANNOTATIONS ON CHAP. XXVIII.

Verse 3. *Now Samuel was dead.*] This is mentioned here as the reason why Saul did not enquire of Samuel; which, if he had now been alive, he would have done.

7. *A woman that hath a familiar spirit.*] Strange infatuation of Saul! He had banished all wizards and sorcerers out of his kingdom, as a dangerous sort of people, who made profession of a wicked and unwarrantable art: and yet he here inquires after one, and puts his whole confidence in what he had so wisely exploded before.

11. *Bring me up Samuel;*] Whose kindness and compassion to him, as he had formerly experienced, so now he expected it in his deep distress. The practice of divination by the dead, or by the ghosts or souls of dead persons, called up by the magical art, was very usual among all nations, and from them Saul learned it.

14. *He is covered with a mantle;*] The usual habit of prophets, 2 Kings 2. 8—13. Zech. 13. 4. and particularly of Samuel, 1 Sam. 15. 27.

And *Saul perceived that it was Samuel.*] The woman pretended, and Saul upon her suggestion believed, that it was Samuel indeed; and so many Popish and some other writers conceive. But that it was not Samuel, but the devil representing Samuel, is more probable. For, 1. It is most incredible, that God, who had just now refused to answer Saul by the means which himself appointed and used in that case, would answer him in that way, and upon the use of those means, which God detested and condemned; which would have given great countenance and encouragement to Saul and the witch, and all professors and consulters of those devilish arts. 2. There are divers passages in this relation which plainly discover that this was no good, but an evil spirit: as, 1st, That he receives that worship from Saul, verse 14, which good spirits would not suffer, Rev. 19. 10. and 22. 8, 9. 2dly, That amongst his other sins for which he condemneth him, he omitteth this

of asking counsel of one that had a familiar spirit, to enquire of it: for which transgression, with others, he is expressly said to have died, 1 Chron. 10. 13. which the true Samuel, who was so zealous for God's honour, and so faithful a reprover, would never have neglected, especially now when he takes Saul in the very fact. 3dly, That he pretends himself to be disquieted, and brought up, verse 15. by Saul's instigation, and the witch's art; which is most false, and impious, and absurd, to imagine concerning those blessed souls who are returned to their God, Ecc. 12. 7. and entered into peace and rest, Isa. 57. 2. and lodged in Abraham's bosom, Luke 16. 22. and rest from their labours, Rev. 14. 13. —The only argument of any colour to the contrary, is only this, That the Devil could not so particularly and punctually discover Saul's future events, as this Samuel doth, verse 9. But this also hath little weight in it; it being confessed, and notoriously known, that evil spirits, both in the oracles of the heathen, and otherwise, have oft-times foretold future contingencies; God being pleased to reveal such things to them, and to permit them to be the instruments of revealing them to men, for the trial of some, and for the terror and punishment of others. Besides, the devil might foresee this by strong conjectures, as by the number, strength, courage, and resoluteness of the Philistine host, and the quite contrary condition of the Israelites, and by divers other symptoms far above the reach of mortal men, but such as he, by his great sagacity, could easily discern.

19. *To-morrow shalt thou—be with me.*] If we take these words strictly, it is evident that it could not be Samuel who spake, because what he says is false, there being more than a day between this and the fight, as may be clearly proved from the story itself: besides, we cannot imagine Saul, who died like a reprobate by his own hands, would be where Samuel was, in the mansions of the blessed; but the words may be taken in a more enlarged sense, viz. Shortly thou shalt be in the state of the dead, as I now am.

ANNO-

SAUL and the
WITCH of ENDOR
1 Sam! c. XXVIII. ver. 8.



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C H A P. XXIX.

- 1 *David marches with the Philistines,—3 who suspect him.—*
6 *Achish dismisseth him with commendations.*

NO W the Philistines gathered together all their armies to Aphek, and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him: and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be* with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

C H A P. XXX.

- 1 *The Amalekites spoil Ziklag.—7 David asking counsel, is encouraged by God to pursue them.—11 He is brought to the enemies, and recovereth all the spoil.*

AN D it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him

lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread; and he did eat, and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill *me*, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight, even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels and fled.

18 And David recovered all that the Amalekites had carried away; and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.

22 Then

ANNOTATIONS ON CHAP. XXIX.

Verse 8. *But what have I done—that I may not go to fight against the enemies of my lord the king?* This was deep dissimulation and flattery: but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards.

ANNOTATIONS ON CHAP. XXX.

Verse 1. *The Amalekites had—smitten Ziklag, and burnt it with fire.* This was doubtless done in revenge for the incursion David had lately made into their country, chap. 27. 8.

No. 22.

2. *They slew not any, &c.* It may seem strange, that David having killed all he could meet with, and spared none, they should not serve his people in the same kind: but though they sought revenge, yet they wanted booty much more; for probably they intended to sell them for slaves, and make money of them.

17. *David smote them from the twilight, even to the evening of the next day.* He came upon them in the evening, when they were refreshing themselves, and shewing the greatest marks of joy for their late success; little dreaming that David was so near, and vengeance ready to burst upon their heads. Probably he let them fall asleep, when they had eaten and drunken liberally, and at break of day fell upon them, and pursued them till the evening.

3 S

22. *We*

22 Then answered all the wicked men, and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so*, from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD.

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachel, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites.

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

C H A P. XXXI.

1 *Saul having lost his army, and his sons being slain, he and his armour-bearer kill themselves.*

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

22. *We will not give them ought of the spoil.*] A very unjust resolution; since it was not the choice of their brethren to stay behind, but mere necessity, and inability to travel further.

ANNOTATIONS ON CHAP. XXXI.

Verse 2. *The Philistines slew—Saul's sons.*] This is the first time we find any mention of archers in the Philistine armies. The assault by this kind of weapon was new and surprising, and therefore successful: the arrows, destroying the Israelites at a distance, naturally threw them into great terror and confusion. It may not here be improper to observe,

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid: therefore Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they sorsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

that the root of the Hebrew word, which we translate *sorely wounded*, more properly signifies *to be in dread*, alluding to the travail of a woman; so it does not appear that Saul was at all wounded, but only *in the extremity of fear*, when he saw himself so beset with enemies, that there was no way to escape.

12. *All the valiant men arose, &c.*] The inhabitants of Jabesh had been delivered by Saul, at the beginning of his reign, from the cruelty of the Ammonites; and now, in gratitude to their deliverer, they took his body, with those of his sons, from the wall where the Philistines had hanged them, that they might not want the honour of burial.

REFLECTIONS ON THE FIRST BOOK OF SAMUEL.

IN this account of the beginning of monarchy among the Jews, we cannot help observing how little influence the immediate intercourse with God, through his prophets, had upon that sensual people. They, perhaps, might plead the ill behaviour of Samuel's sons; but, surely, they must have had sufficient reason to believe, that God would not have suffered their vices to have borne sway for any length of time, had they patiently waited his good pleasure. We read how many evils followed this revolution, through the worldly schemes and policy of succeeding monarchs, all which were deservedly brought upon them for desiring to have an earthly leader, when the Lord of hosts was their King, 1 Sam. xii. 12. and as public calamities may often afford good lessons of instruction to individuals, the conduct of the Israelites may be a sufficient warning to every man to trust in God patiently for his success in life, and not take the reins (as it were) out of the hands of Providence, and drive on to certain ruin in the road of iniquity.

We meet with many circumstances in the lives of individuals worthy of our praise and imitation. The friendship of Jonathan for David, and his steady attachment to him at the risk of his father's resentment, is a noble lesson of disinterested love, which does honour to his character. Nor is Saul, with all his faults, unworthy of our regard as a faithful king, and a brave general; for though he knew he should be slain in battle, he bravely stood his ground against the opposers of his government; choosing rather that his sons and family should die with him, partners of his glory, than leave them behind him uncertain of their fate. This was true heroism, boldly to advance in the front of danger, even without hope of his own life, solely for the defence of his just rights and government. As to David's character, we shall speak of him at the conclusion of his reign; only observing, that the reason why he was called the Man after God's own heart, was not on account of his private character, which was far from unexceptionable, but because he zealously promoted the worship of the true God, and did all in his power to extirpate and destroy idolatry.

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The Second Book of the Kings.

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THIS Book contains the history of David's reign, about forty years, from the year 1056 to 1016, before Christ. Here we have an impartial account of the failings and miscarriages of this great Prince, and the many distresses and judgments he suffered in consequence thereof.

CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, slain.—17 David lamenteth Saul and Jonathan with a song.*

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? and he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me; and I answered, Here am I.

8 And he said unto me, Who art thou? and I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet

that was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

12 And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? and he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How! wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives,

ANNOTATIONS ON CHAP. I.

Verse 1. *Abode two days in Ziklag;*] Which, though burnt, yet was not so consumed by the fire that David and his men could not lodge in it.

10. *So I stood upon him, and slew him, &c.*] By the account we have of Saul's death in the conclusion of the foregoing Book, it seems evident, that the whole story of this Amalekite was a fiction of his own inventing, on purpose to ingratiate himself with David, the presumptive successor to the throne. But then it may be asked, how he came by Saul's crown and bracelet? It is incongruous to think that he would wear them in the time of action, since that would have exposed him to the archers of the Philistines. In answer to this, it may be said, that they were carried to the battle by some of his servants, probably for him to have put them on, in case he had obtained the victory, and

returned in triumph; but the Israelites being defeated, and Saul himself slain, they fell by some accident into the hands of this Amalekite.

18. *Behold, it is written in the book of Jasher;*] i. e. This order for teaching the children of Judah the use of the bow was more largely recorded there. The word *Jasher* signifies right, and hence it is thought to have been a book concerning the right art of making war.

19. *The beauty of Israel is slain upon thy high places;*] The flower of the nation, their choice young men, together with Saul and his sons.

20. *Tell it not in Gath.*] This is not a precept, but a poetical wish; whereby he doth not so much desire that this might not be done, which he knew to be vain and impossible, as to express his great sorrow because it was and would be done, to the great dishonour of God and of his people.

22. *The bow of Jonathan turned not back,*] i. e. Without effect.

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lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

C H A P. II.

1 David, by God's direction, goeth to Hebron, where he is made king of Judah:—5 he commendeth them of Jabesh-gilead for their kindness to Saul, &c.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell

down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? and he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit, he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

C H A P. III.

1 David waxeth stronger.—2 Six sons are born to him in Hebron.—12 Abner revolteth to David.—22 Joab returning from battle, is displeased with the king, and killeth Abner.—28 David curseth Joab.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger

ANNOTATIONS ON CHAP. II.

Verse 1. *He said, Unto Hebron.*] This city stood in the midst of the tribe of Judah; and, being the metropolis of the whole tribe, it was very commodious for David's residence at this juncture; for he could not be ignorant, that the determination of the metropolis in his favour would be of the greatest weight to influence the whole tribe.

8. *Mahanaim.*] This was a place in the tribe of Gad, and had its name from the appearance of an host of angels to Jacob, as he came with his family from Padan-aram, Gen. 32. 1.

10. *Ish-bosheth—reigned two years.*] i. e. He reigned two years before there was any war between him and David; but being an inactive prince, Abner, when the war broke out with Judah, took the government upon himself; so that the other five years, which passed before David

ascended the throne of Israel, are not reckoned as part of Ish-bosheth's reign, because he was only a nominal king, without the least authority.

14. *Let the young men now arise, and play before us.*] Abner does not here seem to mean, that they should destroy one another, but only that they should practise their military exercises, as the gladiators at Rome were wont afterwards to do, to divert the spectators.

21. *Lay thee hold on one of the young men, and take thee his armour.*] If thou art ambitious to get a trophy, or mark of thy valour, desist from me who am an old and experienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him.

27. *Joab said, &c.*] He wishes he had thought the same in the morning; for, if he had not desired the young men to play before them, all the blood spilt that day had been saved.

stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife: these were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 So do God to Abner, and more also, except as the LORD hath sworn to David, even so I do to him:

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from Phaltiel, the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you.

18 Now then do it; for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they

may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: (but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.)

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner, the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner, the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters; as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner, the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king, and these men, the sons of Zeruiah, be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

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ANNOTATIONS ON CHAP. III.

Verse 7. *Wherefore hast thou gone in unto my father's concubine?* It was a general rule, not only among the Jews, but among other nations also, that no private person should presume to marry the widow of a king; as this action made him appear as a rival, and a competitor for the crown.

9, 10. *So do God to Abner, &c.* We have here an instance in Abner, what a strange alteration the study of revenge will produce in the human breast; and therefore we should be remarkably careful to watch the first workings of that destructive passion. Abner, before he was instigated by revenge, was indefatigable to support the crown he had placed on the head of Ish-bosheth; and, in order to that, visited every part of the country, to confirm the attachment of the Israelites to the house of Saul: but now he threatens to desert himself, and at the same time to carry over all the troops his interest could procure to the opposite party.

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15. *And Ish-bosheth sent, and took her from her husband:*] For, being forsaken by Abner, he durst not deny David, into whose power he saw he must unavoidably come, and besides, he supposed that she might be an effectual instrument to make his peace with David.

18. *By the hand of my servant David I will save my people Israel, &c.*] It is very probable God spake these words; but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

27. *Smote him there under the fifth rib, that he died.*] This was a very treacherous action of Joab, and for which Providence would not suffer him to go down to the grave in peace. The true reason for striking this treacherous blow was jealousy: he was perfectly persuaded, that if Abner was once taken into favour, his great experience, both in war and the nature of government, would soon gain him the ascendant over him, and therefore took this wicked method to prevent it.

29. *Let it rest on the head of Joab, and on all his father's house.*] This speech may be considered rather as a prophetic prediction, than a private imprecation.

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C H A P. IV.

- 1 *The Israelites troubled at Abner's death.—2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.—3 They are slain, and Ish-bosheth's head buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands; the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon, a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth rib; and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more when wicked men have slain a righteous person in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

C H A P. V.

- 1 *The tribes come to Hebron to anoint David king.—4 David's age:—6 he taketh Zion from the Jebusites.—13 Eleven sons born to him in Jerusalem.—17 Directed by God, he smiteth the Philistines.*

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to He-

ANNOTATIONS ON CHAP. IV.

Verse 4. *He fell, and became lame.*] This seems to be related to shew what it was that emboldened these captains to do what follows: because he, who was the next avenger of blood, was very young, lame, and unable to pursue them.

6. *They came thither—as though they would have fetched wheat.*] The variation in the Septuagint is remarkable; “She that kept the door” had been cleaning wheat, and was drowsy, and slept, and the brothers Rechab and Baanah came privily into the house, and Ish-bosheth “was asleep on his bed—and they smote him, and killed him, and took “off his head.”

ANNOTATIONS ON CHAP. V.

Verse 2. *Thou shalt feed my people Israel.*] This is the first time we find these words recorded in the sacred writings; though it is natural to

bron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of David's soul, *he shall be* chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David. And David built round about, from Millo and inward.

10 And David went on, and grew great; and the LORD God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet,

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? and the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

C H A P.

suppose, that Samuel frequently represented his office by the name of the *pastor of the people*. Hence the prophets used it frequently to express a king or ruler, and our great Redeemer himself is called the *good Shepherd*, and the *great Shepherd*, i. e. the Ruler of his people. And surely such rulers as take care of their people, like a shepherd of his flock, are divine blessings, and thence called by Isaiah *nursing fathers*, Isa. 49. 23.

6. *Except thou take away the blind and the lame, thou shalt not come in hither.*] As they imagined their fortress impregnable, by way of contempt, they told David the blind and the lame were able to defend it against all his forces.

24. *When thou hearest the sound of a going in the tops of the mulberry-trees.*] This passage should not have been translated in the *tops*, but in the *beginnings*; i. e. in the very entrance of the place where the mulberry-trees were planted.

C H A P. VI.

1 David fetcheth the ark from Kirjath-jearim.—11 God blesseth Obed-edom.—12 David bringeth the ark into Zion.

A G A I N, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him, from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The LORD of hosts, that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzza to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months; and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh,

and a flagon of wine: so all the people departed every one to his house.

20 ¶ Then David returned to bless his household: and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

C H A P. VII.

4 God forbiddeth David to build him an house.—12 Promiseth him benefits and blessings in his seed.—18 David's prayer and thanksgiving.

A N D it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart: for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house, since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now, therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 (Moreover, I will appoint a place for my people Israel: and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 I will

ANNOTATIONS ON CHAP. VI.

Verse 7. *The anger of the Lord was kindled against Uzzah.* There was a very great irregularity in placing the ark upon a cart; which, according to the law of Moses, ought to have been carried by the priests upon their shoulders; and this accident made David so sensible of his error, that he acknowledged it to the priests at the next removal of the ark, and caused them to bear it upon their shoulders to his house.

13. *When they that bare the ark had gone six paces, he sacrificed, &c.* The most rational construction is, that when those who carried the ark had advanced six paces without any such token of Divine wrath as Uzzah had suffered, they offered sacrifices of thanksgiving to God.

ANNOTATIONS ON CHAP. VII.

Verse 2. *The king said unto Nathan, &c.* This is the first time

Nathan is mentioned: he was a man well qualified to deliver the Divine will to a prince; being master of great temper, prudence, and fine address, and knew how to mitigate the rigour of his reproofs with great sweetness and wisdom.

5. *Shalt thou build me an house for me to dwell in?* That is, Thou shalt not build me an house to dwell in. Probably, upon Nathan's approving his intention, David made that vow, mentioned *Psa.* 132. 3, 4, 5.

13. *I will establish the throne of his kingdom for ever.* These words, in their primitive sense, relate to the terrestrial kingdom of David's family, and the long duration of it; but, in a more sublime and absolute sense, they can relate to none but the Son of David, to whom God the Father gave an eternal kingdom, and of whose dominion there shall be no end.

14. *I will*

14 I will be his father, and he shall be my son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shalt not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* god besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel, *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel; and let the house of thy servant David be established before thee:

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant.

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*, and with thy blessing let the house of thy servant be blessed for ever.

C H A P. VIII.

1 David subdueth the Philistines and the Moabites:—3 he smiteth Hadadezer and the Syrians.—11 The presents and the spoil David dedicateth to God.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

14. *I will chasten him with the rod of men.*] The original text [is, *old men*; i. e. with the gentleness of men to the children of their old age.

16. *Thy throne shall be established for ever.*] This passage can properly relate to none but Christ; for David's kingdom had an end, but Christ's will continue to all eternity.

19. *For a great while to come.*] The royal prophet magnifies the goodness of the Lord, who had not only made him a powerful king, but promised that his seed for a long series of years, and at last the great Messiah, should sit upon his throne.

23. *To make him a name, and to do, &c.*] There is a passage parallel to this, 1 Chron. 17. 21, 22. but as there are mistakes in both copies, Mr. Kennicott has given us what seems to be the true text, and this is the version of it: "To make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedst to thee out of Egypt) the nations and their gods: and thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; for thou, Jehovah, hast been their God."

ANNOTATIONS ON CHAP. VIII.

Verse 1. *David took Metheg-ammah;*] i. e. Gath and her towns, as it is expressed in the parallel place, 1 Chron. 18. 1. which are called

2 And he smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he, to put to death; and with one full line, to keep alive: and so the Moabites became David's servants, and brought gifts.

3 ¶ David smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi, and Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name, when he returned from smiting of the Syrians in the valley of Salt, *being* eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel, and David executed judgment and justice unto all his people.

16 ¶ And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe;

18 And Benaiah the son of Jehoiada *was* over both the Cherethites and the Pelethites; and David's sons were chief rulers.

C H A P. IX.

1 David sendeth for Mephibosheth.—7 He entertaineth him at his table, and restoreth him all that was Saul's.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name

Metheg-ammah, or, the bridle of Ammah, because Gath was situated in the mountain of Ammah; and because this, being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

2. *He smote Moab, and measured them with a line, &c.*] This passage seems to allude to a custom among the monarchs of the East, when they were thoroughly incensed against any nation, namely, to make all the captives to assemble in one place, and prostrate themselves upon the ground; that, being divided into two parts, as it were with a line, their conqueror might appoint which part he pleased either for death or life.

8. *Betah and—Berothai.*] These cities, in 1 Chron. 18. 8. are Tibbath and Chun.

17. *Ahimelech the son of Abiathar.*] Boss says, here is a mistake of the scribes; for Ahimelech was not Abiathar's son, but Abiathar was Ahimelech's son.

ANNOTATIONS ON CHAP. IX.

Verse 1. *Is there yet any that is left of the house of Saul?*] Having ended his wars, he considers what private obligations he was under, especially to the house of Saul, and particularly to Jonathan.

*David dancing
before the Ark.*

II Sam.^l VI. Ver. 15.



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name was Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* and he said, *Thy servant is he.*

3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba said unto the king, *Jonathan hath yet a son, which is lame on his feet.*

4 And the king said unto him, *Where is he?* and Ziba said unto the king, *Behold, he is in the house of Machir the son of Ammiel, in Lo-debar.*

5 ¶ Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, *Mephibosheth!* And he answered, *Behold thy servant.*

7 ¶ And David said unto him, *Fear not; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father: and thou shalt eat bread at my table continually.*

8 And he bowed himself, and said, *What is thy servant, that thou shouldest look upon such a dead dog as I am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, *I have given unto thy master's son all that pertained to Saul, and to all his house.*

10 Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons, and twenty servants.

11 Then said Ziba unto the king, *According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table as one of the king's sons.*

12 And Mephibosheth had a young son, whose name was Micah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

C H A P. X.

1 *David's messengers, sent to comfort Hanun, are villanously treated.—6 The Ammonites overcome by Joab and Abishai.—15 Shobach is slain by David at Helam.*

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, *I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.* And David sent to comfort him, by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, *Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the

king said, *Tarry at Jericho until your beards be grown, and then return.*

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, *If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.*

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

C H A P. XI.

1 *David committeth adultery with Bath-sheba.—6 Uriah sent for by David.—14 He carrieth to Joab the letter for his death.—18 Joab sendeth the news to David.—27 David taketh Bath-sheba to wife.*

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass, in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing

12. *Were servants unto Mephibosheth,*] Consequently accountable to him for all they received out of the produce of the estate, which therefore was settled upon Mephibosheth.

ANNOTATIONS ON CHAP. X.

Verse 2. *I will shew kindness unto Hanun—as his father shewed kindness unto me.*] David was always remarkable for his gratitude and compassion. He remembered the ancient kindness of Nahash, and pitied his son, who had lost so worthy a father. What particular benefits David had received from Nahash, the scripture has not informed us. The most probable opinion is, that, being a bitter enemy to Saul, he became a friend to David; and, perceiving how cruelly he was persecuted by Saul, he sent him relief and assistance, and perhaps offered him protection in his kingdom.

4. *Shaved off the one half of their beards, and cut off their garments, &c.]* To use them in such a disgraceful manner sufficiently indicated his cruel disposition, this being one of the greatest indignities that the malice of man could invent; for, in these eastern countries, the people considered their hair as so great an ornament, that some would rather have submitted to die than to part with it.

6. *Maacah;*] A city of Palestine, beyond Jordan, and situated in the tribe of Manasseh. The inhabitants of this city, as well as those of Beth-rehob, were called Syrians, because they imitated their manners.

Ish-tob;] Rather *Tob*, the country whither Jephthah fled from the cruelty of his brethren, *Judg.* 11. 3.

16. *Beyond the river;*] Beyond the Euphrates.

washing herself; and the woman *was* very beautiful to look upon.

3 And David sent, and enquired after the woman: and *one* said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou

hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants, and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

C H A P. XII.

1 *Nathan's parable of the ewe-lamb causeth David to be his own judge.—7 David, reprov'd by Nathan, confesseth his sin.—15 David mourneth.—24 Solomon is born, and named Jedidiah.*

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe-lamb, which he had bought, and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man: and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die:

6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

7 ¶ And

ANNOTATIONS ON CHAP. XI.

Verse 4. *David sent messengers, and took her.*] Notwithstanding she was another man's wife. This was a deliberate, and therefore a very heinous offence.

5. *The woman conceived, &c.*] She was afraid of being branded with infamy, and perhaps of the severity of her husband, who might cause her to be stoned; and therefore prays David to consult her honour and safety.

8. *Go down to thy house.*] Go and feast with thy wife, (for which purpose a mess of meat followed him from the king,) and indulge thyself in her company. Hitherto David's intention was neither to murder Uriah nor marry his wife; but only to screen her honour and his own crime.

And there followed him a mess of meat from the king;] Seemingly as a testimony of David's respect and affection for him, but really to cheer up his spirits, and dispose him to desire his wife's company.

15. *Set ye Uriah in the forefront of the hottest battle, &c.*] Hence we see how naturally one sin leads to another, and therefore how careful we ought to be in checking the first passion; for, if we once suffer ourselves to deviate from the paths of virtue, we shall find it very difficult to return. These, and several other particulars, which aggravate David's crime, are recorded by the sacred historian for our instruction, to teach us the frailty of human nature, and how liable the best of men are, in some instances of their lives, to commit the worst of sins: to shew us the natural gradation from one sin to another; and that, if we once suffer our appetites to gain the ascendant, it will soon be out of our power to prescribe them any bounds; and, therefore, how much we are concerned to pray that we may not be led into temptation.

ANNOTATIONS ON CHAP. XII.

Verse 1. *There were two men in one city, &c.*] He prudently ushereth in his reproof with a parable, after the manner of the eastern nations and ancient times, that so he might surprise David, and cause him unawares to give sentence against himself. He manageth his relation as if it had been a real thing, and demands the king's justice in the case. Though the application of this parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable; because it was fit to put in some such clauses, either for the decency of the parable, or that David might not too early discover his design.

2. *The rich man had—many flocks and herds.*] David had many wives and concubines, with whom he might have been satisfied, without violating another's bed.

3. *The poor man had nothing save one—ewe-lamb.*] Uriah had but one wife, with whom he was entirely happy, and she with him, till David's temptation perverted her mind.

4. *There came a traveller unto the rich man.*] This may be applied to David's wandering affection, which he suffered to range from his own house, and to covet another's wife. The Jewish rabbins say, it represents the evil disposition that is in us, which must be diligently watched when we feel its motions; for they have this ingenious observation:—“In the beginning it is only a traveller, but in time it becomes a guest, and at the last the master of the house.”

But took the poor man's lamb, &c.] The prophet in this parable does not mention the murder of Uriah, as that was committed to conceal the adultery. This would have made the resemblance more complete; but if it had been mentioned, David would have readily apprehended Nathan's meaning, and consequently not have pronounced a sentence of condemnation upon himself.

7. *Nathan*

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 ¶ And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house: and the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass, on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

7. Nathan said to David, Thou art the man.] Thou art the criminal, and thou art the judge, and hast pronounced a dreadful sentence against thyself.

10. The sword shall never depart from thine house:] *i. e.* As long as he liveth there should be slaughter in his family.

11. I will raise up evil against thee out of thine own house.] This was notoriously fulfilled in Absalom's conspiracy against him. Such scripture phrases as these do not mean, that God either does or can do evil himself; but only that he permits that evil to be done, which he foresaw would be done, but might have been prevented if he pleased. The word here translated *evil* signifies affliction or misfortune.

And he shall lie with thy wives in the sight of this sun:] In the open day, and in a public place. The accomplishment hereof, see chap. 16. 22.

13. I have sinned against the Lord.] This confession was made in a few words; but doubtless with many sighs, tears, great compunction, and contrition of heart.

14. The child—that is born unto thee shall surely die.] One cannot here help observing, how bewitching sensual pleasures are; for David continued many months insensible of the crime he had been guilty of, the child begotten in adultery being born before Nathan came to rouse him from his lethargy.

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon; and the LORD loved him.

25 And he sent by the hand of Nathan the prophet: and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under arrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

C H A P. XIII.

1 Amnon ravisheth Tamar:—15 he hateth her, and turneth her away.—23 Absalom killeth Amnon.—30 David, grieving at the news, is comforted by Jonadab.—37 Absalom fleeth.

AND it came to pass after this, that Absalom, the son of David, had a fair sister, whose name *was* Tamar; and Amnon, the son of David, loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why art thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and, when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So

24. Solomon.] The word signifies *peace*; intimating, that his reign should be peaceable.

27. And have taken the city of waters.] The words are by some learned men rendered thus, *I have taken, or intercepted, or cut off water from the city*; which well agrees with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same way, by cutting off water from the city.

30. The weight whereof *was* a talent of gold:] Rather, the *value* of it, as the Hebrew frequently signifies. It is necessary to understand it in that sense here; for no person was able to wear on his head a crown of a talent weight, which was equal to 125 pounds. It might be translated, the value of the crown, with the precious stones, amounted to a talent of gold; worth of our money, according to Arbuthnot, £.5475 sterling.

ANNOTATIONS ON CHAP. XIII.

Verse 1. Absalom the son of David had a fair sister, whose name *was* Tamar.] A sad scene now began to be opened of the calamities which Nathan told David should befall his house. This princess's mother was the daughter of the king of Geshur, whom David had taken captive, and afterwards married.

12. Nay

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her; for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him; howbeit, he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth: and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined, from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice, and wept: and the king also, and all his servants, wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

C H A P. XIV.

1 Joab bringeth Absalom to Jerusalem.—25 Absalom's beauty, hair, and children.

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove

12. *Nay, my brother, do not force me.*] Tamar's speech is wonderfully pathetic. *Nay, my brother, &c.* She reminds him of his relation to her, which she hoped would influence him not to touch her, much less to offer violence to her, which was abominable even to a stranger. *Do not this folly:* She prays him to recollect the heinousness of the crime, and how highly offensive it would be to God. *Whither shall I go?* Besides the sin against God, she begs that he would consider what disgrace it would bring upon her. *Thou shalt be as one of the fools in Israel.* Such a vile action, she concludes, would tarnish his fame for ever, and make him to be looked upon as a man void of sense, religion, honour, and even humanity.

13. *Speak unto the king; for he will not withhold me from thee.*] She was not ignorant that the Jewish law prohibited such incestuous marriages; but perhaps said any thing to please him, in order to escape for the present out of his hands.

37. *Absalom fled, &c.*] He could have no city of refuge in his own country, because he had committed a wilful murder; and therefore he fled out of the kingdom to his mother's father.

ANNOTATIONS ON CHAP. XIV.

Verse 1. *Now—Joab perceived that the king's heart was towards Absalom.*] He was convinced that he longed to have him restored to his own country, if he could contrive some trifling excuse for it.

2. *Joab sent to Tekoah.*] Tekoah was a city in the tribe of Judah, and lay about twelve miles south of Jerusalem. Joab's conduct in this affair was remarkably artful: he chose a widow, because her condition of life was more proper to move compassion; and one who lived at some distance from Jerusalem, as her case might not be so readily enquired into. The whole intention of her speech was to frame a case similar to that of David; in order, by prevailing with him to determine in her favour, that he might be convinced how much more reasonable it was to preserve Absalom. There was great art in not making the similitude too plain, lest the king should perceive the intention of the woman's petition, before she had obtained a grant of pardon for her son, and came to make the application to the king.

strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person; yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son together out of the inheritance of God:

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered, and said, *As* thy soul liveth, my lord the king, none can turn to the right hand, or to the left, from ought that my lord the king hath spoken; for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go, therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

7. *They shall quench my coal, &c.*] Deprive me of the little comfort of life which remains.

13. *Wherefore then hast thou thought such a thing against the people of God?*] If thou wouldest not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel.

14. *Yet doth he devise means, that his banished be not expelled from him:*] *i. e.* Hath given laws to this purpose, that the manslayer who is banished should not always continue in banishment, but upon the high-priest's death return to his own city.

23 So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot, even to the crown of his head, there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*;) he weighed the hair of his head at two hundred shekels, after the king's weight.

27 And unto Absalom there were born three sons and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

C H A P. XV.

1 *Absalom stealeth the hearts of Israel.*—7 *He obtaineth leave to go to Hebron.*—10 *he maketh a conspiracy.*—13 *David fleeth from Jerusalem.*—30 *David and his men go up mount Olivet.*—31 *he curseth Abiathaphel's counsel.*

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee:

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass, after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For

ANNOTATIONS ON CHAP. XV.

Verse 1. *It came to pass after this, that Absalom prepared him chariots and horses, &c.*] Being again restored to favour, and, as he thought, re-established in the king's affections, he prepared himself a splendid equipage, in order to attract the eyes of the people, and pave his way to the unjust usurpation of his father's throne.

7. *It came to pass after forty years.*] Instead of *forty* it should be read *four years*, *i. e.* four years after Absalom was re-established in Israel. This makes the sense easy and entire, and is confirmed by the authority of the Syriac and Arabic versions, four MSS. and the judgment of several able critics.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him: and the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And, lo, Zadok also and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it and his habitation:

26 But if he thus say, I have no delight in thee; be-

hold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is among* the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top of *the mount* where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest *on* with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king: *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

C H A P. XVI.

1 Ziba, by false means, obtaineth his master's inheritance.—5 Shimei curseth David.—15 Hushai insinuateth himself into Absalom's counsel.

AND when David was a little past the top of *the bill*, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee, *that* I may find grace in thy sight, my lord, O king.

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10. *As soon as ye hear the sound of the trumpet.*] Probably Absalom had placed trumpets at proper distances to take the sound from one another, and disperse it over all the kingdom, that the abettors of his cause might instantly resort to his assistance.

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16. *And the king left ten women, which were concubines, to keep the house.*] For he supposed that their sex would protect them even among barbarians, and their relation to David would gain them some respect, and, at least, safety from his son.

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20. *Return thou, and take back thy brethren.*] By *brethren* David probably means those persons that were of Ittai's family, and came to sojourn with him in Judea.

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25. *Carry back the ark of God into the city.*] This order was given for several reasons. Either he might think it not decent to have the ark wander about with him he knew not whither; or it might look as if he placed more confidence in the token of God's presence than he did in God himself: but his principal reason seems to have been, that the priests and Levites, whose fidelity he well knew, by giving him intelligence of his enemies, might do him more service in Jerusalem than they could in the camp.

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Verse 1. *And a bottle of wine.*] What we render *bottle* was a skin, or large vessel made of leather, which would contain a good deal of wine; for we must suppose the liquor proportioned to the rest of the present.

4. *Thine are all that pertained unto Mephibosheth.*] A rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biased by Ziba's great and seasonable kindness: and he might think, that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, *were* on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial.

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son which came forth of my bowels seeketh my life: how much more now *may this* Benjamite do it? let him alone, and let him curse: for the LORD hath hidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should* I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines, in the sight of all Israel.

23 And the counsel of Ahithophel, which he coun-

selled in those days, *was* as if a man had enquired at the oracle of God; so *was* all the counsel of Ahithophel, both with David, and with Absalom.

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MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.

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3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

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8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

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12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

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session of it: it being usual, in the eastern countries, to account the wives and concubines of the late king to belong of right to the successor.

23. *The counsel of Ahithophel—was as if a man had enquired at the oracle of God.*] It was so sure and safe, that it was generally followed, without ever doubting of its success.

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Verse 5. *Then said Absalom, Call now Hushai the Archite, &c.*] The providence of God is here very remarkable, as it was owing to this that Absalom was irresolute and doubtful, even in that counsel which was approved by all the elders of Israel, and was evidently the wisest that could be given.

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5. *He—cursed still as he came.*] It seems as if the king was fallen into the utmost contempt, when one private man durst vent his malice against him in so gross a manner with impunity.

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21. *Go in unto thy father's concubines.*] This counsel he gave, partly to revenge the injury done to Bath-sheba, who was the daughter of Eliam, 2 Sam. 11. 3. who was the son of Ahithophel, chap. 23. 34. and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action.

Then shall the hands of all that are with thee be strong.] They will fight with greater courage and resolution, when they are freed from the fear of thy reconciliation, which otherwise would make their hearts faint and hands slack in thy cause.

22. *And Absalom went in unto his father's concubines.*] By so doing, he did make claim to the kingdom as his own, and, as it were, take pos-

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him: and the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And, lo, Zadok also and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it and his habitation:

26 But if he thus say, I have no delight in thee; be-

hold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top of the *mount* where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king: *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

C H A P. XVI.

1 Ziba, by false means, obtaineth his master's inheritance.—5 Shimei curseth David.—15 Hushai insinuateth himself into Absalom's counsel.

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as *be* faint in the wilderness may drink.

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15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought, and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water; for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* Ithra, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash, of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

C H A P. XVIII.

1 David viewing the armies, giveth them charge of Absalom.
—9 Absalom is slain by Joab.—33 David lamenteth him.

AND David numbered the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

2 And David sent forth a third part of the people

under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David; and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*; and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle?

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's Place.

19 ¶ Then

17. *En-rogel*;] A place near Jerusalem, called the Fuller's Well.

23. *He—hanged himself*.] Convinced, from the methods Absalom was going to pursue, that David would get the better of him, and that he should be put to death for his treason, he chose to be his own executioner: though the Septuagint says, he was suffocated with grief; and so several learned interpreters have thought, and so the Hebrew signifies.

ANNOTATIONS ON CHAP. XVIII.

Verse 8. *The wood devoured more people that day than the sword*.] The meaning seems to be, that there were more slain in the wood than in the field of battle; *i. e.* more in the pursuit than in the fight.

9. *The mule went under the thick boughs, &c.*] Some think that Absalom hung by his hair; some that his neck was so wedged between the boughs, that he was not able to disengage himself: but it is of no

consequence whether he was taken up by the hair or not, since the providence of God is equally visible in not suffering so wicked a person to escape the death he so justly deserved.

17. *Laid a very great heap of stones upon him*.] See note on Josh. 7. 26.

18. *Absalom in his life-time had—reared up for himself a pillar, which is in the king's dale*.] This dale is mentioned Gen. 14. 17. and was not far from Jerusalem; near which there is to this day a monument shewn to travellers, and called Absalom's Pillar. It is a chamber cut with a chisel out of a rock: but it is evident that this is a more modern structure; for, in the days of Josephus, the monument then said to be Absalom's was nothing more than a single marble pillar.

For he said, *I have no son, &c.*] He had, chap. 14. 27. three sons and a daughter. Either this pillar was erected before they were born; or else, after his sons were dead, he reared it for a remembrance.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever (*said he*) let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cush.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and looked, and, behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the Watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still:

31 And, behold, Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, Is the young man Absalom safe; and Cush answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man is.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

C H A P. XIX.

1 Joab causeth the king to cease his mourning.—9 The Israelites bring the king back.—11 David sendeth to the priests to incite them of Judah.—18 Shimei is pardoned.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!

33. O my son Absalom, &c.] Nothing certainly can be more moving and pathetic than the words uttered by David on this solemn occasion; but whether it was David's deliberate wish that he had died in Absalom's stead, or only the effect of his excessive love and grief for him, is not so easy to determine: however, his grief was doubtless increased, from reflecting that himself, by his own sin in the case of Uriah, had been the unhappy instrument and occasion of his son's death.

No. 23.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom whom we anointed over us is dead in battle: now therefore why speak ye not a word of bringing the king back.

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? (seeing the speech of all Israel is come to the king, *even* to his house.)

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually, in the rooin of Joab.

14 And he bowed the heart of all the men of Judah even as *the heart* of one man, so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin, with him, and Ziba the servant of the house of Saul, and his fifteen sons, and his twenty servants with him, and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good: and Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered, and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore

ANNOTATIONS ON CHAP. XIX.

Verse 16, 17. *Shimei—hasted and came down—to meet king David,—and there were a thousand men of Benjamin with him.*] The reason why Shimei came with so large a retinue was, to let David see that he was a man of some consequence, and capable of doing him great service among the people, which might be some inducement to the king to grant him his pardon.

3 Y

24. Mephibosheth

23 Therefore the king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace:

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king *is* come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old, and he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem.

35 *I am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but, behold, thy servant Chimham, let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

24. Mephibosheth the son of Saul—came down to meet the king, &c.] i. e. The grandson of Saul. He was determined to convince the king of the baseness of Ziba; and therefore came to meet him with all the marks of mourning, since no man who neglected himself to this degree could be supposed ambitious of a crown.

29. *I have said, Thou and Ziba divide the land:*] i. e. My first grant shall stand; thou shalt be owner of the land, and Ziba manage it for thee.

35. *Can thy servant taste what I eat or—drink?*] He intimates that his kindness would be ill bestowed on one who had lost all relish for the pleasures of a court.

37. *That I may die in mine own city, &c.*] This whole little episode is extremely beautiful: Barzillai finishes his address to the king with this request, that he would suffer him to enjoy what old men naturally desire, "to die in the place where they had lived, and to be buried with their ancestors."

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

1 *Sheba maketh a party in Israel.*—4 *Amasa is slain.*—14 *Joab pursueth Sheba unto Abel.*—16 *A wise woman saveth the city by Sheba's head.*

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba, the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba, the son of Bichri, do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother: And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba, the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him* go after Joab.

12 And Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When

38. *Chimham shall go over with me, &c.*] He would not have it left to his own choice; but desires the good old man to say what he would have him to do for him, and it should be done.

43. *We have ten parts in the king;*] i. e. In the kingdom; ten parts of which, they say, were theirs, because Simeon being intermixed with Judah probably now came along with them.

ANNOTATIONS ON CHAP. XX.

Verse 1. *Blew a trumpet, and said, &c.*] This quarrel was not properly against David, but the quarrel of the other tribes against the tribe of Judah.

9. *Joab took Amasa by the beard.*] This was an ancient custom of respect among the Grecians, and is still preserved among the Indians.

14. *Uno*

13 When he was removed out of the highway all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither that I may speak with thee.

17 And, when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 *I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of the LORD?*

20 And Joab answered, and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim (Sheba, the son of Bichri, by name) hath lifted up his hand against the king, *even* against David; deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom; and they cut off the head of Sheba, the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah, the son of Jehoiada, was over the Cherethites, and over the Pelethites;

24 And Adoram was over the tribute; and Jehoshaphat, the son of Ahilud, was recorder.

25 And Sheva was scribe; and Zadok and Abiathar were the priests;

26 And Ira also, the Jairite, was a chief ruler about David.

C H A P. XXI.

1 *The three years famine for the Gibeonites cease, by hanging seven of Saul's sons.—10 Rizpah's kindness unto the dead.—12 David burieth the bones of Saul and Jonathan.*

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the chil-

dren of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite;

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded: and after that, God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, (the weight of whose spear weighed three hundred shekels of brass in weight,) he being girded with a new sword, thought to have slain David.

17 But

14. *Unto Abel, and to Beth-maachah;]* Rather, *unto Abel-beth-maachah*: they were one and the same place.

15. *They cast up a bank against the city.]* Mr. Pilkington thinks the word here translated *bank* signifies an engine of war to fling stones, or any heavy body, against a city: then the translation will be, "They besieged Sheba in Abel; and they played an engine against the city," and it stood in the trench; and all the people that were with Joab "battered the wall to throw it down." The Vulgate reads, The city was besieged, or surrounded with a bank.

16. *Then cried a wise woman out of the city.]* Probably she had the government of the city.

18. *They shall surely ask counsel at Abel.]* According to this translation of the words, she praises the city of Abel as famous, time out of mind, for wisdom and giving sound advice: but there is another translation, in the margin of our bibles, which seems more natural, and makes the woman speak thus: "When the inhabitants saw thee lay siege to the city," they said, Surely he will ask us if we will have peace; for the law prescribes that he should offer peace to strangers, much more to the "Israelitish cities: if thou hadst done this, matters would have been soon determined in an amicable manner." Thus she modestly reproved Joab for neglecting his duty, and artfully engaged him to perform it.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *The Lord answered, It is for Saul, and for his bloody house,*

because he slew the Gibeonites.] Why this judgment was so long delayed, especially as Saul and his sons had before felt the weight of Divine vengeance, may seem strange. But it should be remembered, that the counsels of God are past finding out; that he hath excellent reasons why he punishes sinners not now, but hereafter; and the longer he defers the stroke, the more evident it is that he doth not forget the evil men have done, though he doth not presently make his anger conspicuous to the eyes of mortals.

3. *David said unto the Gibeonites, What shall I do for you?]* It seems strange why David should consult the Gibeonites what they desired might be done: probably he was ordered, when he asked counsel of God, to have recourse to the Gibeonites, and to take such revenge for it as they should desire.

8. *The five sons of Michal the daughter of Saul.]* Michal was not the mother of those children, but had brought them up: whence they are here called her children. They were the sons of Merab, her eldest sister, who was married to Adriel.

15. *The Philistines had yet war again with Israel:]* i. e. After David had totally defeated them, as mentioned in the preceding book, they again disturbed the peace of Israel.

16. *Being girded with a new sword.]* The expression is obscure. Le Clerc's interpretation is the most probable, who supposes his sword was made on purpose for him, to suit his strength, which greatly surpassed that of an ordinary man.

17. *The*

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimeah, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of *his* servants.

C H A P. XXII.

1 *A Psalm of thanksgiving for God's powerful deliverance, and manifold blessings.*

AND David spake unto the LORD the words of this song, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, The LORD *is* my rock, and my fortress, and my deliverer.

3 The God of my rock, in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me: the floods of ungodly men made me afraid.

6 The sorrows of hell compassed me about: the snares of death prevented me.

7 In my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled: the foundations of heaven moved, and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also and came down: and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the Most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

17. *The light of Israel.*] This phrase is equally beautiful and significant; for good kings are in scripture justly styled *the light of the people*, 1 Kings 11. 36. Psal. 132. 17.

19. *Elhanan the son of Jaare-oregim, &c.*] In 1 Chron. 20. 5. it is, "Elhanan the son of Jair slew Lahmi the brother of Goliath of Gath;" which is plain and consistent.

ANNOTATIONS ON CHAP. XXII.

Verse 1. *David spake unto the Lord the words of this song.*] At what time of life David composed this most sublime song is uncertain: he seems to have written it at first for his own private use; but near the close of his life he thought fit to communicate it to others, and therefore placed it in the book of Psalms, that it might serve for the use of those who should be encompassed with the same difficulties, and receive like mercies from the God of their salvation. The reader will observe it is nearly the same as the 18th Psalm.

8. *The foundations of heaven moved.*] In the 18th Psalm the words are, "The foundations of the hills," &c. which explain what is here meant by *heaven*, viz. mountains lifted up to heaven.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to *my* righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: *and as for* his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness, according to my cleanness in his eye-sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands to war: so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast enlarged my steps under me: so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them: and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none so save: *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth,

11. *He rode upon a cherub.*] To ride, in the Hebrew, signifies to rule, with an absolute authority, that on which the person is said to ride; therefore the sense is, that he sent his heavenly ministers to execute his pleasure.

16. *The channels of the sea appeared.*] An earthquake made such breaches in the earth, that the very bottom of it was discovered.

24. *I was also upright before him, &c.*] This is spoken in respect to Saul; for though he afterwards offended grievously against God, yet he chose rather to suffer any thing than injure Saul.

27. *Thou wilt shew thyself unsavoury.*] The parallel place in the Psalms is better: "With the froward thou wilt shew thyself froward."

29. *Thou art my lamp.*] The reading of the similar place in the Psalms is preferable: "Thou shalt light my candle."

34. *Like hinds' feet.*] This is commonly thought to relate to the swiftness of hinds; but Bochart thinks it rather respects the firmness of their treading, which he hath shewn is very remarkable.

41. *Thou hast also given me the necks of mine enemies.*] This was literally fulfilled, when Sheba raised a new rebellion, and his head was thrown over the wall to Joab, chap. 20.

earth, I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen : a people which I knew not shall serve me.

45 Strangers shall submit themselves unto me : as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth, and blessed be my rock ; and exalted be the God of the rock of my salvation.

48 It is God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies ; thou also hast lifted me up on high above them that rose up against me : thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 He is the tower of salvation for his king ; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

C H A P. XXIII.

1 David professeth his faith in God's promises.—8 A catalogue of his mighty men.

NOW these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word was in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

4 And he shall be as the light of the morning when the sun riseth, even a morning without clouds : as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God ; yet he hath made with me an everlasting covenant, ordered in all things and sure : for this is all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands.

7 But the man that shall touch them must be fenced with iron and the staff of a spear ; and they shall be utterly burned with fire in the same place.

8 ¶ These be the names of the mighty men whom David had. The Tachmonite that sat in the seat, chief among the captains ; the same was Adino the Ezrite : he lifted up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they

defied the Philistines that were there gathered together to battle, and the men of Israel were gone away :

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the LORD wrought a great victory that day ; and the people returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines ; and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time, unto the cave of Adullam : and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate !

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David ; nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this : is not this the blood of the men that went in jeopardy of their lives ? therefore he would not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruiah, was chief among three ; he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three ? therefore he was their captain : howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab : he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man : and the Egyptian had a spear in his hand ; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three : and David set him over his guard.

24 Asahel, the brother of Joab, was one of the thirty ; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikesh the Tekoite,

27 Abiezer

44. Thou—hast delivered me from the strivings of my people.] He alludes to the union of the people of Israel and Judah under his government.

50. Therefore I will give thanks unto thee, O Lord, &c.] He was resolved upon all occasions to praise God for his goodness, but especially among the heathens whom he had subdued, that they might know all his victories were wrought by the hand of Omnipotence, and thence be inspired to worship the great Jehovah, and put their trust under the shadow of his wings.

ANNOTATIONS ON CHAP. XXIII.

Verse 1. Now these be the last words of David ;] i. e. The last words be spake by divine inspiration. The Chaldee paraphrast considers these words as a prophecy of the Messiah, and accordingly expounds them in the following manner : These are the words of the prophecy of David, which he prophesied of the consummation of all things, in the day of consolation which is to come.

3. He that ruleth over men must be just, ruling in the fear of God.] This passage the Chaldee paraphrast applies to the Messiah, expounding the words in the following manner : The faithful God said, I will constitute to me a king, the Messiah, who shall arise, and reign in the fear of the Lord.

4. He shall be as the light of the morning, &c.] There is a remarkable variation in an old MS. which seems to determine this hymn to have been a prophecy of the Messiah, which in English runs thus : And as the morning light shall Jehovah, the sun, arise.

7. But the man that shall touch them must be fenced with iron and the staff of a spear:] Or rather, He will be filled, or will fill himself ; i. e. No. 23.

his hand, wherewith he attempted to touch and take them, with thorns, as with iron and the staff of a spear ; i. e. he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand.

And they shall be utterly burned with fire in the same place.] This may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful king, should be destroyed in their great, and strong, and holy city, Jerusalem.

8. He lifted up his spear against eight hundred, &c.] Object. But this man is said to have slain only three hundred in 1 Chron. 11. 11. Ans.

1. Possibly he slew eight hundred men at one time, and three hundred at another ; whereof the former is related here, as being most considerable ; and the latter in the book of Chronicles, which supplies many passages omitted in the former writings. 2. He slew three hundred with his own hands, and the other five hundred, though killed by his men, are said to be slain by him, because he was the chief cause of all their deaths ; for he, by his undaunted courage killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm, that these were two distinct persons, being called by different names ; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

20. Slew a lion in the midst of a pit in time of snow:] When lions are most fierce, both from the sharpness of their appetite in cold seasons, and from want of provisions, cattle being then shut up, and fed at home.

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba, the Shaalbonite; of the sons of Jashan, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maathathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

C H A P. XXIV.

1 *David numbereth the people.*—10 *He having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.*—25 *The plague stayed.*

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tah-tim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him, after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I be-

seech thee, O LORD, take away the iniquity of thy servant: for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go, and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD, for his mercies *are* great; and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen, for wood.

23 All these *things* did Araunah, *as* a king, give unto the king: and Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay, but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings: so the LORD was entreated for the land, and the plague was stayed from Israel.

39. *Thirty and seven in all.*] Here are but thirty-six named. Either, therefore, one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the head general of all.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *He moved David against them.*] It should rather be translated, *David was moved to say, Go, number the people*; for God is not the author of evil, 1 Chron. 21. 1. It is said that *Satan stood up against Israel, and provoked David to number Israel.* By *Satan* we are not to understand the Devil, the Hebrew implying any wicked person or spirit in general; therefore this pernicious advice seems to have been given David by some evil minister or counsellor.

13. *Shall seven years of famine come unto thee in thy land?*] In 1 Chron. 21. 12. the proposal runs regularly, not seven, but three years' famine, three months' flight, three days' pestilence: the Septuagint also reads *three years' famine*: therefore there is no doubt but this is a mistake of the transcriber, who has corrupted three into seven.

14. *Let us fall now into the hand of the Lord:*] i. e. His immediate stroke, which is chiefly in the pestilence: for though the sword and famine be also God's hand, yet there is also the hand of men or other creatures in them.

15. *So the Lord sent a pestilence—from the morning even to the time appointed.*] The time appointed was three days; therefore some are of opinion that the plague lasted so long: but then this does not agree with what the sacred historian tells us, namely, that the *Lord repented him of the evil*, and commanded the angel who smote the people *to stay his hand*: God in his mercy having been pleased to mitigate the rigour of his judgment, on the sincere repentance of his people.

17. *Lo, I have sinned:—but these sheep, what have they done?*] Like a good man, he reflected only on his own sin in numbering the people; but forgot their crimes in deposing him, and in setting Absalom on the throne of Israel.

24. *David bought the threshing-floor and the oxen for fifty shekels of silver.*] In Chronicles it is said, that David bought the threshing-floor, &c. for six hundred shekels of gold. Now a shekel of gold being of twelve times more value than a shekel of silver, it makes the disparity very large; therefore it is generally supposed that David made two purchases. He first bought the threshing floor and oxen for fifty shekels of silver, and afterwards all the adjacent ground, occupied by the courts of the temple, for six hundred shekels of gold.

THE FIRST BOOK OF THE K I N G S,

OTHERWISE CALLED

The Third Book of the Kings.

THE ARGUMENT.

THESE two Books, called *of the Kings*, because they treat of the kings of Judah and Israel, were written by the prophets, or holy men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the penman, that these are a part of those holy Scriptures which were divinely inspired, is sufficiently evident; First, from the concurring testimony of the whole Jewish church in all ages, to whom *were committed the oracles of God*, Rom. 3. 2. who also did faithfully discharge their duty, in preserving and delivering them entirely and truly to their posterity from time to time, as plainly appears; because Christ and his Apostles, who reproved them freely for their several sins, never taxed them with this fault, of depraving the holy Scriptures of the Old Testament. Secondly, because this is manifest concerning divers parcels of them, which were taken out of the records of the prophets Nathan, Ahijah, and Iddo, 2 *Chron.* 9. 29. and out of the prophecies of Isaiah and Jeremiah; and the rest doubtless were of the same nature. Thirdly, from the approbation of these books by the New Testament, both generally, as 2 *Tim.* 3. 16. *All scripture is given by inspiration from God*, &c. which is affirmed concerning all those holy scriptures, which Timothy *had known from a child*, ver. 15. and therefore must necessarily be meant of all the books of the Old Testament, which the Jews owned for canonical scripture; and particularly, *Rom.* 11. 2, 3, &c. where a passage out of these books is quoted and owned as a part of the holy scripture, called *the scripture* by way of eminence.

CHAP. I.

1 *Abishag cherisheth David.*—5 *Adonijah usurpeth the kingdom.*—32 *Solomon is anointed.*—50 *Adonijah fleeing, is dismissed by Solomon.*

NOW king David was old, and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was* a very goodly man; and *his mother* bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle,

by the stone of Zohelath, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber. And the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar

ANNOTATIONS ON CHAP. I.

Verse 1. *They covered him with clothes, but he gat no heat.*] He seems to have been stricken with a palsy, or some other distemper that chilled his blood, so that he could find no warmth in his bed.

2. *His servants;*] i. e. His physicians who attended him.

Let there be sought for—the king a young virgin.] Whose natural heat is fresh and wholesome, and not impaired with bearing or breeding of

children. The same counsel doth Galen give for the cure of some cold and dry distempers.

6. *His father had not displeased him at any time.*] It is remarkable of David, that one of his greatest faults, and the source from whence many of his misfortunes flowed, was his excessive indulgence to his children; of whom he was so extravagantly fond, that he overlooked their faults, though he could not be ignorant that this was a breach of a positive law, and that Eli the high-priest was severely punished for this neglect.

30. *Solomon*

Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O King, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 ¶ And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered, and said, Call me Bath-sheba: and she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel, and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be King in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

30. *Solomon thy son shall reign after me.*] The power of naming a successor was first assumed by David, and in after ages granted to several good princes; but among the Israelites it did not prevail long, because the constitution of other nations, to which the Israelites affected to conform themselves, was different.

33. *Cause Solomon—to ride upon mine own mule.*] This was the beginning of Solomon's authority; for no person, as Abarbinel observes, might ride upon the king's mule. The reason why he was ordered to ride upon a mule, and not upon a horse, was because a horse is a war-like creature, but a mule is a pacific animal, and was an emblem of that tranquillity and security which they enjoyed in Solomon's reign.

38. *Brought him to Gihon:*] A fountain or brook on the west side of

41 ¶ And Adonijah, and all the guests that *were* with him, heard it, as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given *me* to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

C H A P. II.

1 *David having given a charge to Solomon,—10 Dieth.—12 Solomon succeedeth him.—13 Adonijah is put to death.—28 Joab slain.—36 Shimei's death.*

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee, said he, a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle

Jerusalem, where great numbers of people used to resort, therefore proper to be the scene of so solemn a ceremony.

40. *The earth rent with the sound.*] An hyperbolical expression, signifying the loud acclamations of the people.

50. *Adonijah feared—and went and caught hold on the horns of the altar.*] There is no precept in the law that makes the altar a privileged place; but the Jews, in conformity to the custom of other nations, seem to have considered it as such.

53. *Go to thine house:*] Lead a private or retired and quiet life, without noise and numerous attendants, and meddle not with the affairs of the court and kingdom.

girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless; for thou *art* a wise man, and knowest what thou oughtest to do unto him: but his hoar head bring thou down to the grave with blood.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father, and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bathsheba the mother of Solomon: and she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and *is* become my brother's; for it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bathsheba said, Well; I will speak for thee unto the king.

19 ¶ Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah; and the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee, *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother, for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered, and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest

unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab (for Joab had turned after Adonijah, though he turned not after Absalom.) And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah, king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada, which went out and fell upon him, that he died; and the kingdom was established in the hand of Solomon.

C H A P.

ANNOTATIONS ON CHAP. II.

Verse 9. *Now therefore hold him not guiltless, &c.*] Dr. Delany ingeniously observes, that this passage is not rightly translated; and that the particle *vau* should be rendered, as in similar cases, not connectively, but disjunctively. The verse, rightly translated, will stand thus: *Now, therefore, neither hold him guiltless, (for thou art a wise man, &c.) nor his hoary head bring thou down to the grave with blood.* In this sense the No. 24.

advice is full of humanity as well as wisdom; and Solomon understood and observed it in this sense, and no other.

22. *Ask for him the kingdom also.*] Solomon here gently reproves his mother for asking a favour, which, if granted, must prove of the most fatal consequence; for Adonijah, by asking Abishag, David's wife, did in fact ask the kingdom also, since the wives of the deceased monarch could only belong to the person who succeeded to the throne.

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CHAP. III.

1 *Solomon married Pharaoh's daughter:—5 His choice of wisdom:—16 His judgment between the two harlots.*

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women that were harlots unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night: because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king:

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, (for her bowels yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered, and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment.

CHAP. IV.

1 *Solomon's princes:—7 His twelve officers:—20, 24 The peace and largeness of his kingdom:—29 His wisdom.*

SO king Solomon was king over all Israel.

2 And these were the princes which he had; Azariah the son of Zadok the priest:

3 Elihoreph and Ahiah, the sons of Shisha, scribes: Jehoshaphat the son of Ahilud, the recorder:

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute:

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hur, in mount Ephraim.

9 The son of Dekar in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan.

10 The son of Heshed in Aruboth: to him pertained Sochoh, and all the land of Hephher.

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud; to him pertained Taanach and

ANNOTATIONS ON CHAP. III.

Verse 1. *And Solomon—took Pharaoh's daughter:—*] *i. e.* To be his wife; which was not unlawful, if she was first made a proselyte to the Jewish religion, as in all probability she was, for hitherto Solomon loved the Lord, verse 3. This action of Solomon's is thought to be typical of Christ, who called his church not only out of the Jews, but even out of the Gentile world.

2. *The people sacrificed in high places, &c.]* These were the original places where divine worship was performed by the ancient patriarchs; so that the whole fault consisted in the place, not in the worship itself.

4. *A thousand burnt-offerings did Solomon offer.]* It is not to be supposed that these sacrifices were offered in one day: each of the great festivals lasted seven days; but Solomon might stay much longer at Gibeon, till, by the daily oblations, the number of burnt-offerings were consumed.

7. *I am but a little child: I know not how to go out, &c.] i. e.* I am incapable of governing so great a people for want of experience.

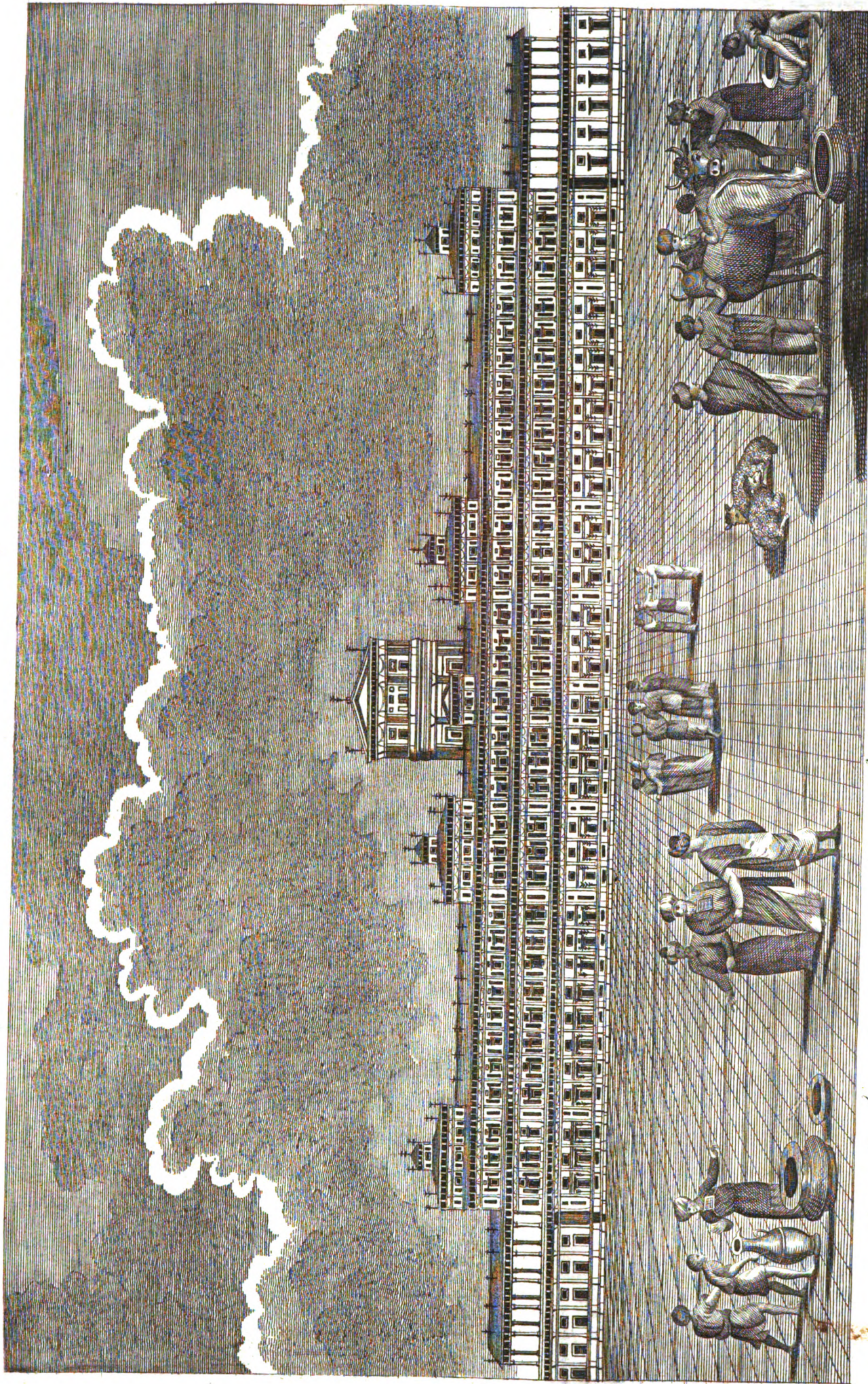
12. *Neither—shall any arise like unto thee.] Quest.* Did not the apostles excel him? *Ans.* They did not in natural and political knowledge, but only in the knowledge of the mysteries of faith, which were more freely and more fully imparted in those times.

15. *And Solomon awoke, and, behold, it was a dream:] i. e.* He perceived that it was a dream; not a vain dream, wherewith men are commonly deluded; but a divine dream, assuring him of the thing: which he knew, partly by a divine impression and inspiration thereof in his mind after he was awakened, and partly by the vast alteration which he found within himself in point of wisdom and knowledge.

16. *Two women that were harlots.]* The Hebrew word, which we render *harlots*, signifies also an *hostess*.

25. *The king said, Divide the living child in two.]* Solomon was convinced that the only method of discovering the truth would be by the affection, compassion, and tenderness, which the real mother would shew for her infant.

ANNO-



*An exact representation of SOLOMON'S TEMPLE 2d Kings Chap. 6.
Engraved for Nuttalls Family Bible 1806.*

and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam.

13 The son of Geber, in Ramoth-gilead: to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo had Mahanaim.

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai was in Asher and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw, for the horses and dromedaries, brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs; and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of

Solomon, from all kings of the earth, which had heard of his wisdom.

C H A P. V.

1 Hiram sendeth to congratulate Solomon,—7 and furnisheth timber to build the temple.—13 Solomon's workmen and labourers.

AND Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father;) for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire in giving food for my household.

10 So Hiram gave Solomon cedar-trees and fir-trees, according to all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides

ANNOTATIONS ON CHAP. IV.

Verse 21. *Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt.*] His kingdom was bounded on the east by the river Euphrates; on the west by the land of the Philistines, bordering on the Mediterranean Sea; and on the south by Egypt. It must be observed, that God had now performed the promise he had made to Abraham, that his seed should possess the land, from the river of Egypt to the great river, the river Euphrates, Gen. 18. 18. for David had conquered all these countries, and his son Solomon maintained the conquests.

22. *Thirty measures of fine flour, &c.*] This measure contained ten ephahs: enough for near three thousand persons.

26. *Solomon had forty thousand stalls of horses.*] In 2 Chron. 9. 25. it is but four thousand. Some acknowledge an error of the transcriber, writing *arbahim*, forty, for *arbah*, four; which was an easy mistake. And such mistakes in some copies, in these lesser matters, God might permit for the trial and exercise of our faith, without any prejudice to the authority of the sacred scriptures in the great doctrines of faith and good life.

30. *All the wisdom of Egypt.*] This country was celebrated for wisdom

in the time of Moses; and the Egyptians always pretended to be the inventors of the arts and sciences, and that the Chaldeans had all their learning from them.

33. *He spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;*] i. e. Of the whole class of plants, from the greatest to the smallest.

He spake also of beasts, and of fowl, &c.] Hence we may form some idea of his vast genius, which comprehended the whole history of animals as well as plants.

ANNOTATIONS ON CHAP. V.

Verse 11. *Twenty thousand measures of wheat, &c.*] Dr. Shaw observes, that the Holy Land is still in general very fruitful, and, were it well stocked with inhabitants, would be still capable of affording the like supplies of corn and oil.

15. *Fourscore thousand hewers in the mountains;*] i. e. Hewers of stones; for the timber was hewed by Hiram's servants. It may seem strange that so many men should be employed in building so small a place as the temple; but we must consider, there were many other works which Solomon finished, (chap. 9. 15.) the materials of which were probably prepared here.

ANNO-

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

C H A P. VI.

1 *The building of Solomon's temple:—11 God's promise unto it:—37 The time of building it.*

AND it came to pass, in the four hundred and four-score year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron, heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:*

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the

walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls, with boards of cedar; he even built *them* for it within, *even* for the oracle, *even* for the most holy place.

17 And the house, that *is* the temple before it, *was* forty cubits long.

18 And the cedar of the house within *was* carved with knops and open flowers; all *was* cedar, there *was* no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *so* covered the altar *which was* of cedar.

21 So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub; from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and *so was* it of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims; so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel *and* side-posts *were* a fifth part of the wall.

32 The two doors also *were* of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall.

34 And the two doors *were* of fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In

ANNOTATIONS ON CHAP. VI.

Verse 1. *In the fourth year of Solomon's reign.*] If it should be asked, why Solomon did not begin the building of the temple sooner, since his father had left him a plan, and all things necessary for the undertaking; it may be answered, that the materials his father had provided lay rude and unfashioned, and at a considerable distance; this time was therefore requisite to form *them* into the exact symmetry and order in which the scripture represents them.

4. *He made windows of narrow lights.*] It is in the margin, *broad within, and narrow without*; by which means the house was better secured from the weather, and had sufficient light.

6. *The nethermost chamber was five cubits broad,—the middle—six cubits, and the third—seven.*] It appears from ver. 10. that they were only five cubits high, and built over one another three stories; increasing one cubit in breadth every story, by the following contrivance: the wall of the temple was not of the same thickness at the top as it was near the foun-

†

dation, but narrowed in a gradual manner, and by that means rendered the chambers larger.

7. *There was neither hammer, nor axe, &c.]* The stones were laid without any noise, difficulty, or confusion, being all before prepared to fit their respective situations, so that nothing was wanting but to fix them in their places.

15. *He built the walls of the house within with boards of cedar:]* *i. e.* He wainscoted the whole house with cedar.

16. *Even for the oracle, even for the most holy place.]* We have an explanation of what is meant by the house in the preceding verses. And surely this part best deserved to be styled the House, as the Divine Glory dwelt here, and hence God gave answers when he was consulted.

27. *He set the cherubims within the inner house.]* With their faces toward the sanctuary, so that they looked upon him that entered into the oracle. There were four cherubims in the most holy place of Solomon's temple; namely, two made by Moses, and two by Solomon. The latter seem to have spread their wings over the former, and were added for the greater ornament and glory of the house of God.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

CHAP. VII.

1 *The building of Solomon's house,—2 of the house of Lebanon,—8 of the house for Pharaoh's daughter.*

BUT Solomon was building his own house thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square, with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them; and the other pillars and the thick beam were before them.

7 ¶ Then he made a porch for the throne where he might judge, even the porch of judgment, and it was covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter (whom he had taken to wife) like unto this porch.

9 All these were of costly stones, (according to the measures of hewed stones, sawed with saws,) within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones; stones of ten cubits, and stones of eight cubits.

11 And above were costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass; and he came to king Solomon, and wrought all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about,

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that

were upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were two hundred, in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars was lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: They had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above; and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters; under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit; but the mouth thereof was round, after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their felloes, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base; and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass: one laver contained

38. So was he seven years in building it.] It must be owned that Solomon made extraordinary dispatch; for though the temple itself was but a small edifice, yet the several adjoining offices rendered the whole a vast pile of building. The temple of Diana at Ephesus is said to have employed all Asia two hundred years; and Pliny affirms, that one of the Egyptian pyramids employed no less than three hundred and sixty thousand men for twenty years together.

ANNOTATIONS ON CHAP. VII.

Verse 1. Solomon was building his own house thirteen years.] He did not begin to build his own house, till he had finished the temple of God.
No. 24.

This appears from chap. 9. 10. where it is said he was twenty years in finishing these structures.

2. He built also the house of the forest of Lebanon.] This house was near Jerusalem, and called by the name of the forest of Lebanon, because it was situated in a lofty place like Lebanon; and the trees which grew around it made it cool and shady, and consequently proper for Solomon to reside in during the summer, as he did in his palace at Jerusalem in the winter.

15. He cast two pillars of brass, of eighteen cubits high apiece.] In Chronicles it is said, that these pillars were thirty-five cubits high: but this relates to the height of both of them together, without their pedestals; whereas the height of each is given here with its pedestal.

tained forty baths; and every laver was four cubits: and upon every one of the ten bases, one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house, and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basins: so Hiram made an end of doing all the work that he made king Solomon for the house of the LORD;

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

46 In the plain of Jordan did the king cast them in the clay ground, between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shew-bread was,

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

C H A P. VIII.

1 The feast of the dedication of the temple.—14 Solomon's blessing.—22 Solomon's prayer:—62 his sacrifice.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

ANNOTATIONS ON CHAP. VIII.

Verse 4. *They brought up the ark of the Lord, and the tabernacle of the congregation.* The Mosaic tabernacle is most probably here intended; which, for the prevention of schism, and to make the temple the centre of devotion, was now taken down and deposited in the treasury, where it continued till the taking of Jerusalem by the Chaldeans; when Jeremiah, as Josephus informs us, was admonished by God to take it, together with the ark and the altar of incense, and hide them in some secret place, for fear of profanation; and it is doubted whether they have ever yet been removed.

10. *The cloud filled the house of the Lord.* Its appearance was con-

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.*

10 ¶ And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said, that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel. (And all the congregation of Israel stood;)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth! behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet

sidered as a symbol of the Divine presence; for the holy Psalmist informs us, that *He*, who dwelleth in light that is inaccessible, made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies, Psal. 18. 11.

27. *But will God—dwell on the earth?* A very significant expression, elegantly describing the amazement and rapture of the royal prophet's mind. *God!* He uses no epithet, where writers of inferior discernment would have been found to multiply them; but speaks of the Deity as an incomprehensible Being, whose excellency is exalted above all praise. *Dwell:* To bestow on sinful creatures a propitious look, or favour them with a transient visit of kindness, would have been an unutterable obligation; will he then vouchsafe to fix his abode with us?

33. When

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day :

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there : that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling place ; and, when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house ;

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them ;

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar ; if their enemy besiege them in the land of their cities ; whatsoever plague, whatsoever sickness, *there be* ;

38 What prayer and supplication soever be made by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, *even* thou only, knowest the hearts of all the children of men ;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake :

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm ;) when he shall come and pray toward this house ;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house which I have builded is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name ;

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee (for *there is* no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near ;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name ;

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them :

51 For they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron :

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 And he stood and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers : let him not leave us, nor forsake us :

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require.

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep : so the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD : for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings : because the brasen altar that was before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast, and all Israel

33. When thy people Israel—pray, and make supplication unto thee in this house.] Though Solomon well knew that in every place God was ready to hear the prayer of every devout suppliant ; yet, for the preservation of peace and unity, he was desirous of inspiring the people with an opinion that God would be found more propitious to the prayers that were offered in the temple at Jerusalem, and thereby excite them to frequent that, rather than any other place.

48. And so return unto thee with all their heart, and with all their soul.]

In these and the foregoing words he gives a full description of true repentance : which begins in the serious reflection which men make upon their past lives, and the present miseries into which their sins have brought them ; which begets an unfeigned sorrow and resolution of amendment, with earnest supplication for mercy and grace ; confessing their unworthiness, and condemning themselves for their sins, which they relinquish with joy, and become sincere converts to the service of God.

Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents, joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

C H A P. IX.

1 *God's covenant with Solomon.*—10 *Mutual presents of Solomon and Hiram.*—15 *Solomon's work.*—24 *Pharaoh's daughter removeth to her house.*

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

7 Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast out of my sight, and Israel shall be a proverb and a by-word among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,*) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised, For to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David, unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD: so he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

C H A P. X.

1 *The queen of Sheba admireth the wisdom of Solomon:*—
14 *His riches.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions; there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD, there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit, I believed not the words until I came, and mine

ANNOTATIONS ON CHAP. IX.

Verse 3. *Mine eyes and mine heart shall be there perpetually.*] By his eyes and his heart he means his gracious providence, and his tender love and affection, should always have regard to what was done there.

28. *They came to Ophir.*] The most probable conjecture with regard to the situation of this place is, that it was in some of those remote rich countries of India beyond the Ganges, perhaps as far as China, or Japan; which last still abounds with the finest gold, and several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, spices, peacocks, parrots, apes, &c. and by its distance best answers the length of the voyage.

ANNOTATIONS ON CHAP. X.

Verse 1. *The queen of Sheba.*] It is generally supposed that she came

from Aljemin, which lay on the borders of the Red sea, in the southern part of Arabia Felix. Hence our Saviour calls her *the Queen of the South*. And this seems more probable, because it abounded in precious stones, spices, and gold, (which they fetched from Ophir,) the presents she brought to Solomon. This place will also agree with what our Saviour says, that *she came from the ends of the earth*; as there is no land beyond the Sabæans in Arabia, their country being bounded by the Indian Ocean, the Persian gulph, and the Red sea. The Christians of Abyssinia, however, are confident, that the queen of Sheba came from their country, where it was a constant tradition that she had a son by Solomon, and from him their kings are descended.

5. *There was no more spirit in her.*] She was astonished, and wrapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was a pleasant dream.

9. *Blessed*



mine eyes had seen *in* and, behold, the *half* was not told me: thy wisdom and prosperity exceedeth the faine which I heard: and now I know no more than thou.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones.

12 And the king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen, unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty: so she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides that he had of the merchant-men, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish; with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale for abundance.

9. *Blessed be the Lord thy God, &c.*] Hence it is thought she became a proselyte to the true religion before she returned to her own country.

17. *And the king put them in the house of the forest of Lebanon.*] Where it is likely he kept his most precious treasure, and which, Josephus says, the queen of Sheba admired above all things she saw in Judea; the vast multitude of cedar pillars that were in it making it look like the forest of Lebanon, from whence some think it had its name.

29. *A chariot came up, &c.*] In order to understand the sense of this verse, it must be observed, that a toll or custom was anciently paid to the kings of Egypt for all horses and chariots that were brought out of that kingdom; namely, six hundred shekels of silver for a chariot, and an hundred and fifty for a horse.

ANNOTATIONS ON CHAP. XI.

Verse 1. *Solomon loved many strange women.*] Hitherto we have seen

No. 24.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

CHAP. XI.

1. *Solomon's wives.*—4. *In his old age is drawn into idolatry.*—41. *Solomon's acts, reign, and death.*

BUT king Solomon loved many strange women (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:

2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he was of the king's seed in Edom.

15 For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom.)

17 That Hadad fled, he and certain Edomites of his father's

nothing in Solomon but what was truly great; but the after actions of his life sadly tarnish his character; for he gave himself up to the love of women, who were descended from idolatrous nations, and not proselyted to the Jewish religion.

4. *His wives turned away his heart after other gods.*] It is astonishing that a person of Solomon's wisdom, who had twice conversed with the Almighty himself, should be persuaded by his wives to forsake the religion in which he had been so well instructed, and which he was so fully convinced to have been delivered to Moses by that omnipotent Being, who had brought the Israelites from a land of bondage, placed him on the throne of David, and inspired him with that wisdom which rendered him famous throughout all the earth.

25. An

father's servants with him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; howbeit, let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, (whose mother's name was Zeruah, a widow woman,) even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man, that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass, at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

32 (But he shall have one tribe, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

25. An adversary to Israel all the days of Solomon.] This is not to be understood of the whole reign of Solomon, but of the days remaining of his life, after his wives publicly exercised their idolatry.

43. And Solomon slept with his fathers, &c.] This expression is promiscuously used concerning good and bad, and signifies only that they died as their fathers died. Nor must we infer, with some commentators, that because Solomon's repentance is not mentioned in this history, that therefore he died without repentance, and consequently could not be saved. For, 1. We read nothing of the repentance of Adam, Noah after his drunkenness, Lot, Samson, Asa, &c. shall we therefore conclude they were all damned?—This silence of the scripture is a very weak argument in matters of history. 2. If he did repent, yet the silence of the scripture about it in this history was not without wise reasons; as, among others, that his eternal condition being thus far left doubtful, his example might have the greater influence for the terror and caution of

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father. And Rehoboam his son reigned in his stead.

C H A P. XII.

1 The Israelites assemble at Shechem, to crown Rehoboam.—
6 Rehoboam refuseth the old men's counsel.—16 Ten tribes revolting, kill Adoram, and make Rehoboam flee.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do ye advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake

future offenders. 3. His repentance is sufficiently implied in this, (to omit divers other passages,) that, after Solomon's death, the way of Solomon is mentioned with honour, and joined with the way of David, 2 Chron. 11. 17. But it seems to be put out of dispute by the book of Ecclesiastes; which, by the general consent both of Jewish and Christian interpreters, was written by Solomon, and that after his fall; as is evident, not only from the unanimous testimony of the Hebrew writers, who thence conclude that he did repent, and was saved; but also from the whole strain of that book, which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Ecc. 7. 26, &c. which makes it more than probable, that as David writ the 51st Psalm, so Solomon wrote this Book as a public testimony and profession of his repentance.

spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up nor fight against your brethren the children of Israel: return every man unto his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Peniel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two

calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart, and ordained a feast unto the children of Israel; and he offered upon the altar, and burnt incense.

C H A P. XIII.

1 *Jeroboam's band withereth,—6 and at the prayer of the prophet is restored.—23 The disobedient prophet slain by a lion.—33 Jeroboam's obstinacy.*

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And

ANNOTATIONS ON CHAP. XII.

Verse 28. *Made two calves of gold,*] In imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *There came a man of God out of Judah:*] i. e. There came a prophet from Judah: for prophets only are called men of God in scripture.

2. *A child shall be born unto the house of David, Josiah by name;*] Which being done about three hundred years after this prophecy, plainly shews the absolute certainty of God's providence and foreknowledge, even in the most contingent things; for this was in itself uncertain, and wholly depended upon man's will, both as to the having of a child, and as to the giving it this name.

6. *Entreat now the face of the Lord thy God.*] A surprising change indeed! that the prince, who a moment ago threatened to punish the man of God, now desires him to pray to that Being for assistance, whose worship he had destroyed, and who was now offering incense to idols. *The king's hand was restored him again.*] God did not intend to destroy Jeroboam, but to reform him, and therefore granted the request of the prophet; whereby a new miracle was wrought for his conversion.

9. *Eat no bread, nor drink water, &c.*] The reason why this prophet was forbid to eat or drink with the people of Beth-el is obvious, because he was to have no familiarity with idolaters; but why he was not to return by the same way he came, is not so evident.

11. *Now there dwelt an old prophet in Beth-el:*] i. e. A prophet of the Lord:

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon.

14 And went after the man of God, and found him sitting under an oak; and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place.

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it; the lion also stood by the carcase:

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: there, fore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave, and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones;

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

C H A P. XIV.

2 Jeroboam sendeth to the prophet Ahijah. — 3 Ahijah, forewarned by God, denounceth God's judgment. — 4 Ahijah dieth.

AT that time Ahijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me, with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee; for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back;

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the LORD hath spoken it.

12 Arise thou, therefore, get thee to thine own house, and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel, in the house of Jeroboam.

14 Moreover, the LORD shall raise him up a king over Israel.

which the LORD hath commanded us, neither turning aside to the right hand nor to the left.

28. The lion had not eaten the carcase, nor torn the ass. — The lion did not devour its prey, as the manner is, nor yet go away when he had done his work, which he was sent for; but stood still, partly to preserve the carcase of the prophet from other wild beasts or fowls, which would quickly have eaten it; partly as an evidence, that the prophet's death was not casual, nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment.

ANNOTATIONS ON CHAP. XIV.

Verse 10. Will cut off from Jeroboam, &c. — I will cut off every male. As the present translation is ambiguous, it would be better to render it by the word men, which is the true meaning, as several learned commentators have observed.

Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died.

18 And they buried him; and all Israel mourned for him, according to the word of the LORD which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah: Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were also Sodomites in the land; and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

C H A P. XV.

1 Abijam's wicked reign.—11 Asa's good reign.—16 League with Ben-badad.—24 Jehoshaphat succeedeth Asa.—25 Nadab's wicked reign.—27 Abijah's prophecy executed.—31 Nadab's acts.—33 Baasha's wicked reign.

NOW in the eighteenth year of king Jeroboam, the son of Nebat, reigned Abijam over Judah.

17. Tirzah;] An ancient and royal city, in a pleasant place, where the kings of Israel had a palace, chap. 15. 33. and 16. 6, 8.

21. And there were also Sodomites in the land.] This kind of wickedness often attended idolatry, chap. 15. 12. 2 Kings 23. 7. Rom. 1. 21, 28. and, with other obscenities, was practised by the worshippers of Venus, Bacchus, and Priapus, in their dark shady places or groves, in honour of these false gods, though expressly forbidden, Deut. 23. 17. But Mr. Pilkington thinks the word, instead of Sodomites, should be rendered whoremasters.

26. He took away the treasures of the house of the Lord, &c.] Those prodigious treasures which David and Solomon had amassed, were, in five years after Solomon's death, carried into Egypt. Hence we learn what little dependence can be laid on riches.

No. 25.

2 Three years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove: and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless, Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold, that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah, (none was exempted,) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them Geba of Benjamin, and Mizpah.

23 The

30. There was war between Rehoboam and Jeroboam all their days.] In 1 Kings 12. 24, &c. it is said, that God commanded Rehoboam and his people not to fight against the Israelites, and they obeyed: but, though the Jews were not to make war upon the Israelites, they had liberty to defend themselves, if attacked; and, as they were now rival nations, it is natural to think that there were frequent acts of hostility committed on the borders, though they never engaged in a pitched battle.

ANNOTATIONS ON CHAP. XV.

Verse 4. A lamp in Jerusalem;] i. e. A son and successor to perpetuate his name and memory, which otherwise had gone into obscurity. The same phrase is used above, chap. 11. 36. 2 Kings 8. 19. 2 Chron. 21. 7.

4 D

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23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel, in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines, (for Nadab and all Israel laid siege to Gibbethon.)

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

C H A P. XVI.

1 *Jehu's prophecy against Baasha.*—11 *Zimri executeth Jehu's prophecy.*—15 *Omri forceth Zimri to burn himself.*—29 *Ahab's wicked reign.*—34 *Joshua's curse upon the builder of Jericho fulfilled.*

THEN the word of the LORD came to Jehu the son of Hanani, against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Ju-

dah, began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

10 And Zimri went in, and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah; and the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill; and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And

ANNOTATIONS ON CHAP. XVI.

Verse 1. *Jehu the son of Hanani, &c.*] This prophet lived to the end of the reign of Jehoshaphat; and his father was a prophet before him. There was, indeed, a succession of the prophets during the kingdoms of Israel and Judah, as Abarbinel has observed.

10. *Zimri went in, and smote him, &c.*] Thus was the vengeance threat-

ened against him executed speedily; his house being soon made, according to the word of the Lord, like the house of Jeroboam: for as Nadab the son of Jeroboam reigned only two years, so Elah the son of Baasha reigned no more; and as Nadab was killed with the sword, so also was Elah. Thus was there a remarkable similarity between Jeroboam and Baasha.

11. *He left him not one, &c.*] See note on chap. 14. 10.

§

34. *Is*

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

C H A P. XVII.

1 *Elijah prophesying against Ahab, is sent to Cherith, where the ravens feed him:—8 he is sent to the widow of Zarephath:—17 he raiseth the widow's son, &c.*

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass, after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go, and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

34. In his days did Hiel the Beth-elite build Jericho, &c.] He was either ignorant that Jericho was devoted to God as the first-fruits of the conquest of Canaan, and therefore never to be rebuilt; or so impious as not to regard the words of Joshua: but he found, to his cost, that the sentence that great general had pronounced on the rebuilders of Jericho proved true; for his eldest son died when he laid the first stone of it, and so all the rest of his children, one after another, as the building advanced, till at last his youngest son died when it was finished! A most remarkable instance of the certainty of Divine threatenings, and that God never forgets what he hath said, but continues always the same.

ANNOTATIONS ON CHAP. XVII.

Verse 1. *Elijah the Tishbite.*] The great care God still shewed for his people, notwithstanding the many sins they had committed to provoke him to anger, was so remarkable, that in every king's reign, from

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick: and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And she said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

C H A P. XVIII.

7 *Elijah meeteth good Obadiah.—9 Obadiah bringeth Ahab to Elijah.—17 Elijah by fire from heaven convinceth Baal's prophets.—41 Elijah by prayer obtaineth rain, &c.*

AND it came to pass, after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the LORD greatly;

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when

the first to the last, there was one prophet at least to instruct, admonish, and correct them; and now, in the reign of Ahab, when idolatry was carried to its highest pitch, God raised up an extraordinary prophet to call the Israelites to repentance.

9. *Zarephath, &c.*] God's providing for his prophet, first by an unclean bird, and then by a Gentile, (for such were the inhabitants of Zarephath,) whom the Jews esteemed unclean, might presage the calling of the Gentiles and rejection of the Jews.

15. *She,—he, and her house, did eat many days:] i. e.* Two years; for one year of the famine was past before he came to Zarephath, and he dwelt here till the end of the famine, which continued one year more.

21. *Let this child's soul come into him again:]* By which it is evident, that the soul was gone out of his body, and therefore doth subsist without it after death.

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when they said, *He is not there*, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not: and *so*, when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two opinions; if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first, for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink; and Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy* chariot, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

C H A P. XIX.

1 *Elijah fleeth to Beer-sheba.*—5 *Is comforted by an angel in the wilderness.*—9 *At Horeb God appeareth unto him.*—19 *Elisha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And

ANNOTATIONS ON CHAP. XVIII.

Verse 24. *All the people answered.*—[*It is well spoken.*] What notions the worshippers of Baal might have of the power of their god is hard to say: but, as sending down fire from heaven was not, in their opinion, above the power of evil spirits, it is possible some tradition concerning the exploits of their Baal, in this particular, might have been handed down to them from the ancient worshippers of that god; who, being thought the sun, and to exceed all the heavenly bodies in heat, might they hoped, upon this grand occasion, exert his power, and burn up their sacrifice. However, they thought it the wisest method to accept the

prophet's challenge; for, as it was proposed in such fair terms, they must, had they refused it, have forfeited all their credit with the people.

33. *Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.*] This was done to render the miracle more conspicuous and convincing.

38. *The fire of the Lord fell.*] God had before declared his approbation of his worshippers by sending down fire to consume their sacrifices, Lev. 9. 24. and Judg. 6. 21.

46. *And the hand of the Lord was on Elijah.*] God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for so many miles together.

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The
BURNT SACRIFICE
1 Kings. chap. 18. v. 38.



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3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there: and, behold, the word of the LORD *came* to him; and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

C H A P. XX.

1 Ben-hadad besiegeth Samaria.—13 The Syrians slain.—29 The Syrians smitten again.—35 The prophet denounceth God's judgments against Ahab.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots; and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Harken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves* in array. And they set *themselves* in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And

ANNOTATIONS ON CHAP. XIX.

Verse 4. For I *am* not better than my fathers,] That I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel, or other persecutors.

11. Behold, the Lord passed by, &c.] The generality of interpreters have considered this passage as a figurative description of the gospel dispensation, which came not in such a terrible manner as the law did, with storms, thunders, lightnings, and earthquakes, but with greater lenity and sweetness; wherein God speaks to us by his Son, using gentle arguments and soft persuasions.

17. Him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay:] i. e. "God has, in his providence, appointed three persons to punish the Israelites according to their deserts, one or other of which shall infallibly execute
No. 25.

"his judgments upon them." It may be asked how the prophet Elisha can be said to slay, being by profession a pacific man, and never engaged in war. But when we consider the two and forty children which he destroyed, the sore famine which by God's appointment he sent upon the Israelites, and the many severe comminations he denounced against them, which were fulfilled, we shall find sufficient reason to justify the expression.

19. Cast his mantle upon him.] The mantle was the proper habit of prophets; therefore Elijah's casting it upon him was the ceremony here used for his inauguration.

20. For what have I done to thee? i. e. To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them.

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16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man; and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys; therefore will I deliver all this great multitude into thine hand; and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe, whether *any thing would come* from him, and did hastily catch it; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities which my father took from thy father I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said* Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king; and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him, that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house, heavy and displeased, and came to Samaria.

C H A P. XXI.

1 *Ahab is grieved.—3 Jezebel writing letters against Naboth, he is condemned.—17 Elijah denounceth judgments against Ahab and Jezebel.*

AN D it came to pass, after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or* if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid *it* me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern

ANNOTATIONS ON CHAP. XX.

Verse 30. *And there a wall fell upon twenty and seven thousand, &c.]* Or, *the walls* (the singular number for the plural, than which nothing is more frequent) of the city, or of some great castle or fort in or near the city, in which they were now fortifying themselves, or of some part of the city where they lay. This might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake or violent storm of wind, which threw down the walls upon them.

34. *Thou shalt make streets for thee in Damascus, &c.]* It is generally

imagined, that by *streets* is meant citadels or fortifications, to be a bridle and restraint upon the metropolis of the Syrians, that they might not make any new incursions into the land of Israel.

36. *Because thou hast not obeyed the voice of the Lord,—a lion shall slay thee.]* The crime of the refuser seems to have consisted in this, that as he well knew the authority of God's commands, and that this was the very thing that he enjoined, yet, out of an indiscreet compassion to his brother, he refused to comply. As he was equally a prophet with the other, had been bred up in the same school with him, and well understood the weight of the request uttered in the name of the Lord, he was inexcusable.

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govern the kingdom of Israel? Arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them;

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD,

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up, and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did

sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

C H A P. XXII.

1 *Ahab, seduced by false prophets, is slain at Ramoth-gilead.—*

37 *The dogs lick up his blood, and Ahaziah succeeds him.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass, in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours, and we *be* still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the King.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So

ANNOTATIONS ON CHAP. XXI.

Verse 19. *In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.* Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. 22. 38. which was in the tribe of Ephraim. The words would therefore be better translated, *As the dogs licked, or in like manner as they licked Naboth's blood, so shall they lick thine, I say, even thine.* However, this was literally accomplished in his son Joram, 2 Kings 9. 25.

27. *When Ahab heard those words,—he rent his clothes.* In consideration of Ahab's repentance, God revoked, at least in part, the sentence he had denounced against him, and transferred it to his posterity; and yet we do not find that he brought forth any *fruits meet for repentance*, neither renouncing his superstitions, nor destroying his idols, nor restoring Naboth's vineyard, nor re-establishing the true worship of God. Probably his repentance was true, though imperfect; and his sorrow

sincere, though of no long duration. However, this instance of Divine lenity is left upon record to encourage the first dawns of our repentance, and to assure us, that our good and gracious God, *who keepeth mercy for thousands, and forgiveth iniquity, will not break the bruised reed, nor quench the smoking flax, but bring forth judgment unto truth.*

ANNOTATIONS ON CHAP. XXII.

Verse 6. *Then the king of Israel gathered the prophets together, about four hundred men:* Who doubtless were his own false prophets, or the priests of Baal: probably those very four hundred men whom Jezebel preserved from that great slaughter, chap. 18. who yet gave in their answer in the name of Jehovah, not of Baal, either in compliance with Jehoshaphat, or rather by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.

15 ¶ So he came to the king; and the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is true* in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now, therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow at venture, and

smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armour,) according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign: and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the way of Asa his father; he turned not aside from it, doing *that which was right* in the eyes of the LORD: nevertheless, the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the Sodomites which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom; a deputy was king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

15. Go, and prosper; for the Lord shall deliver it into the hand of the king.] Not seriously, but ironically, using the very words of the false prophets in way of derision, as appears, 1. From his omission of that solemn preface, *Thus saith the Lord*, or, *This is the word of the Lord*; which the prophets generally used, and which himself useth when he comes to his serious answer, verse 19. 2. From Ahab's reply, ver. 16. which shews that he suspected Micaiah's sincerity in that answer, and gathered, by his gesture and manner of speaking, that he spake only ironically, as representing and traducing the false prophets for their answer. Micaiah's meaning is plainly this: "Since thou art more desirous

" of pleasing thyself than of knowing the truth, pursue the advice of thy prophets, expect the success they promise thee, and prove the truth of their predictions by dear-bought experience."

31. Fight—only with the king of Israel.] Ben-hadad gave this order, either out of policy, as the shortest way to put an end to the war; or with a design to take him prisoner, in order to wipe out the stain of his own captivity, and recover the honour and advantage he had lost.

38. The dogs licked up his blood:] They licked up the blood mixed with water wherewith his chariot and armour was washed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptance.

THE SECOND BOOK OF THE K I N G S,

COMMONLY CALLED

The Fourth Book of the Kings.

THE ARGUMENT.

THE same person, Ezra, who compiled the First Book of Kings, is thought also to be the compiler of this. It contains the melancholy consequences which followed the revolt of the ten tribes under Rehoboam, and exhibits a fatal instance of the hasty strides which every irreligious and corrupted state makes to its own ruin. The moment the Jews withdrew themselves from the protection of their God, and forfeited his favour, by neglecting and insulting his ordinances, they became of no more value in his sight than any other vicious people; and he, therefore, very justly suffered their own ingratitude to become their punishment.

C H A P. I.

1 *Moab rebelleth.*—2 *Ahaziah, sending to Baal-zebub, bath his judgment by Elijah.*—3 *Elijah twice bringeth fire from heaven:*—13 *he telleth the king of his death.*

THEN Moab rebelled against Israel, after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick; and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was* he which came up to meet you, and told you these words?

8 And they answered him, *He was an hairy man, and girded with a girdle of leather about his loins.* And he said, *It is Elijah the Tishbite.*

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, *If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.* And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty

with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto him, *If I be a man of God, let fire come down from heaven, and consume thee and thy fifty.* And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub, the god of Ekron, *is it not because there is no God in Israel to enquire of his word?* therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

C H A P. II.

1 *Elijah with his mantle divideth Jordan:*—8 *is taken up by a fiery chariot into heaven.*—23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* So they went down to Beth-el.

3 And

ANNOTATIONS ON CHAP. I.

Verse 10. *Let fire come down from heaven, &c.*] Which desire did not proceed from a malicious passion, but from a pure zeal to vindicate God's name and honour, which was so horribly abused, and from the motion
No. 25.

of God's spirit, as is evident from God's miraculous answer to his desire. And therefore Christ doth not condemn this fact of Elias, but only reproves his disciples for their perverse imitation of it, from another spirit and principle, and in a more unseasonable time, *Luke 9. 54, 55.*

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee: for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here: for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapt *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

23 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men, let them go, we pray thee, and seek thy master, lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth; but the water *is* naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters: there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1. *Jehoram's reign.*—20 *Elisha obtaineth water for him and his army.*

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together to deliver them into the hand of Moab.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD *is* with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the LORD hath called these three

ANNOTATIONS ON CHAP. II.

Verse 3. *Knowest thou that the Lord will take away thy master from thy head to-day?*] The meaning of the question is, *Knowest thou that the Lord will this day deprive thee of thy master's instruction?* There is here an allusion made to the manner of their sitting in schools, where the scholars sat below at their master's feet, and the master above at their head, when he taught them.

9. *I pray thee, let a double portion of thy spirit be upon me;*] Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the first-born, *Deut.* 21. 17. But though Elisha desired no more, yet God gave him more than he desired and expected; and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

23. *There came forth little children out of the city.*] The word signifies grown youth as well as little children; for Isaac was so called when he was twenty-eight years old, *Gen.* 22. 5. 12. and Joseph when he was thirty, *41.* 12. and Rehoboam when he was forty, *2 Chron.* 13. 7. and this is to be understood here of adult persons, who bore a hatred to the

prophet, as being the successor of one who had been a professed enemy to their wicked worship, viz. the golden calf that Jeroboam had set up in Beth-el.

Go up, thou bald-head; go up, thou bald head.] The repetition of these words expresses their earnestness and vehemence in their contempt of him; for as hair was always accounted a singular ornament, so baldness was disgraceful.—When they call upon Elisha to go up, they mocked at the ascension of Elijah to heaven: they in effect said, Why dost thou not accompany thy friend and master to heaven? O that the same Spirit would take thee up also, whither thou pretendest that Elijah is gone, that thou mayest not trouble us as he did!

ANNOTATIONS ON CHAP. III.

Verse 3. *He cleaved unto the sins of Jeroboam, &c.*] i. e. The worship of the calves, which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah.

4. *And Mesha king of Moab was a sheep-master;*] A man of great wealth, (which in those times and places consisted much in cattle,) which enabled and emboldened him to rebel against his sovereign lord.

15. *Now*

three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, where it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood.

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up, and smote the Moabites, so that they fled before them: but they went forward, smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit, the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son than should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel; and they departed from him, and returned to *their own* land.

C H A P. IV.

1 Elisha multiplieth the widow's oil:—17 giveth a son to the good Shunammite:—18 raiseth her dead son.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me: what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

15. *Now bring me a minstrel;*] One that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed, and cheered, and united within itself; and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the prophetic inspiration. For although prophecy be the gift of God, yet men might do some things which they apprehended might either hinder or further the reception of it: for which cause Paul bids Christians study to get the gift of prophecy, 1 Cor. 14. 1.

27. *Then he took his eldest son:*] That is, his own son; whom he sacrificed to obtain the favour of his god.

ANNOTATIONS ON CHAP. IV.

Verse 1. *A certain woman of the wives of the sons of the prophets.*] It is observed by St. Jerom, that Elijah and Elisha had no wives, and that

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her: and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel: And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God, and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care: what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward: slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount

many of the sons of the prophets were married; but it is plain, from this place, that they were not all so, but had liberty to marry if they pleased.

The creditor is come to take unto him my two sons to be bondmen.] The Jewish law considered children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it in order to pay their debts; and from the Jews this custom was propagated to the Athenians, and from them to the Romans. This custom is now observed in the Mogul's country.

21. *And shut the door upon him:*] Partly, in hopes that this might contribute something to the child's restoration to life, she having, in all probability, had an account of the like miracle done by Elijah, 1 Kings 17. 2. and partly, that she might for the present conceal the death of the child, which, if it had been known, would have filled her husband with grief.

mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is that Shunammite.*

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is vexed within her*; and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice nor hearing: wherefore he went again to meet him, and told him, saying, The child *is not awaked.*

32 And when Elisha was come into the house, behold, the child was dead, *and laid upon his bed.*

33 He went in, therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him: and the child needed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal, and *there was* a dearth in the land, and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapful, and came and shred *them* into the pot of pottage; for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, *O thou man of God, there is death in the pot.* And they could not eat *thereof.*

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What! should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof.*

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

28. *Then she said, Did I desire a son of my lord?*] This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, Gen. 30. 1. compared with chap. 35. 18. but was freely promised to me by thee in God's name, and from his special grace and favour: and therefore I trust, both that thou didst pray for it, and that God did design it, as a blessing, and not as an affliction, as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do.

38. *Seethe pottage for the sons of the prophets.*] Hence we may observe that they lived together in society, and after being instructed, eat together.

39. *A wild vine:*] A plant whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious to the eater.

C H A P. V.

1 Naaman's leprosy.—10 Elisha sending him to Jordan, cureth him.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour; *but he was a leper.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leprosy.

4 And *one* went in and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I* God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper:

12 *Are not* Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do same* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no god in all the earth but in Israel; now, therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As the LORD liveth, before whom I stand, I will receive none.* And he urged him to take *it*: but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In

ANNOTATIONS ON CHAP. V.

Verse 7. *Am I God, &c.*] He looked upon it blasphemy to ascribe that power to him which belonged only to God.

10. *Wash in Jordan seven times.*] The law required that lepers, in order to their cleansing, should be sprinkled seven times, Lev. 14. 7. the prophet therefore ordered Naaman to dip himself as often in the water of Jordan: not that Jordan had any more virtue to cure this disease than other rivers, but to evidence that the cure was wrought by the power of God alone; for water, being of itself cold, was very bad for this disease, the root of it being a white waterish humour, which would naturally by this means be increased.

26. *Went*

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents: and he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

CHAP. VI.

1 Elisha permits the prophets to enlarge their dwellings;—6 causeth iron to swim.—25 Famine in Samaria.

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

26. *Went not mine heart with thee?* Did not my mind, being enlightened by God's spirit, discern what thou saidst and didst.

Is it a time to receive money? Was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons, (of which see verse 16.) and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought only a fitter place and opportunity to take, and that all our religion is but an imposture.

27. *The leprosy—of Naaman shall cleave unto thee, and unto thy seed for ever;* Unto many generations, as the words *for ever* frequently signify. This sentence was justly merited by wicked Gehazi; for his crime was aggravated with the following circumstances: a greedy covetousness, which is idolatry; a profanation of the name of God; an absolute theft, in keeping that to himself which was given for others; deliberate and impudent lying; a desperate contempt of God's omniscience, justice, and holiness; an horrible reproach thrown on the prophet and his religion, and a pernicious scandal given to Naaman and every other Syrian who should happen to hear of this transaction.

No. 26.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once, nor twice.

¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 ¶ And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 ¶ And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them; wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Beh-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold,

ANNOTATIONS ON CHAP. VI.

Verse 1. *The place where we dwell—is too strait for us;* The number of prophets increasing, by the gracious providence of God, and by the ministry and miracles of Elijah and Elisha.

18. *And he smote them with blindness.* Not with a total blindness, that they could see nothing, for then they would not have followed him; but with a partial blindness, that they could not distinctly discern the man they sought; which might be by some alteration made by God in their brain, or in the air.

22. *Wouldest thou smite those whom thou hast taken captive with thy sword?* It is against the laws of humanity, and custom of war, to kill captives, though thou thyself hast taken them with thine own sword and bow, which may seem to give thee some colour of right to destroy them; but much more unworthy will it be in cold blood to kill these, whom not thy arms, but God's miraculous providence, hath put into thy hands.

4 G

25. *A cab,*

hold, they besieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had sackcloth within upon his flesh.*

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him?*

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

C H A P. VII.

1 *Elisha prophesieth incredible plenty in Samaria.—3 Four lepers bring tidings of the Syrians' flight, &c.*

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, *if* the LORD would make windows in heaven might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

25. *A cab:*] A measure containing twenty-four eggs.—*Dung.* The Hebrew word is of a doubtful signification, and no where else used; probably it means a sort of *pease*, which in the Arabic language (near akin to the Hebrew) is called *dove's dung*.

ANNOTATIONS ON CHAP. VII.

Verse 2. *If the Lord would make windows in heaven.*] He was incre-

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household.

10 So they came, and called unto the porter of the city: and they told him, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered, and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

C H A P. VIII.

6 *The Shunammite, for Elisha's miracle's sake, hath her land restored by the king.—15 Hazael killeth Ben-hadad.*

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king,

dulous, and seemed to laugh at what the prophet said; looking upon it to be as unlikely as that God would rain corn from heaven, as once he did manna.

20. *The people trode upon him in the gate, and he died.*] Thus the sentence pronounced by the prophet was literally fulfilled; for he saw the plenty, but was killed before he could eat of it.

ANNO-

O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* her's, and all the fruits of the field, since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazeal, Take a present in thine hand, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazeal went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the LORD hath shewed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazeal said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazeal said, But what! *is* thy servant a dog, that he should do this great thing? and Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazeal reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign: and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him, to give him alway a light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled unto their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah, begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem; and his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab; for he *was* the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazeal king of Syria, in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazeal king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAP. IX.

1 *Jehu is anointed:—24 he killeth Joram in the field of Naboth. —30 Jezebel eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel: then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting: and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired

ANNOTATIONS ON CHAP. VIII.

Verse 19. *To give him alway a light, and to his children:]* A succession of princes, not to be completed till the appearance of the Messiah, whose kingdom will continue to all eternity.

22. *Libnah revolted at the same time.]* Libnah was a considerable city in the tribe of Judah, and belonged to the priests. The reason of this revolt seems to have been, because he endeavoured to set up his idolatrous worship among them, contrary to the laws of God.

ANNOTATIONS ON CHAP. IX.

Verse 11. *Wherefore came this mad fellow to thee?] There were several*

reasons which induced Jehu's officers to have a contemptible opinion of the prophets. The Jews observe, there was something in their looks and gestures which made them pass for madmen among those who did not know them; which is agreeable to what we read of Saul, who lay uncovered a whole day and night, while the Spirit was upon him, 1 Sam. 19. 24. We read also that the leading men of the tribe of Judah treated the prophets of the Lord as fools and madmen, Jer. 29. 26.

13. *They—took every man his garment, and put it under him:]* A ceremony used in the eastern parts towards a superior, in token of so great reverence to his person, that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet, and into his disposal.

30. *She*

conspired against Joram: (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth, nor escape out of the city, to go tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there: and Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

23 And Joram turned his hands and fled, and said to Ahaziah, *There is treachery, O Ahaziah!*

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely, I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him and said, Smite him also in the chariot: and they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?*

32 And he lifted up his face to the window, and said, Who is on my side, who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

30. *She painted her face.*] The Hebrew says, *She put her eyes in paint*; i. e. she used stibium, to make her eyes and eye-brows look black and large, which was reckoned a great ornament.

ANNOTATIONS ON CHAP. X.

Verse 9. *I conspired against my master, and slew him; but who slew all*

34 And when he was come in he did eat and drink, and said, Go see now this cursed woman, and bury her; for she is a king's daughter.

35 And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him: and he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel; so that they shall not say, This is Jezebel.

CHAP. X.

7 *Ahab's seventy sons beheaded.*—14 *Jehu slayeth two and forty of Ahaziah's brethren, &c.*

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he was at the shearing-house in the way;

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right,

as

these?] Besides the accomplishment of the Divine decree, Jehu's further design in requesting this cruel service of the rulers of the nation was, that he might thereby engage them in the same crime with himself; besides, by the murder of Ahab's kinsmen, they were deprived of any person of distinction to head them; and by this expedient Jehu thought he would in some measure lessen the odium of his own barbarous and perfidious conduct; for this is the sense of his appeal to the people.

as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand: and he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And, when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

C H A P. XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre, is hid six years in the house of God, &c.

AND when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal.

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house:

6 And a third part shall be at the gate of Sur: and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason!

15 But

admitted to a knowledge of Jehoiada's designs came into the temple unarmed, for fear of giving suspicion. But as David had erected a kind of sacred armoury in one of the apartments, wherein the weapons and other trophies taken from their enemies (and as monuments of their victories dedicated to the Lord) were deposited, Jehoiada took care, on this occasion, to have this magazine of military stores opened, so that there was no want of any sort of arms.

14. *The king stood by a pillar.* Possibly by one of those two famous pillars of the temple, 1 Kings 7. 21. high unto which the throne was erected. If it be said, that none but priests might come thither; it is answered, ordinarily they might not; but the king being a sacred person, especially upon such extraordinary occasions, might be there: or, upon a scaffold; possibly that brazen scaffold which Solomon erected, 2 Chron. 6. 13. and left there for such purposes; see 2 Kings 23. 3.

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15. *Give me thine hand.*] We are not to suppose that Jehu asked him for his hand in order to assist him in getting into his chariot, but that Jehonadab would give him an assurance that he would assist him in the prosecution of his designs; for to give the hand signifies to promise, Jer. 35. 8, 14, 19.

30. *Thy children of the fourth generation shall sit on the throne of Israel.*] And so they did; namely, Jehoahaz, ver. 35. Jehoash, chap. 13. 10. Jeroboam, chap. 14. 23. and Zachariah, chap. 15. 8.

ANNOTATIONS ON CHAP. XI.

Verse 4. *Jehoiada.*] He was a person of great authority, and knowing that Athaliah was an usurper, and that he had the right heir in his possession, thought he had a sufficient warrant to dethrone her, and set him up who had the undoubted title to the crown.

10. *To the captains over hundreds, &c.*] The officers who were No. 26.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king, and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

C H A P. XII.

1 *Jehoash reigneth well:—4 orders the repair of the temple:—20 is slain by his servants, and Amaziah succeedeth him.*

IN the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days, wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burned incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the

carpenters and builders that wrought upon the house of the LORD.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

19 ¶ And the rest of the acts of Jehoash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

C H A P. XIII.

1 *Jehoahaz's wicked reign.—9 Joash succeedeth him.—19 His wicked reign.—13 Jeroboam succeedeth him.—14 Elisha prophesieth to Joash three victories.*

IN the three and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as before-time.)

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he

ANNOTATIONS ON CHAP. XII.

Verse 4. *The money that every man is set at;* i. e. The money every man who had vowed to God was to pay, by the estimation the priest should make for his redemption. The words in the Hebrew are, *The money of a man, whose taxation is the money of his soul;* i. e. Who is taxed with such a sum of money, whereby his soul might be freed from the vow wherewith he had bound himself.

20. *His servants arose—and slew Joash, &c.]* They slew him in his bed, 2 Chron. 24. 25. We are told, in the Chronicles, that his murdering the prophet Jehoiada's sons was the provocation. In this, how unrighteous soever they were, yet the Lord was righteous. And this was not the only time that he let even kings know, it was at their peril if they touched his anointed, or did his prophets any harm. Thus fell Joash, who began in the spirit and ended in the flesh; and, indeed, God usually sets marks of his displeasure upon apostates—even in this life.

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he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows; and he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow: and he put his hand *upon it*; and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward; and he *opened it*. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he *revived*, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

C H A P. XIV.

1 Amaziah's good reign:—5 his justice:—7 his victory over Edom.—16 Jeroboam succeedeth Jehoash,—19 Amaziah slain.

IN the second year of Joash, son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to

reign; and reigned twenty and nine years in Jerusalem: And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto *that which is* written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home; for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that *were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah.

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He

ANNOTATIONS ON CHAP. XIII.

Verse 21. *He revived, and stood up on his feet*:] Which miracle God wrought there, partly to do honour to that great prophet, and that by this seal he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers, and to awaken the rest of that people to a due care and preparation for it.

ANNOTATIONS ON CHAP. XIV.

Verse 9. *The thistle that was in Lebanon sent to the cedar that was in*

Lebanon, &c.] It was a custom among the eastern people to deliver their sentiments in parables. Considering the circumstances of the person this apologue was addressed to, who was a petty prince, flushed with a little success, and thence impatient of enlarging his kingdom, no simile could be better adapted than that of a thistle, a low contemptible weed, but which, upon its having drawn blood from some traveller, grows proud, and affects an equality with the cedar, the pride and ornament of the forest, till in the midst of all its arrogance a wild beast treads it under foot; which Joash intimates would be the fate of Amaziah, if he continued to provoke a prince of his strength and power.

21. *The people—took Azariah.*] This Azariah is called *Uzziah*, 2 Kings 15. 30. 2 Chron. 26. 1. both names signify the same thing for substance; that, *God's help*; and this, *God's strength*.

25. By

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did *that which was evil* in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was very bitter*: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus and Hamath, *which belonged* to Judah, for Israel, *are they not written* in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel: and Zachariah his son reigned in his stead.

C H A P. XV.

1 *Azariah's good reign;—5 he dying a leper, Jotham succeedeth.—10 Zachariah is slain by Shallum.—14 Shallum is slain by Menahem, &c.*

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was right* in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed; the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are they not written* in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was evil* in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are written* in the book of the chronicles of the kings of Israel.

12 This *was* the word of the LORD, which he spake unto Jehu, saying, Thy sons shall sit on the throne of

Israel unto the fourth generation. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are written* in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphshah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote it; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did *that which was evil* in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are they not written* in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which was evil* in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are written* in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did *that which was evil* in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are written* in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king

25. *By the hand of his servant Jonah;* Or *Jonas*, one of the small prophets; which prophecy not being recorded in the book of Jonah, is therefore here mentioned.

ANNOTATIONS ON CHAP. XV.

Verse 12. *Thy sons shall sit on the throne of Israel unto the fourth generation.* God had promised Jehu, that, for executing his will upon the house of Ahab, he would continue the throne of Israel in his family for four generations; and accordingly Jehoahaz, Jehoash, Jeroboam, and Zachariah, succeed him: but because he did it, not so much in obedience to the Divine command, as to satisfy his private and ambitious views,

and in a method of cruelty abhorred by the Divine nature, God cuts his family short as soon as he had fulfilled his promise to him, and thereby accomplished the prophecy of Hosea, *I will revenge the blood of Israel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, Hos. 1. 4.

29. *Carried them captive to Assyria.* This was the second deportation of the Israelites, the first being made by Pul, who carried away the two tribes and a half situated beyond Jordan. The king of Assyria also carried away, among other rich plunder, the golden calf which Jeroboam had set up at Beth-el, and which had been constantly worshipped by the ten tribes; and the other, which was in Dan, was taken by Pul when he invaded Galilee, in which province that city stood.

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king of Israel, began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

1 *Ahaz's wicked reign.—5 Ahaz, assailed by Rezin and Pekah, birteth Tiglath-pileser against them, &c.*

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign; and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel; yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar.

14 And he brought also the brasen altar which was before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-

offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath, that they had built in the house, and the king's entry without, turned he from the house of the LORD, for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

1 *Hoshea's wicked reign.—3 Subdued by Shalmaneser.—6 Samaria for their sins are taken captives, &c.*

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria: and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree;

11 And there they burnt incense in all the high places, as did the heathen, whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And

ANNOTATIONS ON CHAP. XVI.

Verse 3. *Made his son to pass through the fire, &c.*] He excelled all that went before him in wickedness, for he even imitated the abominable idolaters whom God cast out before the children of Israel, by No. 126.

burning his children in the fire to his idols.

15. *The brasen altar shall be for me to enquire by.*] He pretended to have some regard for the altar, and therefore ordered it to be set aside for his own use. It should be rendered, *for me to worship at.*

4 I

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15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was, at the beginning of their dwelling there, *that* they feared not the LORD; therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves

of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel:

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget, neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

C H A P. XVIII.

1 *Hezekiah's good reign:—4 he destroyeth idolatry.—13 Sennacherib invadeth Judah.*

NOW it came to pass, in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him, *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah (which *was* the seventh year of Hoshea son of Elah king of Israel) *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And

ANNOTATIONS ON CHAP. XVII.

Verse 25. *They feared not the Lord; therefore the Lord sent lions among them, &c.* Instead of lions, Josephus says they were infected with a dreadful plague, so that the place was in a manner depopulated. But, allowing it to be lions, why should these new inhabitants be more afflicted than the Israelites, who feared the Lord as little as they? But it should be remembered, that though the Israelites were addicted to idolatry, yet they did not deny the Divine power and providence: they only imagined that their idols were the intermediate causes, whereby the blessings of the supreme God might be conveyed to them; whereas these new-comers believed the idols they worshipped to be the true gods, and had no conceptions of an Almighty Being who made and governed the world.

41. *So these nations feared the Lord, and served their graven images; i. e.* They joined the worship of their own idols with that of God; in the same

manner as the Israelites before them had blended the worship of the golden calves with that of the Holy One of Israel.

ANNOTATIONS ON CHAP. XVIII.

Verse 4. *Brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.* We must not suppose, that from the days of Moses the Israelites considered this brasen serpent as an object of religious worship; for neither David, nor Solomon, nor Asa, nor Jehoshaphat, would have permitted it. It is more probable, therefore, that in the general defection which happened after the reigns of these princes, the people worshipped the God of Israel under that image.—Upon this account Hezekiah chose rather to destroy this memorial of God's wonderful mercy to his people in the wilderness, than to suffer it any longer to be abused to idolatry.

14. *Three*

10 And at the end of three years they took it, *even* in the sixth year of Hezekiah (that is, the ninth year of Hoshea king of Israel) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, *and* in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a great host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war: now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots, and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; (for we understand it;) and talk not with us in the Jews' language, in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *bath* he not sent me to the men which sit on the wall, that they may eat their own dung and drink their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not unto Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

C H A P. XIX.

2 Hezekiah sendeth to Isaiah.—15 His prayer.—35 An angel destroyeth the Assyrian army.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where is the king of Hamath, and the king of Arpad,

ANNOTATIONS ON CHAP. XIX.

Verse 3. *The children are come to the birth, &c.*] A proverbial expression for a critical time of extremity in any case.

7. *I will send a blast upon him;*] i. e. A pestilence, which in one night destroyed a great part of his numerous army.

35. *And*

14. *Three hundred talents of silver, and thirty talents of gold;*] Three hundred and fifty-one thousand pounds of our money.

36. *The king's commandment was,—Answer him not:*] A very wise and pious order. Hezekiah believed God would answer for himself, not by words, but in deeds.

Arpad, and the king of the city of Sepharvaim, of Hena, and Ivali?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, *even* thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 *This is* the word that the LORD hath spoken concerning him, The virgin the daughter of Zion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof; and I will enter into the lodgings of his borders, and *into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago, *how* I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were disinayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as* corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult, is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

CHAP. XX.

1 *Hezekiah, ordered to prepare for death, by prayer hath his life lengthened.—17 Isaiah foretells the Babylonish captivity.*

IN those days was Hezekiah sick unto death, and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence

35. And when they arose early in the morning, &c.] i. e. The remainder of the Assyrian army, who were not killed by the destroying angel.

ANNOTATIONS ON CHAP. XX.

Verse 2. He turned his face to the wall;] i. e. From his attendants, that the fervency of his devotion might be less observed.

3. Hezekiah wept sore.] Being as yet childless, he saw the royal family of David extinct, and all hopes of the Messiah's being born of his race abortive: he saw the impending storm that threatened his country with

desolation, and, as there was none of his family to succeed him, all things in danger of falling into confusion: this dismal prospect melted him into tears, as it seemed to extinguish all his hopes, and consummate all his fears.

11. He brought the shadow ten degrees backward, &c.] The generality of interpreters have supposed that the sun actually went backward. The words may be thus naturally rendered, The beams of the sun (being miraculously inflected) caused the shadow to go back over ten of the degrees, or steps, which it passed on Ahaz's dial.

came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? and Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away: and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, *Is* it not good, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

C H A P. XXI.

1 *Manasseh's reign:—3 his great idolatry:—10 his wickedness causeth prophecies against Judah, &c.*

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: and his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Be-

19. *Good is the word of the Lord which thou hast spoken, &c.*] The words in the original are to this effect: *What thou hast told me from God is good; I willingly submit to it. But shall peace and truth continue for my time? God is just in all his ways; but do these threats relate to me, or to my posterity only? Happy for me, if he will suspend the execution of his wrath during the small portion of time I have to live.*

ANNOTATIONS ON CHAP. XXI.

Verse 13. *I will wipe Jerusalem as a man wipeth a dish, &c.*] I will take away all its inhabitants, as a dish is freed from its contents by wiping and turning it upside down.

hold, I *am* bringing such evil upon Jerusalem and Judah, that whosoever heareth of it both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

C H A P. XXII.

1 *Josiah's good reign:—3 he taketh care for the repair of the temple.—8 Hilkiah having found the book of the law, Josiah sendeth to Huldah to enquire of the Lord, &c.*

JOSIAH *was* eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass, in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver *which is* brought into the house of the LORD, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, *which is* in the house of the LORD, to repair the breaches of the house.

6 Unto

16. *Moreover Manasseh shed innocent blood, &c.*] He put to death the prophets, and all those who opposed his impiety; among whom was the prophet Isaiah, whom he caused to be sawn asunder with a wooden saw, to make his torments more exquisite.

18. *Manasseh—was buried in the garden of his own house.*] This garden is generally supposed to be the place where Azariah, who died a leper, was buried; and that Manasseh chose to be buried there, as unworthy to be laid in the sepulchres of the kings of Judah. His miserable captivity, repentance, and reformation, are mentioned in 2 *Chron.* 33. 11, &c.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read.

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

20 Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

C H A P. XXIII.

3 Josiah reneweth the covenant of the Lord:—4 destroyeth idolatry:—21 keepeth a solemn passover:—24 putteth away witchs and abominations.

AND the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem.

ANNOTATIONS ON CHAP. XXII.

Verse 8. *I have found the book of the law in the house of the Lord.* [This was probably the original book of the law written by Moses himself, and by God's command laid up in the most holy place. The Jews tell us, that Manasseh had blotted the name of Jehovah out of all the copies he could find; Hilkiah therefore rejoiced that he had found the original, by which all the rest might be corrected.]

14. *Huldah the prophetess.* [This is the only mention we have of this prophetess, though she was doubtless an excellent woman, as appears by the king's consulting her on this occasion, when both Jeremiah and Zephaniah were prophets in Judah; though probably they were not then near at hand.]

20. *Behold, I will gather thee unto thy fathers.* [A strange promise, had it meant no more but, Thou shalt lie down with thy fathers! or,

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the Sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that was at Beth-el, and the high

Thou shalt die!—But certainly here is a two-fold blessing, viz. that his soul should be gathered to the souls of his pious ancestors, and his earthly part should likewise be joined to theirs, and laid in the sepulchres of the kings of Judah.

ANNOTATIONS ON CHAP. XXIII.

Verse 11. *He took away the horses that the kings of Judah had given to the sun, &c.* [It is certain, that all the people of the east worshipped the sun, and consecrated horses to it, because they were nimble and swift in their course. The ancients had a notion that the sun itself was carried about in a chariot, and therefore chariots as well as horses were dedicated to it; for in them the king and his great officers went out every morning at the east gate of the city, to salute and adore the sun at his coming above the horizon.]

high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 Moreover, the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law *which were* written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

C H A P. XXIV.

1 *Jehoiakim subdued by Nebuchadnezzar.—11 Jerusalem besieged.—17 Zedekiah made king.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and set *them* against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did:

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city *was* besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

15 And

now than they had ever been since the days of Samuel, it being held according to the ancient form prescribed in the authentic book of the law lately found by Hilkiah.

ANNOTATIONS ON CHAP. XXIV.

13. *Cut in pieces all the vessels of gold which Solomon, &c.]* He carried them with him to Babylon, or cut them off from the temple; for these vessels were preserved entire, and not cut to pieces, as appears from *Dan. 5. 2.*

16. *According to the word of the Lord, &c.]* These transactions were foretold by the man of God from Judah three hundred and sixty years before they happened. See 1 Kings 13. 2.

17. *What title is that that I see?] It was the manner then, as now it is, to set up little pillars or stones, by or upon the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.*

22. *There was not holden such a passover from the days of the judges, &c.] i. e.* The ceremonies of this feast were more strictly observed

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

C H A P. XXV.

1 *Jerusalem besieged and taken by storm.*—6 *Zedekiah taken, his sons slain, and his eyes put out.*—9 *The city defaced.*—

21 *The nobles slain at Riblah.*

AND it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war fled by night, by the way of the gate, between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem;

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burned he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vine-dressers and husbandmen.

13 ¶ And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in

the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver *in* silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass; and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer, that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass, in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah that he died, and the Jews and the Chaldees that were with him, at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison:

28 And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

ANNOTATIONS ON CHAP. XX.

Verse 4. *And all the men of war fled by night, by the way of the gate, between two walls.*] In Jeremiah it is thus expressed; *They went by the way of the king's garden, by the gate between the two walls:* so that, as the king's garden faced the country, probably there was some private gate through which they escaped.

7. *And put out the eyes of Zedekiah,—and carried him to Babylon.*] Thus the two famous prophecies of Ezekiel and Jeremiah, which seemed to contradict each other, were both fulfilled: *I will bring him to Babylon to the lord of the Chaldeans; yet shall he not see it, through he die there,* Ezek. 12. 13. *He shall be delivered into the hand of the king of Babylon, and shall speak to him mouth to mouth, and his eyes shall behold his eyes,*

Jer. 32. 4. For Zedekiah was carried to Riblah, where he saw the king of Babylon, and spoke to him, and saw his children executed; but had afterwards his eyes put out, and was then carried to Babylon, where he was incapable of seeing the city.

9. *He burnt the house of the Lord.*] Thus was the celebrated temple built by Solomon laid in ashes, after it had stood four hundred and twenty-four years three months and eight days.

21. *So Judah was carried away.*] Four hundred and sixty-eight years after the beginning of the reign of David, three hundred and eighty years from the division of the ten tribes from Judah and Benjamin, and one hundred and thirty-four since the destruction of the ten tribes, according to Usher's account.

THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THESE Books of the Chronicles are not the same which are so called, 1 *Kings* 14. 19. and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends. Yet this same writer took out of those books such historical passages as were most useful and necessary. They were written after the Babylonish captivity, as appears from 2 *Chron.* 36. 20, &c. by Ezra, as may be gathered, not only from the same words used in the place now quoted, and in the beginning of that book which goes under the name of Ezra, but also from some other passages which we may observe hereafter, and from the exactness and diligence here used in making catalogues of persons and families, which also is used in the book of Ezra. If one or two passages seem to be of a later date, those were added by some other prophets; there being some few such additional passages in the books of Moses. The chief design of these books is, to complete the history of the kings of Judah, and to gather up the fragments of sacred history which were omitted in the books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies; which (though ignorant and inconsiderate persons may think trivial and useless) was a work of great necessity, to preserve the distinction of the tribes and families, that so it might appear, that Christ came of that nation, tribe, and family, of which he was to be born. And this account having been hitherto neglected, it was most seasonably mentioned in these books, because this was to be in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies, upon which the truth and authority of the New Testament in some sort depends. And whereas many things in these genealogies to us are obscure and doubtful, they were not so to the Hebrews; and all the persons here named were known to them by those very particular and exact genealogies which they kept in their several families, and in public registers; from whence the sacred penman, by the direction of God's Spirit, took those things which were of most importance.

CHAP. I.

- 1 *Adam's line to Noah.*—5 *The sons of Japheth.*—8 *The sons of Ham.*—17 *The sons of Shem.*—24 *Shem's line to Abraham.*—29 *Ishmael's sons.*—32 *The sons of Keturah.*—34 *The posterity of Abraham by Esau.*

ADAM, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methushelah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kitim, and Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod: he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Capthorim.
13 And Canaan begat Zidon his first-born, and Heth,
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was Peleg, (because in his days the earth was divided,) and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram; the same is Abraham.

28 The sons of Abraham; Isaac, and Ishmael.

29 ¶ These are their generations: The first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine; she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.

35 ¶ The

ANNOTATIONS ON CHAP. I.

Verse 1. *Adam, Sheth, Enosh.*] He mentions only their names briefly; but the meaning is, Adam begat Sheth, Sheth Enosh, and so on. In this chapter we have a compendious account of the posterity of Adam to Noah, the posterity of Noah by Japheth, Ham, and Shem, to Abraham the father of the faithful; and an account of the children of Abraham by

No. 27.

Hagar, Keturah, and Sarah, from whom the Israelites sprung, and of whose seed, in the fulness of time, was born the great Messiah.

17. *Uz, and Hul, and Gether, and Meshech.*] These were not the sons, but the grandsons of Shem, by Aram his youngest son, as appears from *Gen.* 10. 22, 23. But the scripture calls grandsons by the name of sons. Thus Laban is called the son of Nahor, though he was only his grandson by Bethuel, *Gen.* 29. 5.

4 L

38. The

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sons of Lotan; Hori, and Homam; and Timna was Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the kings that reigned in the land of Edom, before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead; and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAP. II.

1 The sons of Israel.—3 The posterity of Judah,—18 of Caleb,—21 of Hezron, &c.

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD; and he slew him.

4 And Tamar, his daughter-in-law, bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of Pharez; Hezron and Hamul.

6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah:

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh.

16 Whose sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshier, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old, and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephatah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoah.

25 ¶ And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi: and the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai:

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She

38. The sons of Seir; Lotan, and Shobal, &c.] Seir was the ancient lord of the country of Seir, from whom it had its name.

ANNOTATIONS ON CHAP. II.

Verse 3. The sons of Judah.] The reason why Judah is here placed first is, because the Saviour of the world was to spring from that tribe,

according to the celebrated prophecy of Jacob: *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,* Gen. 49. 10.

7. Achar, the troubler of Israel.] His true name was Achan, Josh. 7. but he is here called Achar, which signifies troubler, because of the sin he committed in the accursed thing, whereby he brought wrath upon the whole congregation.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibe; and the daughter of Caleb was Achsah.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah: Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites,

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishrahites: of them come the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

CHAP. III.

1 The sons of David:—16 his line to Zedekiah.—17 The successors of Jeconiah.

NOW these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream, by Eglah his wife.

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:

6 Ithar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim, Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah, Assir, Salathiel his son,

18 Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

1, 11 The posterity of Judah by Caleb the son of Hur.—5 Of Ashur the posthumous son of Hezron.—9 Of Jabez, and his prayer.—21 The posterity of Shelah,—24 and of Simeon.—39 Their conquest of Gedor, &c.

THE sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoah had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Rechab.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinah, Benhanan, and Tilon. And the sons of Ishi were Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah were, Er the father of Lekah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among

49. The father of Gibe;] i. e. The founder or ruler of Gibe, a city in the tribe of Judah; it being a common expression to call the founder of a city the father of it.

ANNOTATIONS ON CHAP. III.

Verse 3. Eglah his wife.] The Jews are of opinion, that this was Mi-

chal the daughter of Saul, because she was his only legal wife; the others he took according to the custom then prevailing among the Israelites.

ANNOTATIONS ON CHAP. IV.

Verse 18. Bithiah the daughter of Pharaoh.] Not Pharaoh the king of Egypt, but some Israelite called by that name.

among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zachur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim: these were their cities, unto the reign of David.

32 And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that were round about the same cities unto Baal. These were their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah.

37 And Ziza the son of Shippi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

41 And these written by name came, in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

1 The line of Reuben.—9 Their habitation and conquest of the Hagarites.—11 The chief men of Gad, &c.

NOW the sons of Reuben, the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birth-right was Joseph's:)

3 The sons, I say, of Reuben the first-born of Israel, were, Hanoah, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micha his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of As-

syria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon.

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout all the east land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail, the son of Huri, the son of Jareah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him.

21 And they took away their cattle: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon, and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP.

31. These were their cities, &c.] i. e. They dwelt in these cities when David ascended the throne of Israel.

ANNOTATIONS ON CHAP. V.

Verse 2. Of him came the chief ruler.] By the chief ruler is here meant, first David, and after him the Messiah.

16. In all the suburbs of Sharon.] The country of Sharon abounded with excellent pastures, and produced the most generous wines. There were two Sharons; one in the east, inhabited by the Gadites; the other in the west, not far from the famous city of Joppa, Acts 9. 35.

19. They made war with the Hagarites, with Jetur, &c.] These were different tribes of Ishmaelites, being all descended from Ishmael the son of Hagar.

22. The war was of God:] Undertaken in his fear, and carried on in a dependence on him. Then we may expect to prosper in any enterprise, and then only, when we take God along with us. But this doctrine is now generally exploded; men having found out that they can do better without than with him, that religion is an incumbrance, and that the fear of God unfits men for great achievements.—From the beginning it was not so!

25. They transgressed against the God of their fathers.] Probably they were the first that worshipped the gods of the heathens; therefore God delivered them first into the hand of their enemies, who carried them captive into a strange land.

CHAP. VI.

1 The sons of Levi.—16 The families of Gershom.—49 The office of Aaron.—54 The cities of the Levites.

THE sons of Levi; Gershon, Kohath, and Merari.
2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiyah, and Hilkiyah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; Gershom, Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites, according to their fathers.

20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son.

30 Shimeaz his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation, with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.

33 And these are they that waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Abiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph (who stood on his right hand) even Asaph the son of Berachiah, the son of Shimeaz,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiyah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these are their dwelling places throughout their castles, in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites these cities, with their suburbs.

65 And they gave by lot out of the tribe of the children of

ANNOTATIONS ON CHAP. VI.

Verse 10. *He it is that executed the priest's office, &c.*] So did all the rest; but it is implied that he did it worthily. He filled his place, and valiantly discharged his office, in Uzziyah's time; of which see 2 Chron. 29. 17, &c.

¶ 14. *Seraiah begat Jehozadak.*] Seraiah was carried to Riblah by the No. 27.

Babylonish army, and there put to death by order of Nebuchadnezzar; so that in him ended the succession of high-priests under the first temple, and their number from Zadok amounted to twelve.

39. *And his brother Asaph.*] Asaph is here called Heman's brother, both by his birth, being of the same tribe and father, Levi; and by his office and employment, which was the same with his.

of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts, out of the tribe of Ephraim.

67 And they gave unto them of the cities of refuge, Shechem in mount Ephraim, with her suburbs: *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

C H A P. VII.

1 The sons of Issachar,—6 of Benjamin,—13 of Naphtali,—14 of Manasseh,—20, 24 and of Ephraim.

NOW the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izraiah: and the sons of Izraiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ The sons of Benjamin; Bela, and Becher, and Jedaiel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel,

and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Eliocnai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alemeth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jedaiel; Bilhan: and the sons of Bilhan; Jehush, and Benjamin, and Ehud, and Chenanah, and Zethan, and Tharshish, and Ahishahar.

11 All these, the sons of Jedaiel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and battle.

12 Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but his concubine the Aramitess bare Machir the father of Gilead*:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh: and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahihan, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah,)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el, and the towns thereof, and eastward Naaran, and westward Gezer with the town thereof, Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of Asher; Imnah and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And

ANNOTATIONS ON CHAP. VII.

Verse 4. *They had many wives and sons.*] They were very fruitful, and propagated the more, because they had many wives, who bare many sons; and those sons probably took many wives, for the greater increase of their family.

6. *The sons of Benjamin; Bela, and Becher, and Jedaiel, three.*] They were ten, Gen. 46. 21. and five of them are named, chap. 8. 1. but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct.

21. *Whom the men of Gath that were born in that land slew, because they came down to take away their cattle.*] This history is not recorded elsewhere in scripture, but it is in the ancient Hebrew writers, though mixed with many fables. The Philistines (one of whose cities this Gath was)

and the Egyptians were next neighbours; and in those ancient times it was usual for such to make inroads into one another's country, and to carry thence what prey they could take, as we find both in scripture and in profane writers. And as the Philistines had probably made such inroads formerly into Egypt, and particularly into the land of Goshen, which was the utmost part of Egypt, bordering upon the Philistines' land, so the Israelites might requite them in the like kind; and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the greatest injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. Probably this transaction happened before the children of Israel came out of Egypt, for it appears from the following verse that Ephraim was alive when these children were slain.

ANNO-

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith;

32 And Heber begat Japhlet and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Shuah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia,

40 All these *were* the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, and to battle, was twenty and six thousand men.

CHAP. VIII.

1 The sons and chief men of Benjamin.—33 The stock of Saul and Jonathan.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third;

2 Nobah the fourth, and Rapha the fifth.

3 And the sons of Bela were Addar, and Gera, and Abihud;

4 And Abishua, and Naaman, and Ahoah;

5 And Gera, and Shephuphan, and Hiram.

6 And these *are* the sons of Ehud; these are the heads of the fathers of the inhabitants of Geba; and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof.

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber;

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Eliehai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsheraï, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab;

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

34 And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAP. IX.

1 Israel and Judah's genealogies:—2 the Israelites',—10 the priests',—14 and the Levites', &c.

SO all Israel was reckoned by genealogies, and, behold, they *were* written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that dwell in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh:

4 Uthai, the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibrijah;

9 And their brethren according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

12 And

ANNOTATIONS ON CHAP. VIII.

Verse 1. *Now Benjamin begat, &c.*] He had spoken something of this tribe before, chap. 7. 6. but now he treats of it again, and that more fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon, and now were returned from thence in greater numbers than the other tribes, except Judah.

13. *Drove away the inhabitants of Gath;*] Probably in revenge for the slaughter they had formerly made of their brethren the Ephraimites. See verse 21. of the foregoing chapter.

40. *The sons of Ulam were mighty men of valour, archers.*] The Hebrew word, which we render *archers*, signifies *those that tread the bow*; because their steel bows were so strong, that they could not bend them

with their arms, but sat down, and, pressing them with their feet, drew the arrow with both hands, that it might fly with the greatest force.

ANNOTATIONS ON CHAP. IX.

Verse 3. *In Jerusalem dwelt of the children of Judah, and—of Benjamin, and—of Ephraim, and Manasseh.*] Hence we may observe, that some of the ten tribes returned with those of Judah and Benjamin. Indeed the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own country.

11. *The ruler of the house of God;*] Rather, a ruler in the house of God; for he was not high-priest, that office being filled by Joshua, as we learn from Ezra 3. 2. and Hag. 1. 1. By the house of God is to be understood, the house of the tabernacle; for the temple of Solomon was destroyed, and the second temple not yet built.

22. *Whom*

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah, the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 (Who hitherto waited in the king's gate eastward;) they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, (of the house of his father,) the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers being over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah, the son of Meshelemiah, was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the LORD, namely the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And other of their brethren of the sons of the Kohathites, were over the shew-bread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of

the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Abaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea; and Rephaiah his son, Eleasa his son, Azel his son,

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These were the sons of Azel.

CHAPTER X.

1 Saul's overthrow and death:—11 the kindness of Jabesh-gilead toward Saul and his sons, &c.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 So

22. Whom David and Samuel the seer did ordain.] In the times of the judges there was much disorder and confusion both in the Jewish state and church; and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of an happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased, he began to think of establishing some order among the Levites in their ministration about the tabernacle. And these intentions of his probably were communicated by him to David, who, after Samuel's death, and his own peaceable settlement on the throne, revived and perfected Samuel's design, and took care to put it in execution.

30. And some of the sons of the priests made the ointment of the spices.]

This is added to prevent a mistake, and to shew, that although the Levites were entrusted with the keeping of this ointment, yet none but the priests could make it. See Exod. 30. 22, &c.

33. They were employed in that work day and night;] i. e. In learning and teaching to sing, and to play on different kinds of musical instruments, as appears from chap. 28. in which work they were more particularly employed in the morning and evening, the two times appointed for solemn service and offerings.

ANNOTATIONS ON CHAP. X.

Verse 6. Saul died, and his three sons, and all his house;] i. e. All the persons of his house that were present at this battle: nor did his family ever recover itself after this terrible blow.

13 ¶ So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not; and also for asking *counsel* of *one that had a familiar spirit*, to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

C H A P. XI.

1 David made king at Hebron:—4 he winneth the castle of Zion.—10 A catalogue of David's mighty men.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron, before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

4 ¶ And David, and all Israel went to Jerusalem, which is Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was* one of the three mighties.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do

13. So Saul died for his transgressions, &c.] The two principal crimes of this monarch were, his sparing the Amalekites, and his consulting the witch of En-dor.

ANNOTATIONS ON CHAP. XI.

- Verse 1. *Then:*] *i. e.* After the death of Ish-bosheth; for many things passed between the death of Saul and the transaction the sacred historian is now going to recite, which are related in the 1st, 2d, 3d, and 4th chapters of 2 Sam. This chapter being nearly the same as the first No. 28.

this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit, he attained not unto the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear, like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo, of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hotham the Aroerite,

45 Jedaiel the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

C H A P. XII.

1 The companies that came to David at Ziklag.—23 The armies that came to him at Hebr.n.

NOW these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 They

ten verses of 2 Sam. chapter 5. and the 23d chapter of the same book, commencing at the 8th verse, the reader is referred to those passages.

ANNOTATIONS ON CHAP. XII.

- Verse 1. *These are they that came to David.*] The sacred writer here mentions those persons who joined David in his exile: they were omitted in the book of Samuel.

2 They were armed with bows, and could use both the right hand and the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of She-maah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jaha-ziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be* come to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke it.

18 Then the spirit came upon Amasai, *who was* chief of the captains, and *he said*, Thine *are we*, David, and on thy side, thou son of Jesse: Peace, peace, *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, (when he came with the Philistines against Saul to battle, but they helped them not; for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, to the *jeopardy* of our heads.)

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against the band of the *rovers*: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time, day by day, there came to David to help him, until it *was* a great host, like the host of God.

23 ¶ And these *are* the numbers of the bands that *were* ready armed to the war, and came to David to Hebron,

2. Saul's brethren of Benjamin.] Something extraordinary must have happened to induce Saul's kindred to forsake him. Possibly they could not bear to see an innocent person persecuted in so violent a manner, especially after he had refused to hurt the person who thus pursued him, when he had it in his power.

8. Whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains.] A beautiful hyperbole!—By the *roe*, according to Dr. Shaw, we are to understand the antelope: see 2 Sam. 2. 18.

15. These *are* they that went over Jordan in the first month, when it had overflown all his banks.] This is given as an instance of their intrepidity, in venturing to pass the Jordan at this dangerous season, and in all probability without the help of any boat, notwithstanding the violence and rapidity of the current.

They put to flight all *them* of the valleys.] These were probably the inhabitants of the countries bordering on Jordan, who took this opportunity to invade the Israelites.

18. The spirit came upon Amasai;] *i. e.* God inspired him with an intrepid boldness to profess, in the name of his companions, their fide-

to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were* men that had understanding of the times, to know what Israel ought to do, the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; *they were* not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them,

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

C H A P. XHI.

1 David fetcheth the ark from Kirjath-jearim.—9 It is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities and suburbs, that they may gather themselves unto us.

3 And

lity to David, in such pathetic words, as convinced him they were really his friends.

22. A great host, like the host of God;] *i. e.* A very formidable army, which might be compared to the host of heaven, because they were numerous, and many of them illustrious persons.

32. Men that had understanding of the times;] *i. e.* Who were well versed in political affairs, that knew what was most proper to be done in all the exigencies of human life, as the words immediately following sufficiently indicate.

39. They were with David three days, eating and drinking.] This was certainly the most splendid show that was ever exhibited. The feast lasted three days, for three hundred forty-eight thousand and eight hundred brave men.

40. For there was joy in Israel.] They were greatly pleased to see an end of their divisions, by being united under one king, who they had great reason to hope would procure them both peace and plenty in their dwellings.

ANNO-

3 And let us bring again the ark of our God to us; for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so; for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a new cart out of the house of Abinadab; and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

C H A P. XIV.

1 Hiram's kindness to David.—2 David's felicity in people, wives, and children:—8 his two victories.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel: for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

ANNOTATIONS ON CHAP. XIII.

Verse 3. *Let us bring again the ark of our God to us.*] The first care of this pious prince was to consult with the elders of the people about bringing up the ark of God; which was accordingly done at the time fixed for it at this meeting.

5. *Shihor of Egypt.*] Dr. Shaw says this is the Nile.

ANNOTATIONS ON CHAP. XV.

Verse 1. *David—prepared a place for the ark of God.*] The tabernacle

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle; for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

C H A P. XV.

1 David bringeth the ark from Obed-edom:—25 he performeth it with great joy.—29 Michal despiseth him.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 ¶ Then David said, None ought to carry the ark of God but the Levites; for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the sons of Merari; Asiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel: and of his brethren, Asaph the son of Berechiah: and of the sons of Merari their brethren, Ethan the son of Kushaiah.

18 And with them their brethren of the second degree, Zechariah,

made by Moses in the wilderness was now at Gibeon; but David did not think proper to bring it from thence, and therefore caused a new tent to be pitched for it.

2. *None ought to carry the ark of God but the Levites.*] The former miscarriage had taught David to use the ark with more reverence, and take care that the Levites, according to an express precept of the law, should bear it on their shoulders.

16. *Lifting up the voice with joy.*] Singing so loud, that the people might hear, and lift up their hearts unto the Lord.

Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth:

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for song; he instructed about the song, because he *was* skilful.

23 And Berachiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

C H A P. XVI.

1 David's festival sacrifice:—4 he ordaineth a choir to sing thanksgiving:—7 the psalm of thanksgiving.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries, and with harps: but Asaph made a sound with cymbals.

6 Benaiah also and Jahaziel the priests, with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

20. With psalteries on Alamoth:] Or, with Alamoth, which some take to be a musical instrument, and that Sheminith, verse 21. signifies a harp with eight strings: but others, from the derivation of the word, think that Alamoth signifies that these men sung the bass, as those in the next verse did the treble.

26. God helped the Levites that bare the ark:] i. e. He preserved them from committing any error, so that they carried it without offence.

ANNOTATIONS ON CHAP. XVI.

Verse 7. On that day David delivered first *this psalm*.] Heb. This David ordained in the first place at that time, i. e. He then ordered that God should be praised by Asaph and his assistants in the following man-

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations:

16 *Even of the covenant which he made with Abraham,* and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it:

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He suffered no man to do them wrong: yea, he reproved kings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth: shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him; worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever: and all the people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also, the son of Jeduthun, and Hosah, *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To

ner. This solemn service began on the day he brought up the ark to its place in Jerusalem, and was afterwards constantly continued.

8. Give thanks unto the Lord, &c.] This beautiful hymn is taken from the 105th and 96th psalms; what remarks therefore will be thought necessary, will be properly reserved to illustrate those psalms.

39. Zadok the priest, and his brethren, &c.] Zadok was the second priest, and ministered in the tabernacle of Moses, which was then at Gibeon. Here the ordinary worship of God was performed, and the daily sacrifices, on the altar, made by Moses; but the extraordinary worship was performed before the ark at Jerusalem, where Abiathar the high-priest attended.

29 Both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in the pan*, and for that which is fried, and for all manner of measure and size :

30 And to stand every morning to thank and praise the LORD, and likewise at even :

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD ;

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

C H A P. XXIV.

The division of the sons of Aaron by lot into orders, &c.

NOW *these are* the divisions of the sons of Aaron : The sons of Aaron ; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children : therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar ; and *thus* were they divided : Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another ; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites : one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiah, the four and twentieth to Maaziah.

19 *These were* the orderings of them in their service, to come into the house of the LORD, according to their

31. *To offer all burnt-sacrifices unto the Lord, &c.*] They were to praise God at the time when the sacrifices were offered ; for it belonged to the priests alone to offer the burnt-sacrifices.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *Divisions of the sons of Aaron.*] David, having distributed the Levites into several courses, now does the same by the priests, to avoid confusion among such large numbers.

5. *Divided by lot.*] This method was taken to prevent complaints ; all being now ordered by a Divine disposition, according to the custom of the most early ages.

6. *One principal household being taken, &c.*] The meaning is, that the first lot fell to Eleazar, and the second to Ithamar ; and the third to Eleazar, and the fourth to Ithamar ; and so successively, until all the families of Ithamar had received their lots : and afterwards all the lots came to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said verse 4.

manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these* : of the sons of Amram ; Shubael : of the sons of Shubael ; Jehdeiah.

21 Concerning Rehabiah : of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites ; Shelomoth : of the sons of Shelomoth ; Jahath.

23 And the sons of Hebron ; Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel ; Michah : of the sons of Michah ; Shamir.

25 The brother of Michah *was* Isshiah : of the sons of Isshiah ; Zechariah.

26 The sons of Merari *were*, Mahli and Mushi : the sons of Jaaziah ; Beno.

27 ¶ The sons of Merari by Jaaziah ; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish ; the son of Kish *was* Jerahmeel.

30 The sons also of Mushi ; Mahli, and Eder, and Jerimoth. *These were* the sons of the Levites, after the house of their fathers.

31 *These likewise* cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

C H A P. XXV.

1 *The number and offices of the singers :—8 their division by lot into four and twenty orders.*

MORE OVER, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals : and the number of the workmen according to their service was :

2 Of the sons of Asaph ; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun : the sons of Jeduthun ; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman : the sons of Heman ; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.

5 All *these were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All *these were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order, to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren, that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now,

19. *Under Aaron their father ;*] *i. e.* Under the inspection and direction of the high priest, whom he calls Aaron, because he represented his person, and executed his office, and also came out of his loins ; and their father, because of the authority which by God's appointment he had over them, and that love, reverence, and obedience, which they owed to him.

31. *The principal fathers over against their younger brethren.*] The lots of the elder and the younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course, if they had the first lot.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *David and the captains of the host ;*] *i. e.* David and the chief leaders of the companies of priests.

Who should prophesy ;] *i. e.* Sing the psalms which David and the other prophets, who were divinely inspired, composed.

5. *To lift up the horn ;*] To blow with trumpets made of horn.

9 Now, the first lot came forth for Asaph to Joseph : the second to Gedaliah, who with his brethren and sons were twelve :

10 The third to Zaccur, *he*, his sons and his brethren, were twelve :

11 The fourth to Izri, *he*, his sons and his brethren, were twelve :

12 The fifth to Nethaniah, *he*, his sons and his brethren, were twelve :

13 The sixth to Bukkiah, *he*, his sons and his brethren, were twelve :

14 The seventh to Jesharelah, *he* his sons and his brethren, were twelve :

15 The eighth to Jeshaiiah, *he*, his sons and his brethren, were twelve :

16 The ninth to Mattaniah, *he*, his sons and his brethren, were twelve :

17 The tenth to Shimei, *he*, his sons and his brethren, were twelve :

18 The eleventh to Azareel, *he*, his sons and his brethren, were twelve :

19 The twelfth to Hashabiah, *he*, his sons and his brethren, were twelve :

20 The thirteenth to Shubael, *he*, his sons and his brethren, were twelve :

21 The fourteenth to Mattithiah, *he*, his sons and his brethren, were twelve :

22 The fifteenth to Jerimoth, *he*, his sons and his brethren, were twelve :

23 The sixteenth to Hananiah, *he*, his sons and his brethren, were twelve :

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren, were twelve :

25 The eighteenth to Hanani, *he*, his sons and his brethren, were twelve :

26 The nineteenth to Mallothi, *he*, his sons and his brethren, were twelve :

27 The twentieth to Eliathah, *he*, his sons and his brethren, were twelve :

28 The one and twentieth to Hothir, *he*, his sons and his brethren, were twelve :

29 The two and twentieth to Giddalti, *he*, his sons and his brethren, were twelve :

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren, were twelve :

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren, were twelve.

C H A P. XXVI.

1 *The divisions of the porters.—13 The gates assigned by lot.—20 The Levites that had charge of the treasures.*

CONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom were, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.

6 Also unto Shemaiah his son were sons born, that

ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Raphael, and Obed, Elzabad, (whose brethren were strong men,) Elihu, and Semachiah.

8 All these of the sons of Obed-edom; they, and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief,)

11 Hilkiiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons, the house of Asuphim.

16 To Shuphim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuphim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward, in all business of the LORD, and in the service of the king.

31 Among

ANNOTATIONS ON CHAP. XXVI.

Verse 1. *Concerning the divisions of the porters.*] This office was of great dignity, and men of the first quality were put into it, they having the charge of the holy things.

6. *For they were mighty men of valour.*] This clause is divers times mentioned, because their office required both strength and courage; for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all unclean or forbidden persons who might presumptuously attempt to enter into the temple, as Uziah did; and to prevent or suppress any tumults or disorders which might happen in the temple, or in its courts, and to keep the treasures of the temple, verses 20, 22, 24, 26.

12. *To minister in the house of the Lord.*] This was not a mean ministry, as the word *porter* sounds among us, but they were like the standing guard of a king in his palace.

15. *The house of Asuphim.*] Probably a place where the vessels and treasures of the temple were deposited; for Obed-edom, whose sons were placed at Asuphim, is said, 2 Chron. 25. 24. to have the custody of the treasures.

16. *By the causeway of the going up.*] By this is meant the ascent made by Solomon from his own house to the temple.

29. *The outward business.*] i. e. The business without the city of Jerusalem. Bertram thinks it consisted in their being assessors with the ordinary judges.

ANNO-

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

C H A P. XXVII.

1 *The twelve captains for every several month.—16 The princes of the twelve tribes, &c.*

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course, for the first month, was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host, for the third month, was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain, for the fourth month, was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain, for the fifth month, was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain, for the sixth month, was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain, for the seventh month, was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain, for the eighth month, was Sibbecai the Hushathite, of the Zarahites: and in his course were twenty and four thousand.

12 The ninth captain, for the ninth month, was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain, for the tenth month, was Maharai the Netophathite, of the Zarahites: and in his course were twenty and four thousand.

14 The eleventh captain, for the eleventh month, was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain, for the twelfth month, was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel; the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites; Shephatiah the son of Maachah.

ANNOTATIONS ON CHAP. XXVII.

Verse 1. *Now the children of Israel, &c.*] The ecclesiastical affairs being settled, we have next an account of the manner in which the militia, as we may call it, was disposed, in order to render it serviceable on all occasions. It was distributed into twelve legions, each consisting of 24 thousand men, who were commanded by one of the chief of the fathers; under whom there were captains of thousands in every legion, similar to what we call colonels, commanding a thousand men. There were also centurions, or captains of hundreds, and under them inferior officers. Each of these legions attended one month, for the security of the king and kingdom; at the end of which they retired to their respective places of abode, and another legion succeeded. So their course came on but once a year, for one month, which made it an easy duty to them.

5. *Benaiah the son of Jehoiada, a chief priest.*] The word which we render a chief priest signifies also a chief prince, and should have been so translated here; for Benaiah was neither high priest, nor sagan or second priest, these offices being filled by Abiathar and Zadok.

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azariah: of the half-tribe of Manasseh, Joel the son of Pedaiiah:

21 Of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaaziel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under; because the Lord had said, he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures was Azmaveth the son of Adiel; and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah:

26 And over them that did the work of the field, for tillage of the ground, was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine-cellar was Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe, and Jehiel the son of Hachmoni was with the king's sons:

33 And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

C H A P. XXVIII.

1 *David, in a solemn assembly, having declared God's favour to him, and promise to his son Solomon,—20 encourageth Solomon to build the temple.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3 But

7. *The fourth captain—was Asahel.*] Hence we learn that these courses were established at the beginning of David's reign; for Asahel was killed while he reigned in Hebron, before he was king over all Israel.

16. *Furthermore, over the tribes of Israel, &c.*] Besides the twelve great captains already mentioned, each tribe had a ruler, who was called one of the princes of the tribes of Israel, verse 22. These rulers had the chief authority under the king.

17. *The Aaronites.*] They were not a distinct tribe; but, being a different order from the rest of the Levites, they had a peculiar chief to preside over them.

ANNOTATIONS ON CHAP. XXVIII.

Verse 2. *The footstool of our God.*] This expression denotes no more than the ark of the covenant; for the Divine Glory sitting upon the wings of the cherubims, over the mercy-seat, his feet (to speak after the manner of men) rested upon the ark.

10. Be

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit, the LORD God of Israel chose me before all the house of my father, to be king over Israel for ever; for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father, he liked me to make *me* king over all Israel.

5 And of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, if he be constant to do my commandments, and my judgments, as at this day.

8 Now, therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God, that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave* gold by weight for every bason; and *likewise* silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their* wings, and covered the ark of the covenant of the LORD.

10. *Be strong, &c.*] Take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions, which thou mayest possibly meet with.

11. *The pattern of the porch, and of the houses thereof.*] This pattern seems to have included the whole house, with all its apartments; but especially the two parts of it called the *holy place*, and the *holy of holies*, which were perfectly distinct houses, being separated by a partition.

12. *The pattern of all that he had by the Spirit.*] God suggested to David, by his Spirit, how he would have his house built, and the several parts of which it was to be composed; as he had before given directions to Moses about the structure of the tabernacle.

18. *Gold for the pattern of the chariot of the cherubims.*] They are called the *chariot*, because God is said not only to sit, but also to *ride upon the cherubims*, Psa. 18. 10.

19. *All this, said David, the Lord made me understand, &c.*] *i. e.* God was pleased to reveal all this as distinctly to him, as if it had been

19 *All this, said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong, and of good courage, and do *it*: fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David's example*—6 *causeth the princes and people to offer willingly*.—10 *His thanksgiving*.—26 *His reign and death*.

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now, I have prepared with all my might for the house of my God, the gold for *things* to be made of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones, in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave, for the service of the house of God, of gold five thousand talents, and ten thousand drams; and of silver ten thousand talents; and of brass eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasury of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both

written on his mind, as the ten commandments were on the tables of stone.

ANNOTATIONS ON CHAP. XXIX.

Verse 4. *Three thousand talents of gold, &c.*] Prideaux observes two things concerning this immense quantity of gold which David dedicated to the temple of God; 1. That it was that of Ophir; therefore he must have established a navigation in his time, otherwise he could not have heaped it to that degree. 2. That the sum was so prodigious, that it is probable it was reckoned by another sort of talents, of less value than the Mosaic talents; for what David gave, chap. 22. 14. and what is afterwards reckoned in this chapter, if valued by these talents, was enough wherewith to have built the temple of solid silver.

11. *Thine, O Lord, is the greatness, and the power, and the glory, &c.*] This is a most noble declaration of the sense he had of the Divine perfections, with a thankful acknowledgment of God's immensity, power, goodness, eternity, and majesty.

24. Submitted

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now, therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink before the LORD on that day with great gladness: and they made Solomon the son of David king the second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer;

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

24. Submitted themselves unto Solomon:] Heb. Put their hands under Solomon; i. e. They owned him for their king, and themselves for his subjects, and swore fealty to him; which possibly they now did after the ancient manner, with that ceremony of putting their hands under his thigh, which was used in swearing, Gen. 24. 2. and 47. 29.

30. The times that went over him:] i. e. The changes which befell him; both his persecutions and manifold troubles, and his great successes and achievements; the word *time* or *times* being often put for things done or happening in them, as Psa. 31. 15.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THIS Book contains an account of the kingdom of Judah, from the commencement of Solomon's reign, till the return of the Israelites from the Babylonish captivity, and mentions several particulars omitted in the Books of Kings.

CHAP. I.

1 The solemn offering of Solomon at Gibeon.—7 Solomon's choice of wisdom is blessed by God.—12 Solomon's strength and wealth.

AND Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there *was* the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim, to the place which David had prepared for it; for he had pitched a tent for it at Jerusalem.

5 Moreover, the brasen altar that Bezaleel the son of Uri the son of Hur had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now

ANNOTATIONS ON CHAP. I.

Verse 3. Solomon—went to the high place that was at Gibeon, &c.] Though the tabernacle and altar made by Moses in the wilderness were now at Gibeon, yet the ark of the covenant was in the city of David. The reason of their being separated was, that even in those days God

No. 29.

intimated to the Israelites, that he did not regard the ceremonial worship, when the people were under the government of such men as Samuel and David; nor exact so many legal services, as he did in times of peace and prosperity, when they were liable to fall into superstition, and be tainted with the idolatry of the heathens.

4 Q

10. That

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?*

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to the high place that was at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as plentiful as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

Solomon's labourers for the building of the temple:—3 sends to Hiram for workmen and materials.—11 Hiram's friendly answer.

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? who am I then that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in pur-

ple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, and fir-trees, and algum-trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson, also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them: and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

CHAP. III.

1 The building of the temple.—3 The measure of the house.—

11 The cherubims.—14 The vail and pillars.

THEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length

10. *That I may go out and come in:*] A proverbial expression, for governing the people, Deut. 31. 2.

15. *Cedar-trees made he as the sycamore-trees.*] For this and the two following verses, see Notes on 1 Kings 10. 27, 28, 29.

ANNOTATIONS ON CHAP. II.

Verse 1. *An house for his kingdom:*] i. e. A royal palace for himself and his successors.

6. *Who is able to build him an house?* &c.] He would not have Hiram imagine that he had such an unworthy idea of God, as to think he could be comprehended in any house; but that this was to be built only for his worshippers to assemble in, and there perform the duties of religion.

8. *Algum-trees.*] See Note on 1 Kings 10. 11. see also chap. 5. and 7. of the same book, where most of these transactions are recorded.

17. *Solomon numbered all the strangers,* &c.] These were the remainder of the Amorites, Hittites, &c. who had embraced the Jewish religion. David had before numbered them, that he might know their

strength and condition, and distinguish them from Jews, by employing them in such offices as he did not think fit for the Israelites.

ANNOTATIONS ON CHAP. III.

Verse 1. *In mount Moriah:*] The place where Abraham attempted to offer his son Isaac. See Note on Gen. 22. 2.

3. *These are the things, &c.*] The Targum translates it thus; *These are the dimensions of the foundation of the temple which Solomon began to build.*

The length by cubits after the first measure:] i. e. According to the measure of the first and ancient cubit. By this it is evident that there were cubits of different sorts and sizes, which also appears from Ezek. 40. 5. and 43. 13. but how big those cubits were, and how much larger than the common cubits, and whether this was the cubit used by Moses in the building of the tabernacle, which seems most probable, or some other and yet larger cubit, is not agreed among the learned.

4. *The height was an hundred and twenty;*] This being a kind of turret to the building. The breadth of it, here omitted, is expressed to be ten cubits, 1 Kings 6. 3.

length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graven cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits: and the breadth thereof twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold: and he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 ¶ And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that *was* on the top of each of them *was* five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

CHAP. IV.

1 The altar of brass.—2 The molten sea.—6 The ten lavers, candlesticks, and tables.—19 The instruments of gold.

MOREOVER, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits, from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen *were* cast when it *was* cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the

6. Gold of Parvaim.] Some learned commentators observe, that Parvaim was another name for the island Taprobane, which we call Sumatra, and abounds with fine gold.

9. He overlaid the upper chambers with gold.] The word which we render upper chambers signifies also the ceiling, and should have been so translated; for the chambers were not overlaid with gold, but the ceiling, walls, and floors of the most holy place were covered with it.

ANNOTATIONS ON CHAP. IV.

Verse 1. Ten cubits the height thereof.] Quest. How could this be, when God had said, Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon, Exod. 20. 26. and steps were necessary for so high an altar as this was?—Ans. 1. These steps were so made, that there was no fear of this inconvenience. 2. That law was useful and fit when it was made; but afterwards, when the priests were commanded to wear linen breeches in their holy ministrations to cover their nakedness, Exod. 28. 42. it was not necessary. For the particulars of this chapter, see 1 Kings 7.

east: and the sea *was* set above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God:

12 To wit, the two pillars, and the pommels, and the chapters which *were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters, which *were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which *were* upon the pillars.

14 He made also bases: and lavers made he upon the bases;

15 One sea, and twelve oxen under it:

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD, of bright brass.

17 In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shew-bread *was* set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, *were* of gold.

CHAP. V.

1 The temple finished.—2 Solemn induction of the ark.—11 God giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated;

3. Two rows of oxen were cast when it was cast:] i. e. The oxen and the sea were cast together, and not fastened afterwards.

5. It—held three thousand baths.] In 1 Kings 7. 26. it is said to contain only two thousand baths. To reconcile these passages, we must suppose, that the quantity of water which was commonly in it was two thousand baths, but that, if filled to the top, it would contain three thousand.

16. Hiram his father:] i. e. Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called him by that name, out of that great respect which he bare to him for his excellent art, and the service which he did for him, it being usual to call great artists and inventors of things by this name; of which see Gen. 4. 20, 21.

ANNOTATIONS ON CHAP. V.

Verse 1. Solomon brought in all the things that David—had dedicated.] David had made such vast preparations for building the house of God, that there was more than sufficient for the whole work; and this surplus Solomon deposited in the treasury of the temple. In 1 Kings 8. is nearly the

cated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem; to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king, in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark, and the staves thereof, above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day.

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course:

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the LORD, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

C H A P. VI.

1 Solomon, having blessed the people, blesseth God.—12 Solomon's prayer at the consecration of the temple.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood.)

4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be

there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel:

7 Now, it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands,

13 (For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth! Behold, heaven, and the heaven of heavens, cannot contain thee: how much less this house which I have builded?)

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer, which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house:

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication, before thee in this house:

25 Then

the same account as in this chapter and the next, therefore the reader is referred thither.

9. And there it is unto this day;] i. e. When this history was first written, not when it was reviewed by Ezra, who made some additions to it; for after the return from Babylon neither staves nor ark were any more seen or heard of.

ANNOTATIONS ON CHAP. VI.

Verse 1. Dwell in the thick darkness.] See 1 Kings 8. 12, &c.

5. Neither chose I any man to be a ruler over my people Israel.] These words are very different from those in 1 Kings 8. 16. where it is said, I chose David to be over my people Israel; till whose time there was no settled succession of a ruler, that he and his posterity should reign over them; but God raised up judges out of what tribe and family he pleased; and, when he made Saul king, he did not continue that dignity in his family, as he did to David.

41. Now

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness, *there be*:

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have builded is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 ¶ If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near:

37 Yet, if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name;

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed; remember the mercies of David thy servant.

41. Now therefore arise, O Lord God, into thy resting place, &c.] These words are part of *Psa.* 132. 8, 9. with a little alteration, which the king now used in his address to God, to beseech him to take up here his habitation, together with his ark; and to defend his priests, who ministered to him in this place, that they might obtain his blessings for others; so that all the people might rejoice in his goodness, and be safe under the shadow of his wings.

ANNOTATIONS ON CHAP. VII.

Verse 1. Fire came down—and consumed the burnt-offering.] This is No. 29.

C H A P. VII.

- 1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.—
5 Solomon's solemn sacrifice.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For *he is* good; for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then

added to what is recorded, 1 Kings 8. 11. to shew God's acceptance of Solomon's prayer and sacrifices, and to give him assurance that he would be present in this place, and grant all their petitions.

13. If I shut up heaven, &c.] Famine and pestilence were two sore punishments inflicted on them by God for their sins: the former was sometimes caused by want of rain, and sometimes by locusts, which devoured all the fruits of the ground.

This chapter is contained in the 8th and 9th chapters of 1 Kings.

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

C H A P. VIII.

1 *Solomon's buildings.*—12 *His sacrifices.*—14 *Appoints priests.*—18 *Fetcheth gold from Ophir.*

AND it came to pass, at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel;*

8 *But of their children who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.*

9 But of the children of Israel did Solomon make no servants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are holy whereunto the ark of the LORD hath come.*

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths,

and on the new-moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Elath at the sea-side in the land of Edom.

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

C H A P. IX.

1 *The queen of Sheba admireth the wisdom of Solomon.*—13 *Solomon's gold: his reign and death.*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*; and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee, to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum-trees and precious stones.

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to dwell in; but because she was a woman, and attended by many other women; who, besides the common pollutions of all, were subject to many and frequent ceremonial pollutions peculiar to their sex, and either she, or at least many of her followers, might be heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt.

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14 Besides *that which* chapmen and merchants brought; and all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

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18 And *there were* six steps to the throne, with a foot-stool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was *not any* thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that are in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

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3 And they sent and called him: so Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us.

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us: thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people, for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse; every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones

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18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

C H A P. VIII.

1 *Solomon's buildings.*—12 *His sacrifices.*—14 *Appoints priests.*—18 *Fetcheth gold from Ophir.*

AND it came to pass, at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel;

8 But of their children who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths,

and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Elath at the sea-side in the land of Edom.

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

C H A P. IX.

1 *The queen of Sheba admireth the wisdom of Solomon.*—13 *Solomon's gold: his reign and death.*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

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19 And Israel rebelled against the house of David unto this day.

C H A P. XI.

1 *Rehoboam raiseth an army;—5 strengtheneth his kingdom.—13 The priests and Levites, forsaken by Jeroboam, strengthen the kingdom of Judah.*

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah, and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom: which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he

took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance. And he desired many wives.

C H A P. XII.

1 *Rehoboam punished by Shishak:—6 the princes repenting, are delivered from destruction.—13 The reign and death of Rehoboam.*

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years

ANNOTATIONS ON CHAP. XI.

Verse 14. *Cast them off from executing the priest's office unto the Lord.* They would not suffer them to instruct and assist the Israelites in the worship and service of God, nor go up to Jerusalem to worship in their courses; and these priests would not join with them in the worship of the calves, as they were desired and commanded to do; and therefore they willingly forsook all their patrimonies and possessions for the sake of God and his service.

17. *Three years they walked in the way of David, &c.* While they kept the commandments of the Lord, and worshipped him in the beauties of holiness, Judah had nothing to fear; but when they forsook the God of their fathers, and introduced the idolatry of the heathen, they became a prey to their enemies, and were at last carried away captive by Nebuchadnezzar.

23. *Dispersed of all his children.* Lest his other sons should after his death unite their counsels and forces together against Abijah, he wisely dispersed them into several and distant places; and, under pretence of honouring them with the government of them, he made them prisoners in a sort, appointing several persons to observe their motions, and prevent their combinations.

ANNOTATIONS ON CHAP. XII.

Verse 1. *He forsook the law of the Lord.* He no sooner saw himself established in his kingdom, than he threw off all restraint, and introduced the worship of false gods, which he derived from his mother, who was an Ammonitess.

3. *The Lubims, the Sukkiims, and the Ethiopians.* The Lubims were a people of Libya, a famous country of Africa, adjoining to Egypt; the Sukkiims dwelt in caves and dens on the coast of the Red Sea: the people called Cush, which we translate Ethiopians, were either the inhabitants of a country on the south of Egypt, or the Scenitæ in Arabia; for the name was common to both.

7. *When the Lord saw that they humbled themselves, &c.* Their humiliation so far prevailed upon God, that he suspended the destruction, which then seemed inevitable; promising that he would not suffer Shishak to execute wholly the sentence he had pronounced against them for their impieties.

8. *That they may know my service, &c.* That they may experimentally know and feel the difference between my yoke and the yoke of a foreign and idolatrous prince, and what mischief they have done to themselves by forsaking me and my service.

years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? and *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

C H A P. XIII.

1 *Abijah warreth against Jeroboam:—5 he declareth the right of his cause:—15 he overcometh Jeroboam.*

NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them* that are no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests which minister unto the LORD *are* the sons of Aaron, and the Levites *wait* upon *their* business.

11 And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the shew-bread also *set* they in order upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against the LORD God of your fathers, for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle

was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

C H A P. XIV.

1 *Asa succeeding, destroyeth idolatry:—6 strengtheneth his kingdom with forts and armies.—9 Calling on God, he overthroweth Zerah the Ethiopian.*

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves;

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots, and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So

ANNOTATIONS ON CHAP. XIII.

Verse 3. *Four hundred thousand—eight hundred thousand.*] These numbers seem incredible; and possibly there may be a mistake here through the negligence of the transcribers; and it is believed that, instead of four hundred thousand and eight hundred thousand, they were at first only forty thousand and eighty thousand, as several manuscripts and editions testify.

5. *A covenant of salt.*] See Note on Numb. 18. 19.

12. *Fight ye not against the Lord God of your fathers.*] He concludes his speech with telling them, that, if they fought, it was not against him, but against the Lord, and therefore they could not hope for success.

13. *Jeroboam caused an ambushment, &c.*] He did not attempt to an-

No. 29.

swer the speech of Abijah, and no longer trusted to his numerous army, but had recourse to stratagem to defeat Judah.

17. *Five hundred thousand chosen men.*] Several learned men have thought that a mistake has also crept in here, and that it ought only to be read 50,000.

ANNOTATIONS ON CHAP. XIV.

Verse 8. *Three hundred thousand, &c.*] The numbers here have perhaps been mistaken, as in the foregoing chapter.

9. *Zerah the Ethiopian;*] *i. e.* The king of the Arabians, as the original word *Cush* here signifies.

11. *Lord, it is nothing with thee to help, &c.*] Or, as the Targum renders it, "There is none besides thee, who helpest both the strong and the weak."

4 S

15. *They*

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

1 *Azariah's prophecy.*—12 *Asa with Judah and many of Israel make a solemn covenant:*—16 *he putteth down Maachab his mother for her idolatry.*

AN D the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them, out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their

15. *They smote also the tents, &c.*] The abundance of camels which Asa took sufficiently proves that they were Arabians, who had great numbers of these creatures.

ANNOTATIONS ON CHAP. XV.

Verse 3. *For a long season Israel hath been without the true God;* i. e. It is long since the house of Israel departed from the house of David, because of Jeroboam; during which time they have not worshipped God, but the golden calves.

5. *In those times there was no peace, &c.*] We read of no such troubles hitherto in Israel: the words therefore should be translated, *In those times there shall be no peace;* and, and at the next verse, *Nation shall be destroyed of nation, &c.*

8. *The prophecy of Oded.*] Probably we should here read *Azariah the son of Oded.* See verse 1.

15. *They had sworn with all their heart, &c.*] Doubtless many of them at that time actually determined to serve the Lord, who had wrought so

whole desire, and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* Maachab the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burned it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

1 *Asa preventeth Baasha from building of Ramah.*—10 *On being reproved by Hanani, putteth him in prison.*

IN the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father; behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, where-with Baasha was building: and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians, and the Lubims, a huge host, with very many chariots and horsemen; yet because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him, because of this *thing*. And Asa oppressed *some* of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And

many wonders in Israel; but so treacherous is the human heart, that they soon forgot the oath they had made, and relapsed into their former idolatry.

17. *Not taken away out of Israel.*] He had taken away the high places in Judah; but those in the territories which he had conquered from Israel still remained.

ANNOTATIONS ON CHAP. XVI.

Verse 1. *In the six and thirtieth year of the reign of Asa, Baasha, &c.*] Baasha died in the six and twentieth year of Asa; therefore the best commentators are of opinion, that an error has crept into the text by the carelessness of some transcriber.

7. *Hanani the seer.*] It should be, *Jehu the son of Hanani.* See 1 Kings 16. 1.

8. *The Lubims.*] See chap. 12. 3.

12. *He sought not to the Lord, but to the physicians.*] His crime consisted in relying more on the skill of the physicians, than on the goodness and power of God.

14. *They*

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him.

C H A P. XVII.

1 *Jehoshaphat reigneth well, and prospereth:—7 He sendeth Levites to teach Judah:—12 His greatness, captains, and armies.*

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama, and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them, according to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amaziah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

14. *They made a very great burning for him.*] This must be understood of the perfumes which were burnt at his funeral, which was a custom derived from the ancient Egyptians, for the Israelites never used to burn their dead.

ANNOTATIONS ON CHAP. XVII.

Verse 6. *His heart was lifted up in the ways of the Lord.*] He formed very exalted resolutions to promote the worship of God.

7. *He sent to his princes—to teach in the cities of Judah.*] What the proper business of these princes in their circuit round the kingdom was, is a matter of some dispute among the learned. The most probable opinion is, that they admonished and required the people to observe the laws of God, and left the particular explication and enforcement of them to those of the sacred order who went along with them; supporting them in the mean time in the execution of their office, and obliging the people to receive them with respect, to hear them with attention, and to practise what they taught.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

C H A P. XVIII.

1 *Jehoshaphat persuaded to go against Ramoth-gilead.—5 Ahab seduced by false prophets.—33 Ahab slain.*

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after certain years, he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may enquire of the LORD: but I hate him, for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in their robes; and they sat in a void place, at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent: let thy word, therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?

18 Again

10. *The fear of the Lord.*] i. e. A very great fear.

14. *These are the numbers, &c.*] These numbers in the whole amount to one million one hundred and sixty thousand mighty men of valour, that waited upon the king at Jerusalem; which number is so very great, that some learned men have thought that there must have been here some mistake of the transcriber. However, similar instances occur in other histories. For example, Thebes (as Tacitus relates) furnished seven hundred thousand soldiers of its own inhabitants alone.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *Jehoshaphat—joined affinity with Ahab.*] His son married Athaliah the daughter of Ahab, 2 Kings 8. 18.

2. *Ahab killed sheep and oxen, &c.*] i. e. He entertained Jehoshaphat and his retinue with great splendour. See 1 Kings, chap. 22. and the Notes.

ANNO-

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? and one spake, saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him: and the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail; go out, and do even so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Harken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit, the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAP. XIX.

1 Jehoshaphat reproved by Jehu:—5 his instructions to the judges,—8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

ANNOTATIONS ON CHAP. XIX.

Verse 3. *The groves:*] Rather, *the idols*.

6. *Ye judge not for man, but for the Lord, &c.*] The Targum translates this passage in the following manner: "Take heed what ye do; for ye do not judge before the sons of men, but before the word of the Lord, and his glorious presence resides among you in the act of judgment." From which it is evident, that the ancient Jews believed more persons than one in the Deity.

10. *Between blood and blood.*] Some understand this of kindred;

3 Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.

7 Wherefore now, let the fear of the LORD be upon you; take heed, and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

CHAP. XX.

3 Jehoshaphat proclaimeth a fast:—5 his prayer:—20 he exhorteth the people,—31 his reign.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria, and, behold, they be in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD; even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not:

11 Behold,

others think it related to the question, Whether, when a person was killed, it was done intentionally or by accident?

ANNOTATIONS ON CHAP. XX.

Verse 6. *O Lord God of our fathers, &c.*] This is the most excellent prayer made by any of their kings; expressing the greatest confidence in God, and representing to him the justice of their cause. He begins with acknowledging God's irresistible and supreme power, which extends over all his creatures both in heaven and earth, all being creatures of his hand.

11. *Behold,*

11 Behold, *I say, how they reward us*, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them, for the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came towards the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD; therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go

again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD:

33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.

36 And he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Maresah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 *Jehoram succeedeth Jehoshaphat:—5 his wicked reign:—18 his incurable disease, death, and burial.*

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him, and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his

11. *Behold—how they reward us.*] Ingratitude is a most odious sin; but to return evil for good is the very highest pitch of wickedness.

12. *Wilt thou not judge them?*] i. e. Wilt thou not punish them?

14. *Upon Jahaziel—came the Spirit of the Lord.*] He does not seem to have been a prophet before this time; when a sudden inspiration came upon him from God, to comfort this great assembly with the certain hope of a speedy deliverance.

23. *The children of Ammon and Moab stood up against the inhabitants of mount Seir, &c.*] These last were ordered to fall upon Judah by an ambushment; but, by some mistake, they fell upon the Ammonites, their own confederates. This exasperated them and the Moabites so much, that they destroyed all the inhabitants of Seir, mistaking them for Jews.

No. 30.

When this was performed, they continued in such confusion, that they fell upon one another, still imagining they were destroying the Jews.

33. *The high places were not taken away.*] The high places where God was worshipped were not taken away, though those where they sacrificed to idols were destroyed. But the fault was not in Jehoshaphat, but in the people; who, though they did worship the true God, yet would not be confined to the temple, but, for their own convenience, or from affection to their ancient custom, chose to worship him in the high places; which Jehoshaphat was forced to connive at, lest those people, being debarred from that dearly-beloved practice, should fall into a neglect of God and his worship altogether.

his chariots with him : and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand ; because he had forsaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself :

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods :

15 And thou *shalt have* great sickness, by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians :

17 And they came up into Judah, and brake into it, and carried away all the substance *that was* found in the king's house, and his sons also, and his wives ; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness : so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign ; and he reigned in Jerusalem eight years, and departed without being desired. Howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

C H A P. XXII.

1 *Ahaziah succeeding, reigneth wickedly :—9 he is slain by Jehu.—12 Athaliah, destroying all the seed royal, save Joash, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead : for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign ; and he reigned one year in Jerusalem. His mother's name *also was* Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab : for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab : for they were his counsellors, after the death of his father, to his destruction.

5 He walked also after their counsel, and went with

ANNOTATIONS ON CHAP. XXI.

Verse 12. *There came a writing—from Elijah.*] Quest. How could this be, when Elijah was wrapped up to heaven in Jehoshaphat's time ? 2 Kings 2. 11. Ans. Either, 1. This was Elisha, or some other prophet called Elijah, because acting in the spirit and power of Elijah ; for which cause John the Baptist also is so called. Or rather, 2. This was really written by Elijah, who by the Spirit did clearly foresee and foretell the reign and acts of Jehoram, (as others did of Josiah, 1 Kings 13. 2. and Isaiah of Cyrus, chap. 45. 3. long before they were born,) and in consideration thereof left this prophecy with Elisha, to be delivered in due time by him or some other person in his (Elijah's) name, and as from his mouth.

20. *He reigned in Jerusalem eight years, and departed without being desired ;* i. e. His subjects did not wish he should live any longer, but were glad that a period was so soon put to his reign.

Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead : and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah, the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God, by coming to Joram : for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah : and they caught him, (for he was hid in Samaria,) and brought him to Jehu : and when they had slain him, they buried him ; Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years : and Athaliah reigned over the land.

C H A P. XXIII.

1 *Jehoiada maketh Joash king.—12 Athaliah is slain.—16 Jehoiada restoreth the worship of God.*

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroliam, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 *This is* the thing that ye shall do : A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors :

5 And a third part *shall be* at the king's house ; and a third part at the gate of the foundation : and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites ; they shall go in, for they *are* holy : but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every

ANNOTATIONS ON CHAP. XXII.

Verse 2. *Forty and two years old was Ahaziah when he began to reign.*] In 2 Kings 8. 26. he is said to be only twenty-two years old. Probably there may be a mistake here in the transcribers of the present Hebrew copies ; in which language the numerical letters for twenty-two and forty-two are so alike, that they might easily be mistaken. And indeed it is read *twenty-two* in several Greek, Syriac, and Arabic versions, and in that famous and most ancient copy of the Syriac which was used by the church of Antioch, a copy of which Archbishop Usher was at so great charge to procure.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *The chief of the fathers of Israel.*] Some were under the government of the king of Judah, and others, who were known to be well affected to religion, were invited to give their assistance : but it is most probable that Judah is here called *Israel*, the principal persons of which were acquainted with Jehoiada's intentions.

every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king, when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and, behold, the king stood at his pillar, at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, as *it was* ordained by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

2 *Joash reigneth well all the days of Jehoiada:—17 he falleth into idolatry:—25 is slain.*

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem: his mother's name also was Zibeah of Beer-sheba.

ANNOTATIONS ON CHAP. XXIV.

Verse 7. *The sons of Athaliah—had broken up the house of God;]* i. e. Azariah, and the sons of his brethren, mentioned chap. 22. 8. for his brethren themselves were carried away captive before their father died, chap. 21. 17.

17. *The princes of Judah—made obeisance to the king;]* In that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to Jerusalem to worship, but might have the liberty which their forefathers enjoyed of worshipping God in the high places. When once they had obtained this liberty, they knew they could then worship idols without observation or disturbance; which was the thing at which they aimed. It was for the prevention of such abuses that God obliged all to worship him in one place.

21. *Stoned him with stones, at the commandment of the king.]* This crime,

2 And Joash did *that which was* right in the sight of that LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit, the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah and out of Jerusalem, the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without, at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died:

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And

besides the contempt they shewed to God's prophet, and the place where he was murdered, was greatly augmented by the sin of ingratitude; for he was the son of him to whom the king owed both his life and crown.

22. *The Lord look upon it, and require it.]* These words must be considered as spoken in the spirit of prophecy, and not through a desire of revenge; and therefore it should be, *The Lord will require this deed.* This prophetic sentence was no sooner pronounced than executed; for, before the year was expired, the Syrians came up against Jerusalem, and destroyed all the princes of the people; and Joash himself was murdered by his own servants, verse 25.

27. *The burdens laid upon him:]* i. e. Either the severe prophecies against him, which are oft called burdens; of which one instance is recorded, and there might be others that are not recorded: or, the great judgments of God upon him, both by the Syrians, verse 23, 24. and by great diseases, verse 25.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

23 ¶ And it came to pass, at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehoabad the son of Shimrith a Moabitess,

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

C H A P. XXV.

1 Amaziah beginneth to reign well:—11 he overthroweth the Edomites:—27 he is slain.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses; where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them; to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

12 And other ten thousand, left alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And he took all the gold, and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

C H A P.

ANNOTATIONS ON CHAP. XXV.

Verse 2. *He did that which was right in the sight of the Lord, but not with a perfect heart.*] He kept the law of Moses, but not from a principle of solid piety, 2 Kings 14. 3.

14. *Amaziah—brought the gods of the children of Seir, and set them up*

to be his gods.] No apology can be made for idolatry; for surely it is the greatest madness for any person to adore such gods as could not deliver his own people, as the prophet very justly observed in his speech to Amaziah in the following verse.

18. *The thistle—in Lebanon, &c.*] See 2 Kings 14. 9.

ANNO.

C H A P. XXVI.

1 *Uzziah reigning well, prospereth:—16 waxing proud, invadeth the priests' office:—19 is leprous:—22 dieth.*

THEN all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and, as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad, *even* to the entering in of Egypt; for he strengthened himself exceedingly.

9 Moreover, Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country and in the plains; husbandmen *also* and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe and Maa-seiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, *that are* consecrated to burn incense: go out of the sanctuary, for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before

the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers, in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

C H A P. XXVII.

2 *Jotham reigning well, prospereth:—5 subdueth the Ammonites.—7 His reign.—9 Abaz succeedeth him.*

JOTHAM *was* twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit, he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He *was* five and twenty years old when he began to reign: and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Abaz his son reigned in his stead.

C H A P. XXVIII.

1 *Abaz, reigning very wickedly, is afflicted by the Syrians.—25 His impiety:—27 his death.*

AH A Z *was* twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father;

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim:

3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away

ANNOTATIONS ON CHAP. XXVI.

Verse 5. *He sought God in the days of Zechariah.*] This was not Zechariah the prophet, whose writings are found in the sacred canon, but probably his son.

7. *The Meahunims.*] A people of Arabia Deserta.

9. *Uzziah built towers in Jerusalem, &c.*] Great part of the wall of this city had been broken down in the reign of his father by Joash king of Israel, as we read in the foregoing chapters, therefore Uzziah rebuilt and strengthened it with towers.

No. 30.

10. *He built towers in the desert.*] These towers were erected to defend the shepherds from the sudden incursions of their enemies, particularly the Arabs.

ANNOTATIONS ON CHAP. XXVII.

Verse 2. *He entered not into the temple of the Lord.*] i. e. He did not, like him, profanely enter the temple to offer incense.

ANNOTATIONS ON CHAP. XXVIII.

Verse 3. *Burnt his children in the fire.*] Or, *made his children pass through the fire*; (or the words are ambiguous.

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away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up* unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is upon* you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gedereth, and Shocho, with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the

princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, *which* smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

C H A P. XXIX.

1 *Hezekiah's good reign:—3 restoreth religion:—5 exhorteth the Levites.—12 The house of God cleansed.*

HEZEKIAH began to reign *when he was* five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then

and taking Samaria, which laid his country open to an invasion on that side, and which actually happened in the next reign.

ANNOTATIONS ON CHAP. XXIX.

Verse 5. *Carry forth the filthiness out of the holy place;* Or, *the abomination*, as the Jews translate it; *i. e.* The altar of Damascus, and all the idols that were upon it, see 2 Kings 16. 10, &c. They were brought by Ahaz into the temple, *i. e.* into the court of the priests, which is called the *holy place* in Lev. 6. 6, &c.

6. *Turned their backs.* Either, 1. Metaphorically: they have wilfully, and obstinately, and contumeliously, forsaken God, and his house and worship; that posture being a signification of contempt.—Or, 2. Literally and properly: for Ahaz having removed the altar of God into a by-place, 2 Kings 14. and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was, he must needs consequently turn his back upon the altar, and house, and ark of God.

11. *My*

9. *In a rage that reacheth up unto heaven;* *i. e.* That had no bounds, and cried to heaven for vengeance upon the Israelites.

11. *Left the captives and the spoil before the princes, &c.* A remarkable instance of obedience in the people, who did not hesitate a moment to return, not only the captives, but also the spoil, which was very considerable.

15. *Arrayed them, and shod them, &c.* Here was an extraordinary act of goodness, not only to release poor captives, but to dismiss them equipped with all things necessary for their return home.

19. *He made Judah naked;* *i. e.* He deprived them, by his transgressions, of the Divine protection.

20. *Tilgath-pilneser—came unto him, and distressed him, but strengthened him not.* It is said, 2 Kings 16. 9. that he did help him. He came indeed to his assistance against the king of Syria, took Damascus, and delivered Ahaz from the power of the Syrians; but this was of little service to Ahaz, who was desirous of recovering the cities taken from him by the Philistines. He lent him no forces, nor enabled him to recruit his own: on the contrary, he weakened him, both by exhausting his treasures,

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar; likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the

king, and all that were present with him, bowed themselves, and worshipped.

30 Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads, and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings into the house of the LORD: And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings, for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAP. XXX.

1 Hezekiah proclaimeth a solemn passover.—13 The assembly keep the feast fourteen days.—27 The priests bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For

11. *My sons.*] So he calls them indifferently, though many of them were elder than himself, because he was, by his tender love and affection, as he was by his office obliged to be, a nursing father to them.

21. *Seven he-goats, &c.*] It is remarkable, that the word which here signifies a he-goat was never used by the Hebrews, till after the Babylonish captivity, when we find it in Daniel, who lived at Babylon; and it is therefore an argument, that this book was written by Ezra after the return of the Jews from that captivity, during which he had learned the Chaldee language.

ANNOTATIONS ON CHAP. XXX.

Verse 1. *Wrote letters—to Ephraim and Manasseh:*] i. e. To all the

remainder of the ten tribes, verse 5. who are here expressed by the names of Ephraim and Manasseh, as elsewhere by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since and from time to time joined themselves to the kingdom of Judah, 2 Chron. 15. 8, 9. and therefore had most hopes of success amongst them.

8. *Yield yourselves unto the Lord.*] Heb. Give the hand to him: i. e. Submit yourselves to him by obeying his command, and renew your covenant with him: both which things were done among men by this ceremony of giving the hand, 1 Chron. 29. 24. Ezra 10. 19. Ezek. 17. 18.

19. *According*

away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto heaven*.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho, with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the

princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

C H A P. XXIX.

1 Hezekiah's good reign:—3 restoreth religion:—5 exhorteth the Levites.—12 The house of God cleansed.

HEZEKIAH began to reign *when he was* five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their backs*.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then

and taking Samaria, which laid his country open to an invasion on that side, and which actually happened in the next reign.

ANNOTATIONS ON CHAP. XXIX.

Verse 5. *Carry forth the filthiness out of the holy place;* Or, *the abomination*, as the Jews translate it; *i. e.* The altar of Damascus, and all the idols that were upon it, see 2 Kings 16. 10, &c. They were brought by Ahaz into the temple, *i. e.* into the court of the priests, which is called the *holy place* in Lev. 6. 6, &c.

6. *Turned their backs.* Either, 1. Metaphorically: they have wilfully, and obstinately, and contumeliously, forsaken God, and his house and worship; that posture being a signification of contempt.—Or, 2. Literally and properly: for Ahaz having removed the altar of God into a by-place, 2 Kings 14. and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was, he must needs consequently turn his back upon the altar, and house, and ark of God.

11. *My*

9. *In a rage that reacheth up unto heaven;* *i. e.* That had no bounds, and cried to heaven for vengeance upon the Israelites.

11. *Left the captives and the spoil before the princes, &c.* A remarkable instance of obedience in the people, who did not hesitate a moment to return, not only the captives, but also the spoil, which was very considerable.

15. *Arrayed them, and shod them, &c.* Here was an extraordinary act of goodness, not only to release poor captives, but to dismiss them equipped with all things necessary for their return home.

19. *He made Judah naked;* *i. e.* He deprived them, by his transgressions, of the Divine protection.

20. *Tilgath-pilneser—came unto him, and distressed him, but strengthened him not.* It is said, 2 Kings 16. 9. that he did help him. He came indeed to his assistance against the king of Syria, took Damascus, and delivered Ahaz from the power of the Syrians; but this was of little service to Ahaz, who was desirous of recovering the cities taken from him by the Philistines. He lent him no forces, nor enabled him to recruit his own: on the contrary, he weakened him, both by exhausting his treasures,

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar; likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the

king, and all that were present with him, bowed themselves, and worshipped.

30 Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads, and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings into the house of the LORD: And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings, for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAP. XXX.

1 Hezekiah proclaimeth a solemn pass-over.—13 The assembly keep the feast fourteen days.—27 The priests bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For

11. *My sons.*] So he calls them indifferently, though many of them were elder than himself, because he was, by his tender love and affection, as he was by his office obliged to be, a nursing father to them.

21. *Seven he-goats, &c.*] It is remarkable, that the word which here signifies a *he-goat* was never used by the Hebrews, till after the Babylonish captivity, when we find it in Daniel, who lived at Babylon; and it is therefore an argument, that this book was written by Ezra after the return of the Jews from that captivity, during which he had learned the Chaldee language.

ANNOTATIONS ON CHAP. XXX.

Verse 1. *Wrote letters—to Ephraim and Manasseh:*] i. e. To all the

remainder of the ten tribes, verse 5. who are here expressed by the names of *Ephraim* and *Manasseh*, as elsewhere by the name of *Ephraim* only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since and from time to time joined themselves to the kingdom of Judah, 2 Chron. 15. 8, 9. and therefore had most hopes of success amongst them.

8. *Yield yourselves unto the Lord.*] Heb. *Give the hand* to him: i. e. Submit yourselves to him by obeying his command, and renew your covenant with him: both which things were done among men by this ceremony of giving the hand, 1 Chron. 29. 24. Ezra 10. 19. Ezek. 17. 18.

19. According

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place, after their manner, according to the law of Moses the man of God: the priests sprinkled the blood *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers, for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel *that were* present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, *even* unto heaven.

C H A P. XXXI.

1 The people forward in destroying idolatry:—5 their offerings and tithes.—20 The sincerity of Hezekiah.

19. According to the purification of the sanctuary;] i. e. With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it, to distinguish it from that moral and internal purity which they are here acknowledged to have.

27. The priests the Levites arose, and blessed the people;] i. e. Such of the Levites as were priests stood, and dismissed the congregation with blessings; a ceremony ordained by a divine commandment, Numb. 6. 22, 23.

NOW when all this was finished, all Israel *that were* present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set-feasts, *as it is written* in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests, and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things *which were* consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah, the chief priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD: and they prepared *them*;

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully; over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small.

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion, for their service in their charges, according to their courses:

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation; for in their set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in the

ANNOTATIONS ON CHAP. XXXI.

Verse 1. When all this was finished, &c.] i. e. What is mentioned in the foregoing chapter, and when the people were dismissed with pious instructions from the Levites, they destroyed the monuments of idolatry that remained in the several cities of the kingdom.

2. In the gates of the tents of the Lord;] i. e. In the temple of the Lord; the ark anciently residing in a tent, all houses were called by that name.

the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

C H A P. XXXII.

1 Sennacherib invadeth Judah.—21 An angel destroyeth the Assyrian army.—27 Hezekiah's riches :—32 his death.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem;

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains which *were* without the city : and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water ?

5 Also he strengthened himself, and built up all the wall *that was* broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him : for *there be* more with us than with him.

8 With him *is* an arm of flesh, but with us *is* the LORD our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself* laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem ?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria ?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it ?

13 Know ye not what I and my fathers have done unto all the people of *other* lands ? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand ?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand ?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him : for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my

fathers : how much less shall your God deliver you out of mine hand ?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hands, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria : so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah : so that he was magnified in the sight of all nations, from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD : and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again, according to the benefit *done* unto him : for his heart was lifted up ; therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour : and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels ;

28 Store-houses also for the increase of corn, and wine, and oil ; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks and herds in abundance : for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west-side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David ; and all Judah and the inhabitants of Jerusalem did him honour at his death : and Manasseh his son reigned in his stead.

C H A P.

ANNOTATIONS ON CHAP. XXXII.

Verse 4. *So there was gathered much people together, who stopped all the fountains, and the brook, &c.*] The brook here meant is Gihon, which some take to be Kidron. It was not easy to dry up this brook ; but it is supposed the source of it was not far from the city, and, this being filled with earth, they diverted the current, and by subterraneous passages conveyed the water into large cisterns in the city for the use of the people.

21. *The Lord sent an angel, which cut off all the mighty men.*] See 2 Kings 19. 35.

No. 30.

23. *Many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah.*] They were so terrified with the tremendous stroke that had been given the Assyrian army, that they brought gifts to the God of Israel to deprecate his vengeance, and presents to Hezekiah to purchase his friendship.

24. *Hezekiah was sick to the death.*] See 2 Kings 20.

25. *His heart was lifted up.*] So many miracles having been wrought in his favour, he grew presumptuous of God's protection, and forgot his benefits.

4 X

ANNO-

C H A P. XXXIII.

1 *Manasseh's wicked reign*:—11 *is carried captive to Babylon*,—12 *upon his prayer to God is released, and putteth down idolatry*.—18 *His acts*.—20 *His death*.

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem;

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that

spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are written* among the sayings of the seers.

20 ¶ So Manasseh slept with his fathers; and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

C H A P. XXXIV.

1 *Josiah's good reign*:—3 *he destroyeth idolatry*:—8 *orders the repair of the temple*:—31 *reneweth the covenant*.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence: and the images that *were* on high above them he cut down, and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of *them*, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high-priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house.

11 Even

ANNOTATIONS ON CHAP. XXXIII.

Verse 11. Took Manasseh among the thorns.] They found him in a thicket, where he had concealed himself. These particulars are mentioned only in this place.

13. Then Manasseh knew;] i. e. He was convinced, by his own experience of God's power, justice, and goodness, that Jehovah alone was the true God, and not those idols which he had worshipped, by which he had received great hurt and no good.

18. The book of the kings.] He speaks not of that part of the canon called *The book of kings*, for these things are not mentioned there; but

of their public records, where all things were particularly mentioned, and from which the most important things were taken by the prophets, and put into these canonical books.

ANNOTATIONS ON CHAP. XXXIV.

Verse 3. In the eighth year of his reign, &c.] His pious inclination of worshipping the God of Israel appeared very early; for he was only sixteen years of age, when he openly declared his resolution of serving the Lord God of his fathers, and proposed David for his pattern. See, 2 Kings 22. 2.

14. Found

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

C H A P. XXXV.

1 Josiah keepeth a most solemn passover:—20 provoketh Pharaoh-necho:—23 is slain at Megiddo.

MOREOVER, Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David, king of Israel, did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for

14. Found a book of the law of the Lord, given by Moses.] In the Hebrew it is, *A book of the law of the Lord, by the hand of Moses; i. e.* as Mr. Kennicott understands it, *in the hand writing of Moses*: For, says he, though there are fifteen places in the Old Testament which mention the words *law of Moses* and *book of Moses*, yet this one place only mentions *the book of the law in the hand, (or by the hand) of Moses*: the

reason of which seems to be, that the other places speak of that law in general, but this place speaks of one particular manuscript, namely, the original. And, as to the point of age, it might be the original; for from the death of Moses to the death of Josiah, at the utmost computation, was not more than nine hundred and fifty years; an age exceeded by that of several manuscripts preserved at this day.

for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*; and they brought him to Jerusalem, and he died, and was buried in *one* of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 Jehoahaz deposed by Pharaoh, and carried into Egypt.—

5 Jehoiakim carried bound to Babylon.—19 Jerusalem destroyed.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah, his brother, king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending: because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes; *all these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an house in Jerusalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

ANNOTATIONS ON CHAP. XXXV.

Verse 25. *In their lamentations, &c.* In all their succeeding lamentations for their public calamities, and for the ruin of their city, and temple, and state, and church, they remembered Josiah's death as their first and most fatal blow, and as that which opened the flood-gates to all their following miseries; and it was appointed that they should do so, as the next words intimate.

ANNOTATIONS ON CHAP. XXXVI.

Verse 9. *Jehoiachin was eight years old when he began to reign.* Or 2 Kings 24. 8. which see; where he is said to be eighteen years old.

22. *Now in the first year of Cyrus, &c.* This and the next verse are repeated in the beginning of the next book, where they will be more fully explained.

E Z R A.

THE ARGUMENT.

EZRA wrote this Book towards the latter end of his life. It contains the history of the first and second return of the Jews from their captivity in Babylon, and of the restoration of their temple, city, and civil government, under favour of three kings of Persia; Cyrus, Darius, and Artaxerxes. It was under the last of these kings that Ezra came to Jerusalem, furnished with money and powers to set every thing in order, which he began by correcting abuses in sacred matters, and settling the true worship of God.

CHAP. I.

1 *The proclamation of Cyrus for building the temple.—5 The people provide for their return.—8 Cyrus restoreth the vessels of the temple to Shesh-bazzar.*

NOW in the first year of Cyrus king of Persia, (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (he is the God) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Shesh-bazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Shesh-bazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

CHAP. II.

1 *The number that returned of the people,—36 of the priests,—40 of the Levites:—68 their oblations.*

NOW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah; every one unto his city:

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The

ANNOTATIONS ON CHAP. I.

Verse 1. *Now in the first year of Cyrus king of Persia.*] This is that famous Cyrus, who, an hundred and forty years before the temple was destroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Isaiah, as designed by God for restoring his people. See Isa. 44. 28. and 45. 1.

That the word of the Lord, &c.] Jeremiah had foretold, that, after seventy years were accomplished, the king of Babylon and the Chaldeans should be destroyed, and the people of Judah restored to their own land, Jer. 25. 12. and 29. 10.

The Lord stirred up the spirit of Cyrus king of Persia, &c.] It is highly probable, that this decree in favour of the Jews was in a great measure owing to the good offices of Daniel. Cyrus, at his first coming to Babylon, found him there, famed for his great wisdom over all the East, and in many things for a knowledge superior to the rest of mankind; and probably Daniel might shew the king those passages in Isaiah, wrote many years before he was born, which mention him by name as a great prince, a conqueror, and the restorer of his people, by causing the temple to be built, and the city of Jerusalem re-inhabited. For it is evident from the decree itself, that Cyrus had seen those prophecies; and surely no person was more proper to shew them to him, and to recommend the accomplishment of them to his princely care, than Daniel,

No. 31.

who was in so great credit with him, and was so passionately concerned for the restoration of Zion.

7. *Cyrus—brought forth the vessels, &c.*] Which by a particular providence had been preserved till this time; being looked upon as sacred things, which Nebuchadnezzar would not convert to his own private use, but dedicated to his gods.

8. *Shesh-bazzar, the prince of Judah.*] His name was originally Zerubbabel. It was common for the great men of Judah, in the time of the captivity, to have two names; one of their own country, and another of the Chaldeans. Zerubbabel was born in Babylon: and his name, which signifies an exile, or stranger in Babylon, implies the misery of the people of Israel at that time; but Shesh-bazzar, which signifies fine linen and gold, seems to be a name of better omen, and to denote their future flourishing condition.

ANNOTATIONS ON CHAP. II.

Verse 5. *The children of Arah, seven hundred seventy and five.*] In Neh. 7. 10. they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties happening to themselves or near relations; and so there came only six hundred and fifty-two to Jerusalem. And the same is to be said in the like differences; which it suffices to hint once for all.

4 Y

55. The

- 13 The children of Adonikam, six hundred sixty and six.
- 14 The children of Bigvai, two thousand fifty and six.
- 15 The children of Adin, four hundred fifty and four.
- 16 The children of Ater of Hezekiah, ninety and eight.
- 17 The children of Bezai, three hundred twenty and three.
- 18 The children of Jorah, an hundred and twelve.
- 19 The children of Hashum, two hundred twenty and three.
- 20 The children of Gibbar, ninety and five.
- 21 The children of Beth-lehem, an hundred twenty and three.
- 22 The men of Netophah, fifty and six.
- 23 The men of Anathoth, an hundred twenty and eight.
- 24 The children of Azmaveth, forty and two.
- 25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
- 26 The children of Ramah and Gaba, six hundred twenty and one.
- 27 The men of Michmas, an hundred twenty and two.
- 28 The men of Beth-el and Ai, two hundred twenty and three.
- 29 The children of Nebo, fifty and two.
- 30 The children of Magbish, an hundred fifty and six.
- 31 The children of the other Elam, a thousand two hundred fifty and four.
- 32 The children of Harim, three hundred and twenty.
- 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
- 34 The children of Jericho, three hundred forty and five.
- 35 The children of Senaah, three thousand and six hundred and thirty.
- 36 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 37 The children of Immer, a thousand fifty and two.
- 38 The children of Pashur, a thousand two hundred forty and seven.
- 39 The children of Harim, a thousand and seventeen.
- 40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.
- 41 ¶ The singers: the children of Asaph, an hundred twenty and eight.
- 42 ¶ The children of the porters: the children of Shalum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
- 43 ¶ The Nethinims: the children of Zihah, the children of Hasupha, the children of Tabbaoth,
- 44 The children of Keros, the children of Siaha, the children of Padon,
- 45 The children of Lebanah, the children of Hagabah, the children of Akkub,
- 46 The children of Hagab, the children of Shalmi, the children of Hanan,
- 47 The children of Giddel, the children of Gahar, the children of Reaiah,
- 48 The children of Rezin, the children of Nekoda, the children of Gazzam,
- 49 The children of Uzza, the children of Paseah, the children of Bezai,
- 50 The children of Asnah, the children of Mehunim, the children of Nephusim,
- 51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
- 52 The children of Bazluth, the children of Mehida, the children of Harsha,
- 53 The children of Barkos, the children of Sisera, the children of Thamah,
- 54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Telmelah, Tel-harsa, Cherub, Addan, and Immer; but they could not shew their father's house, and their seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobaiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name;)

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, That they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore;

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six: their mules, two hundred forty and five.

67 Their camels, four hundred thirty and five: their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God, to set it up in his place:

69 They gave after their ability, unto the treasure of the work, threescore and one thousand drachms of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

C H A P. III.

1 The altar set up.—4 Offerings frequented.—7 Workmen prepared.—8 The foundation of the temple laid.

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; (for fear was upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings, by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From

55. The children of Solomon's servants.] These were probably the descendants of those who came from the neighbouring nations to assist Solomon in building the temple, and, having embraced the Jewish religion, were appropriated to take care of that structure.

63. The Tirshatha: i. e. The governor, to wit, Zerubbabel. Whence Nehemiah also is so called, Neh. 8. 9. and 10. 1.

Till there stood up a priest with Urim and with Thummim:] Till the Lord himself should decide, by means of such a high-priest as there was in the first temple, whether they were the sons of Aaron or not. It is probable that the Urim and Thummim, together with other kinds of prophecy, and the many extraordinary tokens of God's power and presence,

ceased with that generation which returned from captivity, or immediately after the finishing of the second temple: as if God had appointed that long interval of time for a fast or vigil, as an introduction to the fulness of time, when God would pour out his Spirit upon all flesh, upon the Gentile as well as the Jew; to teach the Israelites, that he was not their God alone, but also of the Gentiles.

ANNOTATIONS ON CHAP. III.

Verse 3. They set the altar upon his bases,] Before they began to lay the foundation of the temple; for they would not intermit their sacrifices while it was building.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is good*, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

C H A P. IV.

1 *The adversaries of the Jews endeavour to hinder building the temple.—17 The decree of Artaxerxes.*

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building;

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia: and the writing of the

12. *Many—wept with a loud voice, and many shouted aloud for joy.* The young people shouted for joy, while the old men wept aloud: for though the temple was intended to be built as large as the former, yet there were not such materials for laying the foundations as were in that built by Solomon, nor could they hope to finish it in so magnificent a manner. The Shechinah, together with a priest with the Urim and Thummim, were also wanting. Notwithstanding this, they ought to have been thankful to God for the liberty of worshipping him in the beauties of holiness, and of again enjoying their own land.

ANNOTATIONS ON CHAP. IV.

Verse 10. *Whom the great and noble Asnapper, &c.* Some suppose

letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites.

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants, the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof; and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed.

16 We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

C H A P. V.

1 Zerubbabel and Jeshua, excited by Haggai and Zechariah, set forward the building of the temple.

THEN the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto the Jews that

that the word *Asnapper* is another name for *Shalmanczer*, who sent these colonies hither. But it is more reasonable to suppose that he was some principal commander, who was entrusted to conduct them over the Euphrates, and see them settled in those countries.

ANNOTATIONS ON CHAP. V.

Verse 1. *Prophesied unto the Jews, &c.* Rather, as the words may be rendered, *against the Jews*; for they reproved them sharply, because they did not build the temple.

that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king.

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whose name *was* Shesh-bazzar, whom he had made governor:

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Shesh-bazzar, *and* laid the foundation of the house of God, which *is* in Jerusalem. And since that time even until now hath it been in building, and *yet* it is not finished.

17 Now, therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

C H A P. VI.

1 Darius maketh a decree for the advancement of the building.
—15 The temple is finished, &c.

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

ANNOTATIONS ON CHAP. VI.

Verse 2. *There was found at Achmetha, &c.*] This city was afterwards called Ecбатane, where the kings of Persia kept their court. It is plain from hence, that Darius was a prince of great goodness; for, though he searched in vain the records at Babylon, he did not decree any thing against the Jews; but ordered a further search to be made at Achmetha, where the roll, containing the decree of Cyrus in favour of the Jews, was found.

6. *Be ye far from thence:*] i. e. Come not near Jerusalem, to give them any disturbance.

14. *They prospered through the prophesying of Haggai, &c.*] This is a reasonable intimation, that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius,

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem: as it is written in the book of Moses.

19 And

but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions.

Artaxerxes king of Persia.] This prince was the son of Xerxes, and also named Longimanus, but more generally known by the name of Artaxerxes. He is here joined with Cyrus and Darius, because, though the temple was finished, as to the substance of the work, in Darius's reign, verse 15. yet it is afterwards more fully completed and adorned by Artaxerxes, as is evident from chap. 7. verse 20. 27. by whom Nehemiah was sent to Jerusalem with a large commission, and full power to take care about the building of the city, and of all other things concerning the Jewish nation and religion.

ANNO.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them, from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

C H A P. VII.

1 *Ezra goeth up to Jerusalem:—11 the gracious commission of Artaxerxes to him:—27 he blesseth God for his favour.*

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Abitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon, and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand:

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem.

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which *is* in Jerusalem:

17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings and their

drink-offerings, and offer them upon the altar of the house of your God, which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me, before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

C H A P. VIII.

1 *The companions of Ezra.—21 He keepeth a fast:—24 his care of the treasures.—36 The king's commission.*

THESE *are* now the chief of their fathers, and *this* *is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elioenai the son of Zeraiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And

ANNOTATIONS ON CHAP. VII.

Verse 6. *Ezra—was a ready scribe in the law of Moses.*] The word here rendered *a ready scribe* signifies one that taught God's law, and instructed the people out of it.

No. 31.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *By genealogy of the males, &c.*] Though the males only be expressed here and in the succeeding verses, yet it is more than probable they carried the women along with them, as they did their little ones, verse 21.

4 Z

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren, and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers, and horsemen, to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

27 Also twenty basons of gold, of a thousand drams, and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD, the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Merimoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Josabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering; all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAP. IX.

1 Ezra mourneth:—5 prayeth to God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice, I arose up from my heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have we been* in a great trespass unto this day, and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah, and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now

ANNOTATIONS ON CHAP. IX.

Verse 1. *The people of Israel—have not separated themselves from the people of the lands:] i. e.* Contrary to the precepts of the law, they have contracted marriages with the inhabitants of the land: nor is this wickedness committed by the lowest of the people only, but also by the priests and Levites themselves.

8. *To give us a nail in his holy place.]* Till the building of the temple

the children of Israel lived in tents, which were fastened to the ground by nails or pins; and therefore the true meaning of the expression is, that God had given them a settled abode after a long captivity.

10. *What shall we say after this?] What apology can we make for ourselves, after thou hast conferred such great and high favours upon us, and we have so grossly abused them?*

ANNO-

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this:

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous, for we remain yet escaped, as *it is* this day; behold, we *are* before thee in our trespasses: for we cannot stand before thee, because of this.

C H A P. X.

1 *Shechaniab encourageth Ezra to reform the strange marriages.—6 Ezra asseembleth the people, &c.*

NOW when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.

2 And Shechaniab the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear, that they should do according to this word. And they swear.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 ¶ And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua, the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethaiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabab, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives; and *some* of them had wives by whom they had children.

ANNOTATIONS ON CHAP. X.

Verse 3. *Let us—put away all the wives, &c.*] Though this may seem harsh, yet it is not unjust, if it be considered, 1. That marriages made between some prohibited persons, as suppose, between a father and his daughter, a brother and a sister, are not only unlawful, but void, and *ipso facto* null by the political laws of civil nations; and therefore these marriages with idolatrous and heathen women, being expressly and severely forbidden by God, might well be disannulled: and it was one of

Theodosius's laws, that those actions which were done against law should be accounted, not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the marrying and putting away of wives, as hath been observed before in the proper places; and therefore it is not strange, if there be something more in this case than is now usual with us.

8. *Separated from the congregation;*] Either by banishment, or rather by excommunication from the church, and people, and house, and public worship of God.

THE BOOK OF NEHEMIAH.

THE ARGUMENT.

THIS Book may properly be looked upon as a Supplement to the Book of Ezra: and the Latins, indeed, call it the Second Book of Ezra. Nehemiah lived at the same time as Ezra, and was present with him at most of the remarkable transactions mentioned in this history: Nehemiah as governor, appointed by the King of Persia, and Ezra as a priest and doctor of the law. Nehemiah, being in great favour and esteem with the King of Persia, and hearing of many irregularities practised at Jerusalem, obtained leave of Artaxerxes to pay them a visit, when he rebuilt the walls, repaired the ruined buildings, and provided wholesome laws and regulations for the prevention and punishment of many enormities. In short, he put the Jewish Commonwealth upon so good a footing, by his excellent wisdom and resolution, that he was, most deservedly, entitled the third Founder of the Jewish Commonwealth after Joshua and David.

CHAP. I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth:—5 his prayer.*

THE words of Nehemiah the son of Achaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*

9 But *if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be at-

tentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAP. II.

1 *Nehemiah's sadness:—11 cometh to Jerusalem:—15 vieweth the walls thereof:—17 encourageth the Jews to build.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been *before-time* sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? so I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah?

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When

ANNOTATIONS ON CHAP. I.

Verse 11. *I was the king's cup-bearer:*] A post of great honour in the Persian court, because of the privilege he enjoyed of being daily in the king's presence, and consequently of gaining his favour for obtaining the desire of any petition he should present: and that it was also a place of great profit is evident, because Nehemiah had amassed such immense riches, that he was enabled to support himself, with all the charges attending his government, without laying any burden on the people.

ANNOTATIONS ON CHAP. II.

Verse 3. *Why should not my countenance be sad?*] It is natural for men to have a great regard for the sepulchres of their ancestors, and to be grieved at seeing the place where their ashes are deposited become desolate. He saith not a word of the temple, or of religion; for he wisely considered that he spake before a heathen king and court, who cared for none of those things.

8. *Asaph the keeper of the king's forest:*] i. e. Of the forest of Libanus, famous for plenty of choice trees, from whence he might be furnished with materials for building.

10 When Sanballat the Horonite, and Tobiah the servant the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool; but *there was* no place for the beast that *was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good work.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

C H A P. III.

The names and order of them that builded the wall.

THEN Eliashib the high-priest rose up, with his brethren the priests, and they builded the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old-gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibcon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah,

the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabiah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Haloheh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah, by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury, at the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall*, unto the door of the house of Eliashib the high-priest.

21 After him repaired Meremoth, the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah, the son of Maaseiah, the son of Hananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison: after him, Pedaiah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house: after him repaired also Shemaiah, the son of Shechaniah, the keeper of the east-gate.

30 After him repaired Hananiah, the son of Shelemiah, and

19. *Geshem the Arabian*:] Either the king's lieutenant in Arabia, as Tobiah was among the Ammonites, and Sanballat among the Moabites; or rather, an Arabian by his birth. And it seems probable, that both he, and Sanballat, and Tobiah, were chief men, or governors among the Samaritans, or in their army. See chap. 4. 1, 2, 3.

ANNOTATIONS ON CHAP. III.

Verse 1. *Eliashib the high-priest rose up*, &c.] The work was begun by Eliashib, grand-child of Joshua, who, with his brethren, gave a

noble example, in being the first in rebuilding the wall of the city which was broken down.

9. *Rephaiah,—the ruler of the half part of Jerusalem*.] As Rome was anciently divided into several quarters or regions, so was Jerusalem, which was divided into two parts; whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it. It accordingly had two several rulers, this man, and Shallum, verse 12. but both under the chief governor of the city.

and Hanun the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

C H A P. IV.

1 *While the enemies scoff, Nehemiah prayeth, and continueth the work:—9 appoints a watch:—13 armeth the labourers.*

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity;

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

ANNOTATIONS ON CHAP. IV.

Verse 5. *Let not their sin be blotted out from before thee.*] These words, if taken in a literal sense, seem as if he prayed that their sins might never be forgiven. But it should be remembered, that he spoke by the spirit of prophecy, foreseeing that, from their malicious and implacable spirit against God and his people, they would never be deserving of his mercy, but at last be utterly destroyed.

17. *Every one with one of his hands wrought in the work, and with the other hand held a weapon.*] This is not to be taken literally, for they could never have done their work with one hand; and the next verse tells us, the sword was not in their hand, but by their side: but figuratively, this being a proverbial speech, such as is frequent among the Latins, as when they say of a man pretending kindness with evil design, *He carries bread in one hand, and a stone in another.*

‡

16 And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

C H A P. V.

1 *The Jews complain of their debt, mortgage, and bondage.—*

6 *Nehemiah causeth restitution:—14 he forbearth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some of* our daughters are brought into bondage *already*, neither *is it* in our power to *redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews, *which were* sold unto the heathen; and will ye even sell your brethren? or, shall they be sold unto us? Then held they their peace, and found nothing *to answer.*

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I like-

ANNOTATIONS ON CHAP. V.

Verse 1. *There was a great cry of the people—against their brethren.*] The poor made grievous complaints against the rich, for taking the advantage of their necessities, and exacting usury. This oppression reduced them so low, that they were obliged to mortgage their lands and houses, and even to sell their children, to enable them to buy bread for their support. What increased the cruelty of this exaction was, that it was made at a time when their enemies threatened to destroy them all; so that they were obliged to purchase corn at the unreasonable rates demanded by their rich brethren, or perish with hunger. Happy would it have been for mankind, if, when this generation were extinct, another had not arose in its stead. But sordid avarice, and unfeeling humanity (if such an expression may be allowed) has no pity, and knows not to spare!

12. Then

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will ye do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared for me daily *was* one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, according to all that I have done for this people.

C H A P. VI.

1 Sanballat practiseth craft to terrify Nehemiah.—15 The work is finished, to the terror of the enemies.—17 Intelligence between the enemies and nobles of Judah.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein, (though at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein *was* written, It is reported among the hea-

12. Then I called the priests:] Either, 1. As delinquents in kind; or rather, as witnesses; that the oath being taken before the priests, who acted in God's name and stead, might make the more deep and durable impression upon their consciences.

ANNOTATIONS ON CHAP. VI.

Verse 10. *Let us meet together in the house of God, within the temple, &c.*] *i. e.* In the sanctuary, and whither he advised Nehemiah to retreat: but his real design was, not only to disgrace him, and dishearten the people when they saw the cowardice of their governor; but also to prepare the way for the enemy's assaulting and taking the city, when there were none to defend the walls; and probably to destroy Nehemiah, or secure his person till the city was betrayed into the hands of the enemy.

11. *Should such a man as I flee?*] Shall I, the chief governor, upon whose presence, counsel, and conduct, the safety of the city and nation in a great measure depends; who have professed such confidence in God; who have had such eminent experience of his powerful assistance, when the danger was much greater than now: shall I dishonour God and religion, and betray the city and people by my cowardice?

then, and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah, the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that *being as I am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

C H A P. VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.—5 A register of the genealogy of them which came at first out of Babylon.—8 of the people,—39 of the priests,—43 of the Levites,—46 of the Nethinims.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he *was* a faithful man, and feared God above many:)

3 And

15. *So the wall was finished—in fifty and two days.*] This prodigious dispatch will not appear incredible, when it is remembered, that a vast number of voluntary men, full of zeal for the work themselves, animated by the example of their rulers, and distributed in a proper manner for dispatch, were employed in this work; that great part of it was standing entire, only some few breaches here and there to be stopped up; and that their design was, not to make the wall beautiful, but strong. Nor are there wanting in history parallel instances of the like diligence; for both Arrian and Curtius relate that Alexander the Great built the walls of Alexandria, which were seven miles in compass, in the space of twenty days.

ANNOTATIONS ON CHAP. VII.

Verse 2. *I gave my brother Hanani, and Hananiah—charge over Jerusalem.*] Nehemiah probably was now returning to Shushan, to give the king an account of the state of affairs in Judea, and therefore was particularly careful to place such men in the city as he knew would execute the trust reposed in them with the strictest fidelity. Hanani had given proof of his zeal for God and his country, in taking a journey from Judea to

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel; Jeshua, Nehemiah, Azariah, Raaniah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah; the number, *I say*, of the men of the people of Israel, *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of Shalmal,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziab, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-hareshah, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Besides their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And

to Shushan, to inform Nehemiah of the wretched state of Jerusalem, and to implore his assistance to relieve it. The reason why Nehemiah put such trust and confidence in Hananiah was, because he was a man of conscience, and acted on religious principles, which would render him proof against all temptations which the enemy during his absence might throw in his way.

3. Let not the gates of Jerusalem be opened, until the sun be hot;] i. e. Till it be clear and broad day: when the approach of enemies may be discovered, and the people of the city will be ready for defence in case of an assault.

70 ¶ And some of the chief of the fathers gave unto the work: the Tirshatha gave unto the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

C H A P. VIII.

1 The manner of reading the law.—9 The people comforted.

AND all the people gathered themselves together as one man, into the street that was before the water-gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand Pedaiah, and Mishaël, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, (for the day is holy,) neither be ye grieved.

ANNOTATIONS ON CHAP. VIII.

Verse 8. *Caused them to understand the reading.*] The Israelites during their long captivity, being used to the Chaldee, had forgot their mother-tongue; therefore Ezra is supposed here to explain the scripture to them, by turning the Hebrew into the Chaldaic; but M. du Pin interprets it of Ezra's explaining the difficult places of scripture, so as to adapt it to the understanding of the common people.

9. *All the people wept, when they heard the words of the law.*] Out of a deep sense of their great guilt, and of their extreme danger by reason of it.

17. *Since the days of Jeshua—unto that day, had not the children of Israel done so.*] The meaning is, that the joy since that time had never been so great as it was upon this occasion: in the days of Joshua they

12 And all the people went their way to eat and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun, unto that day, had not the children of Israel done so: and there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth day was a solemn assembly, according unto the manner.

C H A P. IX.

1 A solemn fast and humiliation.—4 The Levites make a religious confession of God's goodness and their own sins.

NOW in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day, and another fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the

rejoiced because they had got possession of the land of Canaan; and now they rejoiced for being again settled in it, after so long a captivity.

ANNOTATIONS ON CHAP. IX.

Verse 1. *In the twenty and fourth day of this month, &c.*] The feast of tabernacles being ended, with great gladness of heart a day was appointed for a solemn fast, when they assembled in all the marks of mourning and humiliation, confessed their sins, deprecated the judgments due to the iniquity of their fathers, acknowledged the omnipotence of God in creating and preserving all things, and enumerated his gracious mercies in their sundry deliverances from their enemies and persecutors.

2. *The seed of Israel separated themselves from all strangers.*] i. e. From all familiar and unnecessary society with the heathens.

the Jebusites, and the Girgashites, to give it, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them: so didst thou get thee a name, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land, and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land, which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled

against thee, and cast thy law behind their backs, and slew thy prophets which testified against them, to turn them to thee; and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest *them* from heaven, and many times didst thou deliver them, according to thy mercies:

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day.

33 Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us, because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

C H A P. X.

1 The names of them that sealed the covenant.—29 The points of the covenant.

NOW those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azariah, Binnui of the sons of Henadad, Kadmiel:

10 And

20. Thou gavest also thy good Spirit.] The spirit of prophecy, which rested upon Moses, God imparted to seventy other persons, that the people might be better governed, *Numb.* 11. 17.

36. Behold, we are servants this day, &c.] Though God had in a wonderful manner restored them to their own land, yet the marks of his displeasure for their sins were still visible: they were only servants to others, not owners and proprietors of the lands which God had given to their fathers.

37. They have dominion over our bodies, &c.] Their bodies were liable to be pressed to serve in the king's wars, or in his works, and their cattle to be seized for his use.

ANNOTATIONS ON CHAP. X.

Verse 1. Now those that sealed were, Nehemiah, &c.] Nehemiah, as being governor under the king of Persia, and therefore the chief prince among them, sealed first.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu;

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands, unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding:

29 They came to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments, and his statutes.

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals, on the sabbath-day, to sell, *that* we would not buy it of them on the sabbath, or on the holy-day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, and Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first-born of our sons, and of our cattle, (as it is written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and the tithes of our ground, unto the Levites, that the same Levites might have the tithes, in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites

shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAP. XI.

1 The rulers and those chosen that dwell at Jerusalem.—3 Their names.—20 The residue in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin; of the children of Judah, Athaiah the son of Uzziash, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiash, the son of Adaiah, the son of Joarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one* of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni,

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer; and Bakbukiah, the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 More-

31. *Leave the seventh year;* i. e. Leave the land at rest from plowing or tilling it in that year, according to God's command, *Exod.* 23. 10, 11. *Lev.* 25. 4.

35. *The first-fruits of our ground.* All the particulars of the first-fruits are exactly and distinctly mentioned, that none might pretend ignorance when they withheld any part of the priest's dues; which, at that time especially, the people were very prone to do, through poverty, covetousness, or profaneness.

39. *We will not forsake the house of our God;* i. e. We do here solemnly declare and engage ourselves, that we will take care from time to

time that the house and service of God be not neglected, or forsaken for want of necessary provisions to support it.

ANNOTATIONS ON CHAP. XI.

Verse 1. *The rulers of the people dwelt at Jerusalem.* The inhabitants of the neighbouring countries were so exasperated at seeing the wall of Jerusalem rebuilt, that many of the Jews were afraid to live there, thinking themselves much safer in the country: the rulers therefore set them the example, by settling themselves at Jerusalem, in order to encourage the people to do the same; for which end they cast lots, that among ten men it might be known whom God chose to come thither.

ANNO-

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zera the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-pheret,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions in Judah and in Benjamin.

C H A P. XII.

1 The priests.—8 The Levites.—10 The succession of high priests.—27 Solemn dedication of the wall.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah: these *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, *which was* over the thanksgiving, he and his brethren.

9 Also Bakbukiah, and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Mellicu, Jonathan: of Shebaniah, Joseph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of Abijah, Zichri: of Miniamin of Moadiah, Piltai:

18 Of Biljah, Shammua: of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Hashabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.

26 These *were* in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe.

27 ¶ And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem to keep the dedication with gladness, both with thanksgivings and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies* of them that gave thanks, *whereof* one went on the right hand upon the wall toward the dung-gate;

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren; Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall above the house of David, even unto the water-gate eastward.

38 And the other *company* of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old-gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.

40 So stood the two *companies* of them that gave thanks in the house of God, and I, and the half of the rulers with me;

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elieoenai, Zechariah, and Hananiah, with trumpets:

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi,

ANNOTATIONS ON CHAP. XII.

Verse 1. *Now these are the priests and the Levites;* i. e. The chief of the priests, as they are called here, verse 7. to wit, the heads of those twenty-four courses which David appointed by Divine direction, 1 Chron. 24.

11. *Jaddua.*] This is the same Jaddua who went to meet Alexander the Great in his political habit, as he was coming to Jerusalem from the

conquest of Tyre and Gaza, and procured great privileges for the Jewish nation.

31. *I brought up the princes of Judah upon the wall, and appointed two great companies of them, &c.*] He separated the priests, the Levites, and the princes of the people, into two companies, one of which walked to the right hand, and the other to the left, on the top of the wall: these two companies met in the temple, and there they stood still, and completed their thanksgiving with sacrifices.

Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezraiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters, every day his portion; and they sanctified *holy things* unto the Levites, and the Levites sanctified *them* unto the children of Aaron.

C H A P. XIII.

1 Upon reading the law, Israel is separated from the mixed multitude.—10 Nehemiah reformeth abuses.

ON that day they read in the book of Moses in the audience of the people: and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit, our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the singers, and the porters) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

43. *The joy of Jerusalem was heard even afar off.*] Either their loud voices and instruments were heard to a great distance; or, the fame of it was spread far and near.

45. *The singers and the porters kept the ward of their God, &c.*] *i. e.* The former sung orderly in their courses, and praised God; and the latter duly observed the orders about purification, in not suffering any unclean person or thing to come into the house of God.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *That the Ammonite and the Moabite should not come into the congregation of God for ever.*] This phrase, of not entering into the congregation of God, does not mean the public assemblies; for men of all nations, if willing to become proselytes, were admitted into the Jewish communion; but it means a prohibition of marriage; for, according to the Rabbins, none of the house of Israel, of either sex, were to contract marriage with any Gentiles, unless first converted to the Jewish religion; and, even in that case, some were debarred from it for ever, others in part, and others only for a limited time. Of the first sort were all the

No. 32.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? and I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel:

seven nations of the Canaanites, *Deut.* 7. of the second sort were the Moabites and Ammonites, whose males were excluded for ever, but not their females; and of the third sort were the Edomites and Egyptians, with whom the Jews were not permitted to marry until the third generation; but with all others they might freely make intermarriages, whenever they became thoroughly proselyted to their religion.

6. *All this time was not I at Jerusalem.*] They took this bold step while Nehemiah was retired to the court of Persia.

8. *It grieved me sore.*] He was filled with sorrow and indignation at seeing an enemy to the Israelites brought into a part of the temple that none of the sons of Jacob, except the priests, were permitted to enter; and even the holy things removed, to make room for the household stuff of this Ammonite: and what was still a greater aggravation of the crime was, that all this was done by the high-priest himself, who ought to have opposed such an attempt with all his power.

14. *Remember me, O my God, &c.*] It is natural here to observe, that to make provision for the maintenance of God's ministers, and of his worship and service, is a work of high esteem with God; and on this account Nehemiah recommends himself to the Divine favour.

5 C

23. And

Israel: nevertheless, even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high-priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have

28. *And one of the sons of Joiada:]* Said by Josephus to be that Manasses who by Sanballat's interest procured liberty to build the Samaritan temple in mount Gerizim, to which those priests who had married strange wives, or been otherwise criminal, betook themselves, and with, or after

defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

them, others of the people in the same or like circumstances.

I chased him from me;] *i. e.* From my presence and court, and from the city and temple, and all the privileges of the priesthood, and from the whole congregation and church of Israel, whereof I am a member.

THE BOOK OF ESTHER.

THE ARGUMENT.

WHOEVER is attentive to the dispensations of Providence, not only as they were manifested to the Jews, but as they daily happen around us, must perceive that many important events are frequently brought about in the world by very trivial causes. Thus the deliverance of the Jews out of Egypt was owing to the preservation of Moses by the king's daughter, who accidentally found him floating on the river, where she was going to bathe with her attendants; and in the history now before us, the Jewish Nation is preserved from a terrible massacre, by the King of Persia's alliance with a Jewish Maid, who, from a number of others, was providentially selected by him to fill the throne of his disobedient Queen, whom he had divorced.—The Compiler of the facts here recorded is, by some, thought to have been Ezra; but most of the Jews think that Mordecai, Esther's cousin, was the author; and the great synagogue having approved of the work, placed it in the canon of their sacred books.

CHAP. I.

1 *Abasuerus maketh royal feasts.*—10 *Vashti sent for, refuseth to come.*—13 *Abasuerus consulteth his wise men.*

NOW it came to pass, in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces,)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people *that were* present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace,

6 *Where were* white, green, and blue hangings, fastened with cords of fine linen, and purple, to silver rings, and pillars of marble: the beds *were* of gold and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women, in the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty; for she *was* fair to look on.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom,)

15 What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only,

ANNOTATIONS ON CHAP. I.

Verse 1. *It came to pass, in the days of Ahasuerus.]* It is the general opinion, agreeable to Josephus, that the Ahasuerus of scripture was the Artaxerxes Longimanus of profane history; and the LXX, throughout the whole book of Esther, where Ahasuerus is mentioned in the Hebrew text, translate it Artaxerxes.

2. *When the king Ahasuerus sat on the throne of his kingdom;]* *i. e.* When he enjoyed peace and tranquillity throughout his large dominions; for the history of his accession to the throne is this: Xerxes his father was privately murdered by Artabanes, captain of his guard; who instantly repaired to Ahasuerus, the third son of Xerxes, and pretended that Darius his eldest brother had committed this parricide, in order to

make his way to the throne, and intended also to cut him off, to secure himself in the possession of it. This Ahasuerus believing, went immediately to his brother's apartment, and, by the assistance of this wicked person and his guards, slew him, thinking he only acted in his own defence. The design of Artabanes was, to usurp the throne himself; but, for the present, he placed Ahasuerus thereon, intending to depose him as soon as matters were ripe for his own ascent. But Magabyzus, who had married one of the sisters of Ahasuerus, discovered to that monarch the whole plot; upon which Ahasuerus cut off Artabanes and his whole party, before their treason was come to maturity; and it is very probable, that to celebrate this deliverance he appointed the extraordinary feast mentioned in the following verses.

only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes, and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAP. II.

1 *A queen to be chosen.—8 Esther is preferred by Hegai.—12 The purification and going to the king.—17 Esther made queen.—21 Mordecai discovers a treason.*

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah (that is, Esther) his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

ANNOTATIONS ON CHAP. II.

Verse 7. *He brought up Hadassah (that is, Esther) his uncle's daughter.*] This woman was born in Babylon; and therefore, in analogy to that language, they gave her the name of Hadassah, which in Chaldee signifies a myrtle; but her Persian name was Esther, which some derive from the Greek word aster, a star.

12. *After that she had been twelve months, according to the manner of the women:*] Who were kept so long, partly for their better purification, as it here follows; partly, out of state; and partly, that, being so long in safe custody, the king might be sure that the child begotten upon any of them was his own.

16. *Esther was taken unto king Ahasuerus, into his house royal.*] She was not, like the rest, sent back in the morning to the second house of the women, but kept in the royal house, the king intending to make her more than a concubine. This second house of the women was made

9 And the maiden pleased him; and she obtained kindness of him: and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women,)

13 Then thus came every maiden unto the king: whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines; she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she required nothing, but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house royal, in the tenth month, (which is the month Tebeth,) in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even Esther's feast*; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred, nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen: and Esther certified the king thereof, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king.

CHAP. III.

1 *Haman, advanced by the king, seeketh revenge upon the Jews:—8 obtaineth a decree to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman, the son of Hammedatha, the Agagite, and advanced

for the reception of the concubines, who were treated with all the splendour of an eastern court: being accounted the king's secondary wives, no man was permitted to marry them; and, on the king's decease, they became the property of his successor.

18. *Gave gifts, according to the state of the king.*] The manner of the Persian king was, to give his queens, at their marriage, such a city to buy them clothes, another for their hair, another for their necklaces and other ornaments, and so on for the rest of their expences.

23. *And it was written in the book of the chronicles before the king.*] This may be referred, either, 1. to the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time: or, 2. to the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors, that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace: and the king and Haman sat down to drink; but the city Shushan was perplexed.

ANNOTATIONS ON CHAP. III.

Vers 2. *But Mordecai bowed not, nor did him reverence.* The reason of which obstinate refusal was, either, 1. The quality of the person, that he was not only an infamously wicked man, and an heathen, but of that nation which God obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not shew outward respect to a man whom he did, and ought inwardly to condemn.

5. *When Haman saw that Mordecai bowed not, nor did him reverence, &c.* This behaviour of Mordecai incensed Haman to such a degree, that in his rage he formed a desperate resolution of being not only revenged on the person of Mordecai, but also to destroy the whole race of the Jews; well remembering, that his ancestors the Amalekites had been driven from their country, and the whole nation almost exterminated, by the Jews.

7. *In the first month—they cast—the lot before Haman, &c.* According to the eastern superstition, Haman endeavoured to discover, by casting lots, what day was most favourable, and what was most unfortunate to the Jews; and by this means the destruction of the Jews was delayed till the last month of the year; an evident proof, that though the lot be cast in the lap, yet the whole disposing thereof is from the Lord; for hereby

CHAP. IV.

1 *Mordecai and the Jews mourn:—4 Esther sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit, &c.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner-court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews:

14 For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

15 ¶ Then Esther bade them return Mordecai this answer;

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day: I also and my maidens will fast likewise: and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAP.

almost a whole year intervened between the design and its execution, which gave time for Esther to intercede with the king for revoking the decree, and disappointing the conspiracy. What we call *lots*, the Persians call *purim*; therefore the Jews gave the name of Purim to this feast.

9. *I will pay ten thousand talents of silver.* An immense sum. But this probably he intended to pay out of the effects of the massacred Jews.

13. *The letters were sent by posts into all the king's provinces.* The first institution of posts is generally ascribed to the Persians. The monarchs of that extensive empire, that they might have intelligence of what passed in all the provinces of their vast dominions, placed centinels on eminences, at convenient distances, where towers were built; which centinels gave notice of public occurrences to one another, with a very loud and shrill voice; by which means news was transported from one extremity of the kingdom to another with surprising expedition. But, as this could be practised only in the case of general news, Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high-roads, for keeping post-horses and delivering packets from one to another.

ANNO-

CHAP. V.

1 *Esther obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet, &c.*

NOW it came to pass, on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is:

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself; and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife, and all his friends, unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

ANNOTATIONS ON CHAP. V.

Verse 2. *The king held out to Esther the golden sceptre:*] In token of his favour, and inviting her approach.

4. *Let the king and Haman come this day unto the banquet, &c.*] It was very prudent not to open her mind at once to the king, but first to endear his affections by feasting, music, dancing, and whatever might please him; and doubtless her inviting his favourite at the same time was very agreeable to him.

8. *I will do to-morrow as the king hath said;*] i. e. I will to-morrow, at the banquet of wine, make my request to the king. There was sufficient reason for Esther's using these cautions, as her request was by no means trifling: she had a favourite minister to encounter; and, what was still more, she was going to petition the king to revoke his own decree.

ANNOTATIONS ON CHAP. VI.

Verse 1. *On that night could not the king sleep.*] Affairs now began to take a very different turn; Divine Providence so ordering it, that the king should take no rest during that night; and instead of diverting himself with music, &c. he ordered the records of his kingdom to be brought and read before him, which were a sort of journals, wherein were set down the transactions of every day.

2. *It was found written that Mordecai had told of Bigthana and Teresh.*] It was a very extraordinary providence of God, that that very particular transaction should be read, wherein the service of Mordecai was recorded.

CHAP. VI.

Ahasuerus rewardeth Mordecai.—4 Haman sueth that Mordecai might be hanged.—12 Haman mourneth.

ON that night could not the king sleep: and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman hasted to his house, mourning, and having his head covered.

13 And Haman told Zeresh his wife, and all his friends, every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And

3. *What honour—hath been done to Mordecai for this?*] It has been looked upon as a very remarkable circumstance, that the king should forget to recompense a man who had been so signal an instrument in preserving his life: however, there was doubtless a particular providence in having his reward delayed till this time, when he and all his nation were destined to destruction, when the remembrance of his services might be a means to recommend them to the mercy of the king, and the honours conferred on him prove the greater mortification to his adversary.

11. *Then took Haman the apparel and the horse, &c.*] Nothing certainly could cut a proud man more to the heart, than to be employed in such an office; but the king's command was positive, so that Haman was forced to obey, how much soever it might go against the grain.

13. *If Mordecai be of the seed of the Jews, &c.*] The interposition of Providence in favour of the Jewish nation, even during their captivity, had been so visible, that the wise men about Haman might, from experience, form a conjecture, that if their God was become their friend, as this turn of affairs in favour of Mordecai seemed to indicate, no weapon formed against them would prosper; because they had seen so many plots, which would have crushed any other nation, turn to their advantage, as well as their enemies' destruction, and consequently that the desperate design that was now formed against them would never be executed, but, on the contrary, the contrivers of it be covered with shame and confusion.

14 And while they were yet talking with him came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

1 *Esther sueth for herself and people:—5 she accuseth Haman.*
—9 *The king causeth Haman to be hanged.*

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again to Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bond-mien, and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his wrath, went into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

1 *Mordecai advanced.—3 Esther's suit.—7 Ahasuerus's grant to the Jews.—15 Mordecai's honour, and the Jews' joy.*

ON that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

ANNOTATIONS ON CHAP. VII.

Verse 7. *The king arising—went into the palace-garden;*] Partly, as disdaining the company of so audacious and ungrateful a person; partly, to cool and allay his spirit, struggling with such variety of passions; and partly, to consider within himself the heinousness of Haman's crime, the mischief which he himself was like to have done by his own rashness, and what punishment was fit to be inflicted on so vile a miscreant.

8. *Haman was fallen upon the bed whereon Esther was.*] As a suppliant at the feet of Esther, he fell on the bed whereon she was sitting, and probably (as the manner was among the Greeks and Romans) embraced her knees.

They covered Haman's face:] Partly, that the king might not be offended or grieved with the sight of a person whom he now loathed; and partly, because they looked upon him as a condemned person, for the faces of such used to be covered.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *On that day did—Ahasuerus give the house of Haman—unto*

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes; let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time, in the third month, (that is, the month Sivan,) on the three and twentieth day thereof: and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces, which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus's name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey;

12 Upon one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 ¶ The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced, and was glad:

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP.

Esther,] With all his goods and estate; which being justly forfeited to the king, he no less justly bestows it upon the queen, to compensate the danger to which Haman had exposed her.

8. *The writing—may no man reverse.*] Ahasuerus himself could not reverse Haman's letters, which he obtained for the destruction of the Jews, chap. 3. 12, 13. because, being sealed with the king's ring, they were irrevocable by the laws of the Medes and Persians. He therefore issues new letters, equally irreversible with the former, giving the Jews power and authority to stand up in their own defence, verse 11. which, all circumstances considered, was sufficient for their preservation.

11. *The king granted the Jews,—to stand for their life, &c.*] This second decree, procured by Mordecai, gave the Jews authority, if any attempt was made upon them, either by large numbers or small parties, not only to defend themselves, and repel them, but to make as great a slaughter of them as they were able, and even to take possession of their goods, as Haman had procured them licence to seize those of the Jews.

C H A P. IX.

1 *The Jews slay their enemies.*—12 *Ahasuerus granteth another day of slaughter.*—14 *Haman's ten sons hanged.*

NOW in the twelfth month, (that is, the month Adar,) on the thirteenth day of the same; when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews, because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha;

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman: what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree; and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan. And they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar, and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in

the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them; and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed; according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves; and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

C H A P. X.

1 *Ahasuerus's greatness.*—3 *Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

ANNOTATIONS ON CHAP. IX.

Verse 16. *Seventy and five thousand.*] It is the general opinion of commentators, that the persons slain by the Jews were Amalekites, dispersed through the large empire of Persia, as they were the known and inveterate enemies of the Jews; and following now the fortune of Haman, it is natural to think they would be very ready to execute the decree he had procured against them.

21. *That they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.*] This is called the feast of Purim, from the Persian word *Pur*, which signifies a lot, because of Haman's casting lots, in order to divine which would be the most fortunate day for perpetrating his design of extirpating the Jews out of all the Persian dominions. And this feast is, to this day, celebrated by the Jews with some peculiar ceremonies.

The BOOK of JOB.

THE ARGUMENT.

THIS Book contains the narrative of a series of calamities, the most extraordinary perhaps that ever happened to any man, yet supported with a spirit of patience and resignation truly glorious and heroic. It is a most admirable poem; part of it allegorical, where the grand enemy of mankind appears before the Lord; the rest to be taken in a literal sense. The subject of this poem is the most noble that can possibly be conceived; for the drama represents the universe, and therein are exhibited the fortunes of the whole race of mankind. The machinery is the most grand imaginable; for therein God maketh the clouds his chariot, and walketh upon the wings of the wind. It is not agreed among the learned who was the author of this masterly performance: it has been ascribed to Job himself, to Solomon, Ezra, and Elihu. But their opinion seems best founded who suppose Moses the writer of it; who, while he was an exile in Midian, either translated it out of Arabic, or wrote it, by Divine inspiration, for the consolation of his countrymen, then groaning under Egyptian bondage; that, by this eminent example, he might represent the Divine Providence in afflicting them, and at the same time give them an assurance, that their heavy labours and hard usage would shortly have a period.

CHAP. I.

- 1 *The holiness, riches, and religious care of Job for his children.—6 Satan appearing before God, by calumny obtaining leave to tempt Job.—21 Hearing of the loss of his goods and children, he blesseth God.*

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household: so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From

going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man; one that feareth God, and escheweth evil.

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power: only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword: and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt

ANNOTATIONS ON CHAP. I.

Verse 1. *The land of Uz.*] The land of Uz, according to the most general opinion, was situated in that part of Arabia Deserta which is bounded on the north by Mesopotamia and the river Euphrates, on the west by Syria, Palestine, and Idumea; and on the south by Arabia Felix. What increases the probability that this was really the country in which Job lived, is the mention of the Chaldeans and Sabeans plundering his estate, who had their residence in those parts.

Whose name was Job.] It is evident, from several places of scripture, that Job was a real person, and not a fictitious character. In the Old Testament he is joined with Noah and Daniel, and equally distinguished for his righteousness; and in the New he is commended for his patience. Indeed, the narrative itself has all the lineaments of a real history: though at the same time it is plain, that there is an allegorical turn given to several particulars, which, as they relate to spiritual beings, would not otherwise so easily affect the imagination of the vulgar.

The most probable opinion with regard to his family is, that he was descended in a direct line from Abraham by his wife Keturah, by whom that patriarch had several sons. But what seems absolutely to confirm this opinion is, that Abraham had by his wife Keturah a son whose name was Shuah; and therefore, when we read of Bildad the Shuhite, we may very well suppose that he was a descendant from that family, who, living in the neighbourhood, thought himself obliged, by the ties of consanguinity, to visit his kinsman in such deplorable circumstances of distress.

As to the time when Job lived, we have some criterions to direct our judgment. That he lived in the early ages of the world seems

plain, from his mentioning with abhorrence that ancient kind of idolatry, the adoration of the sun and moon, and at the same time passing over in silence the Egyptian bondage, which could hardly have escaped the notice of him or his friends, had it not been subsequent to their time. It is therefore supposed he lived before the Israelites were made SLAVES to the Egyptians: and what adds considerable weight to this opinion, is the long duration of his life, which, continuing an hundred and forty years after his restoration, could hardly be less in all than two hundred; a longer period than either Abraham or Isaac reached. If we place his birth about the time of Jacob's decease, we shall not perhaps be far from the truth; for then the time of his trial will happen about sixteen years after the death of Joseph, when Job might justly deserve the extraordinary character given him by God.

4. *Feasted in their houses, every one his day.*] There is no reason to suppose that these feasts happened oftener than once a year, probably on their birth-days.

5. *Have—cursed God in their hearts:*] i. e. Have blasphemed; or rather, as the LXX read, *Have had ill thoughts of God in their hearts.*

6. *The sons of God:*] i. e. The holy angels; so called, chap. 38. 7. Dan. 3. 25, 28. because of their creation by God, as Adam also was, Luke 3. 38. and for their great resemblance of him in power, and dignity, and holiness, and for their filial affection and obedience to him.

12. *All that he hath is in thy power, only upon himself put not forth thine hand.*] To prove the falsity of Satan's accusation, that interest was not the motive of Job's piety, but a sincere affection to his Maker, God gave Satan a full power to afflict him with whatever misfortunes he pleased, except in his person only, which he was commanded not to touch.

burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword: and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away: blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

C H A P. II.

1 Satan obtaineth further leave to tempt Job:—7 he smiteth him with sore boils:—9 Job reproveth his wife:—11 his three friends condole with him.

A GAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and

they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

C H A P. III.

1 Job curseth the day of his birth.—13 The ease of death.—20 He complaineth of life because of his anguish.

A FTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness: let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it: let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it: let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth, I had not been: as infants *which* never saw light.

17 There the wicked cease *from* troubling: and there the weary be at rest.

18 *There* the prisoners rest together: they hear not the voice of the oppressor.

19 The small and great are there: and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it *cometh* not: and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

C H A P.

20. Job arose, and rent his mantle, &c.] He heard with the greatest tranquillity the repeated accounts of his unparalleled misfortunes; but, when he was told of the death of his children, his grief was too great to be concealed, and, laying aside all other thoughts, he abandoned himself to sorrow. Yet still he retained his integrity; and, instead of uttering complaints against the conduct of Providence, reverently adored and worshipped the Divine Majesty.

ANNOTATIONS ON CHAP. II.

Verse 3. *Hast thou considered my servant Job?*] Art thou now convinced that the character I gave thee of Job was true? for he still continues resolutely to tread the paths of virtue, notwithstanding the calamities which he undeservedly suffers.

9. *Curse God, and die.*] Heb. *Bless God, and die*; for although this word sometimes signifies cursing, as Job 1. 11. and 1 Kings 21. 10. yet most properly and generally it signifies blessing; and so it may very well be understood here as a sarcastical or ironical expression.

11. *Job's three friends.*] Eliphaz the Temanite was the grandson of Esau, and son of Teman, who dwelt in a city of the same name in Idumea, near the confines of Arabia Deserta. Bildad the Shuhite was descended from Shuah, the son of Abraham and Keturah. But who Zophar was is uncertain.

ANNOTATIONS ON CHAP. III.

Verse 1. *After this opened Job his mouth, &c.*] Job had till now supported his afflictions with admirable constancy; but being overwhelmed with grief, and destitute of the least comfort from his friends, he could contain himself no longer, but burst out in the most passionate complaints of the miseries of human life, wishing he had never been born, or had resigned his breath as soon as he perceived the light.

26. *I was not in safety.*] I neither confided in my riches, nor gloried in a security of the goods of fortune. The Vulgate reads, *Was I not quiet? was I not silent? did not I forbear complaining? yet wrath came on me.*

C H A P. IV.

1. *Eliphaz reproveth Job for want of religion:—7 he teacheth God's judgments.—12 His vision.*

THEN Eliphaz the Temanite answered and said,
2 *If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?*

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

7 ¶ Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 ¶ Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up.

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding it.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

C H A P. V.

1. *Eliphaz sheweth the end of the wicked is misery.—7 Man is born to trouble.—17 Happiness of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver them:

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

ANNOTATIONS ON CHAP. IV.

Verse 1. *Then Eliphaz the Temanite answered and said.*] Eliphaz, incensed at the complaint of Job, forgets that his agonizing pains had extorted this bitter complaint from him, and rebukes him very roughly for not following the good advice he had himself so often given to others in their adversity.

ANNOTATIONS ON CHAP. V.

Verse 1, 2. *Call now, if there be any that will answer thee, &c.*] If my argument have not weight sufficient to convince thee, apply for information to others.

23. *Thou shalt be in league with the stones of the field, &c.*] The earth shall be very plenteous, so that the stony fields shall bring forth abundantly; and the wild beasts shall not hurt thee; when thou shalt recover thine innocence, thou shalt be as happy as Adam before his transgression; the savage beast shall be conciliated to thee.

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number.

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou *shalt be* in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo, this we have searched it, so it *is*; hear it, and know thou *it* for thy good.

C H A P. VI.

1. *Job sheweth that his complaints are not causeless.—9 wisheth for death:—14 reproveth his friends of unkindness.*

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for;

9 Even

ANNOTATIONS ON CHAP. VI.

Verse 1. *Job answered, &c.*] Job, far from being convinced by the arguments of Eliphaz, renews his wishes for death, and upbraids his friends for their unkindness; who, instead of sympathizing with him in his sufferings, and pouring balm into his wounds, had augmented the weight of his distress by heavy reproaches and bitter reproofs.

5. *Doth the wild ass bray when he hath grass? &c.*] Thou wonderest that my disposition and carriage is so greatly altered from what it was, chap. 4. 3, 4, 5. but thou mayest easily learn the reason of it from the brute beasts; for the ass and the ox, when they have convenient and common food, are quiet and contented; but when they want that, they will resent it, and complain, in their way, by braying or lowing.

6. *Can that which is unsavoury be eaten without salt?*] Men do commonly complain of their meat when it is but unsavoury; how much more when it is so bitter as mine?

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!
 10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.
 11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?
 12 *Is* my strength the strength of stones? or *is* my flesh of brass?
 13 *Is* not my help in me? and is wisdom driven quite from me?
 14 To him that is afflicted, pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.
 15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;
 16 Which are blackish by reason of the ice, and wherein the snow is hid:
 17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
 18 The paths of their way are turned aside; they go to nothing, and perish.
 19 The troops of Tema looked, the companies of Sheba waited for them.
 20 They were confounded because they had hoped; they came thither, and were ashamed.
 21 For now ye are nothing; ye see *my* casting down, and are afraid.
 22 Did I say, Bring unto me? or, Give a reward for me of your substance?
 23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
 24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
 25 How forcible are right words! but what doth your arguing reprove?
 26 Do ye imagine to reprove words, and the speeches of one that is desperate, which *are* as wind?
 27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.
 28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.
 29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.
 30 Is there iniquity in my tongue? cannot my taste discern perverse things?

C H A P. VII.

1 *Job excuseth his desire of death:—12 his complaint.*

IS there not an appointed time to man upon earth? *are* not his days also like the days of an hireling?
 2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
 3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
 4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.
 5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

13. *Is not my help in me? &c.*] Others render the Hebrew words thus: *What if I have no help in me, (i. e. If I cannot help myself, if my outward condition be helpless, and hopeless, as I confess it is,) is wisdom driven quite from me?* Have I therefore lost my understanding and common reason? Cannot I judge whether it is more desirable for me to live or die; whether I am an hypocrite or not; or whether your words have truth and weight in them or not?

21. *Ye see my casting down, and are afraid.*] When you come near to me, and perceive my great and manifold calamities, you stand as it were at a distance; you are shy of me, and afraid for yourselves, either lest my sores or breath should infect you, or lest some further plagues should come upon me, wherein yourselves, for my sake, or because you are in my company, should be involved.

22. *Did I say, Bring unto me?*] Did either my former covetousness, or my present necessity, make me troublesome or chargeable to you?

29. *Return, I pray you.*] Turn from your former course of perverseness; lay aside passion and prejudice against me; let me beg your second thoughts, and a serious review of my case.

ANNOTATIONS ON CHAP. VII.

Verse 2. *As a servant earnestly desireth the shadow;*] i. e. The sun-set,

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is consumed, and vanisheth away: so he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit: I will complain in the bitterness of my soul.

12 ¶ *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loathe it; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust: and thou shalt seek me in the morning, but I *shall* not be.

C H A P. VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works:—20 he applieth God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,
 2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are* but of yesterday, and know nothing, because our days upon earth *are* a shadow:)

10 Shall

or the night, the time allotted for his rest and repose, *Psa.* 104. 23. and why may not I also desire the time of my rest?

12. *Am I a sea, or a whale? &c.*] Am I as fierce and unruly as the sea, which, if thou didst not set a watch over it, and bounds to it, would overwhelm the earth, and destroy mankind upon it? Or, am I a vast and ungovernable sea monster, which, if thou didst not restrain it by thy powerful providence, would overturn ships, and destroy men, and devour all the lesser fishes?

19. *Till I swallow down my spittle;*] i. e. For a little time; or, that I may have a breathing time: a proverbial expression.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *Then answered Bildad the Shuhite, and said.*] Job's apologies made no impression on his friends; for he had no sooner finished his answer, than Bildad the Shuhite continued the dispute, by endeavouring to support the argument advanced by Eliphaz, namely, that Providence always rewards the just, and punishes the wicked, who, though they may flourish for a season, are always rooted up at last.

10. *Shall they not teach thee, and tell thee, and utter words out of their heart?*] Shall not the histories of former ages instruct thee, and experience justify the truth of my words?

19. *Behold,*

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall* be a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him; *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil-doers,

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame: and the dwelling-place of the wicked shall come to nought.

C H A P. IX.

1 Job acknowledgeth God's justice.—22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not, and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out: yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? Who will say unto him, What doest thou?

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, yet would I not answer, *but* I would make supplication to my judge.

19. Behold, this is the joy of his way, &c.] This is the joyful and happy issue of the flourishing course, state, and condition (which is frequently called a way) of this tree, or of the hypocrite manifestly represented by it, and expressed, verse 13. It is a sarcasm or irony, and is to be understood, contrariwise, of his sad and unhappy end.

ANNOTATIONS ON CHAP. IX.

Verse 1. Then Job answered and said.] Job allows that the beginning of Bildad's speech was dictated by truth; and, after adoring the justice, wisdom, and supreme power of Jehovah, declares he had no intention to arraign his justice, but to maintain, contrary to what they had advanced, that righteousness will not always secure us against calamities, nor the actions of the wicked constantly provoke the vengeance of Omnipotence.

3. He cannot answer him one of a thousand.] Here Job strongly professes his belief of a Mediator and Intercessor, as the passage is interpreted by a very learned author: If he will contend with him, shall he, who is called, by way of eminent distinction, One among a thousand, answer him, and plead the cause in behalf of mankind.

22. This is one thing, therefore I said it, He destroyeth the perfect and the wicked.] I persist in what I first affirmed, that, in this world, the innocent suffer equally with the guilty.

16 If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean:

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For he is not a man as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any days-man betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him: but it is not so with me.

C H A P. X.

1 Job's expostulation.—18 He complaineth of being brought into being:—20 prayeth for comfort from pain.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 Is it good unto thee, that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine

23. If the scourge slay suddenly, he will laugh at the trial of the innocent.] When any country is visited by the pestilence, the innocent are not defended from its stroke.

24. The earth is given into the hand of the wicked, &c.] And so far are the wicked from feeling the weight of his anger, that they are the princes and judges of the earth; for, tell me, where can you find a prince that governs his kingdom uprightly?

29. If I be wicked, why then labour I in vain?] In the sight of my Maker I know I am wicked: why then should I endeavour to vindicate mine innocence? The Septuagint reads, If I be wicked, why have I not died for it?

33. Neither is there any days-man betwixt us, &c.] Nor is there any judge to determine our cause, or that has power to command silence, when either of us exceeds his bounds. The Septuagint reads, no mediator.

35. But it is not so with me:] Or, For I am not so with myself, or in my own conscience, as I perceive I am in your eyes, to wit, an hypocrite and ungodly man.

ANNOTATIONS ON CHAP. X.

Verse 2. Shew me wherefore thou contendest with me.] Acquaint me with the crimes for which I suffer.

10. Curdled

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me; and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me: and if I be righteous, yet will I not lift up my head: *I am* full of confusion: therefore see thou mine affliction,

16 For it increaseth; thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me: changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

C H A P. XI.

1 Zophar reproveth Job.—7 God's wisdom is unsearchable.—

13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said, 2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven, what canst thou do? deeper than hell, what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

10. *Curdled me like cheese:*] Compacted all my members.

16. *Again thou shewest thyself marvellous upon me.*] The meaning is this: The lion tears its prey speedily, and so ends its torments; but thou renewest my calamities again and again, and makest my plagues wonderful, both for kind, and extremity, and continuance.

17. *Thou renewest thy witnesses;*] *i. e.* Thy judgments, which are the witnesses and evidences both of my sins and of thy wrath.

ANNOTATIONS ON CHAP. XI.

Verse 1. *Then answered Zophar the Naamathite.*] Job having ended his speech, Zophar continues the dispute; who, instead of joining with Job in his prayer for a short respite from his pains, accuses him of irreverence towards his Maker, whose hidden counsels and irresistible power he places in the strongest light; but endeavours to maintain the opinion of his other two friends, that Job was certainly wicked, for otherwise he would not have been so heavily afflicted.

4. *I am clean in thine eyes:*] I am innocent before God; I have not sinned, either by my former actions, or by my present expressions.—Thou standest wholly upon thy justification.—But Zophar aggravates and perverts Job's words; for he did not deny that he was a sinner in God's sight, chap. 7. 20, 21. and 9. 2, 3. and 10. 14. but only that he was an hypocrite or ungodly man, as they made him.

7. *Canst thou by searching find out God?*] Are all thy deep inquiries No. 33.

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles;

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid: yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape; and their hope *shall be* as the giving up of the ghost.

C H A P. XII.

1 Job maintaineth himself against his friends that reprove him:—7 he acknowledgeth God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things *as* these?

4 I *am* as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.

5 He that is ready to slip with *his* feet *is* as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 ¶ But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With

sufficient to account for the judgments of God, and perfectly to comprehend the reasons of his providence?

12. *Though man be born like a wild ass's colt;*] *i. e.* Ignorant, and dull, and stupid, as to the knowledge of divine things, and withal heady and untractable, and therefore incompetent to judge of these high affairs.

20. *Their hope shall be as the giving up of the ghost;*] *i. e.* Shall be as vain and desperate as the hope of life is in a man when he is at the very point of death. Or, as a *puff of breath*, which is gone in a moment without hopes of recovery.

ANNOTATIONS ON CHAP. XII.

Verse 1. *Job answered and said.*] Job in this chapter accuses his three friends of having too great a conceit of their own wisdom, though it had not yet taught them the common duty of humanity to the afflicted.

2. *No doubt but ye are the people, and wisdom shall die with you.*] Here Job speaks sarcastically; *q. d.* You fancy that you are the only persons of sense in the world, and that, when you are dead, wisdom will be no longer found among the sons of men.

12. *With the ancient is wisdom.*] These words contain a concession of what Bildad had said, chap. 8. 8, 9. and a joining with him in that appeal; but withal, an intimation that this wisdom was but finite, imperfect, and liable to many mistakes, and indeed, mere ignorance and folly, if compared with the Divine wisdom, of which he speaks in the next and following verses.

16 With him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

C H A P. XIII.

1 Job reproveth his friends of partiality:—15 he professeth his confidence in God.

LO, mine eye hath seen all this, mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ye are all physicians of no value.

5 Oh that ye would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.

16 He also shall be my salvation; for an hypocrite shall not come before him.

17 Hear diligently my speech and my declaration with your ears.

18. *He looseth the bond of kings.*] He strippeth kings of their power and authority, by which, as with bonds, they keep their subjects in obedience.

And girdeth their loins with a girdle.] He reduceth them into a mean and servile condition; which is thus expressed, because servants did use to gird up their garments, (which, after the manner of those times, were loose and long,) that they might be fitter for attendance upon their masters.

24. *He taketh away the heart of the chief of the people of the earth, &c.*] He deprives commanders of courage and judgment, and leads them into confusion.

ANNOTATIONS ON CHAP. XIII.

Verse 7. *Will ye speak wickedly for God? &c.*] Is there any necessity for having recourse to falsehoods for justifying the proceedings of the Almighty? He may surely be righteous without my being wicked.

8. *Will ye accept his person?*] Not judging according to the right of the cause, but the quality of the person, as corrupt judges do.

Will ye contend for God?] Do his proceedings deviate so far from justice, that you must favour his cause?

10. *He will surely reprove you, &c.*] i. e. If you judge thus rashly and unjustly, even in vindication of his ways.

12. *Your remembrances are like unto ashes, &c.*] The Hebrew is, *Your memorable sayings are speeches of ashes; to the backs of clay, your backs:* i. e. Your answers are speeches of no value. Perhaps the latter clause

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer; or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths: thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

C H A P. XIV.

1 Job entreateth God for favour.—7 Though life once lost be irrecoverable, he waiteth for his change.—16 Created beings subject to corruption.

MAN that is born of a woman is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean thing out of an unclean? not one.

5 Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.

6 Turn from him that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me.

14 If

may be interpreted, *You are thrown to your backs, you are foiled in the argument.*

14. *Wherefore do I take my flesh in my teeth?*] Why doth he bring me (whom he knows to be no hypocrite, as you slander me,) to that extremity of pain and misery, that I am almost constrained to tear and eat my own flesh? which is mentioned as the character of men in great anguish, *Isa. 9. 20. and 49. 26.*

25. *Wilt thou break a leaf driven to and fro, &c.*] What honour can result to thee from employing thy power against one who is no more able to stand before thee, than the tender leaf to resist the tempest, or the dry stubble the flame of a devouring fire?

27. *Thou settest a print, &c.*] Alluding, probably, to the punishment of slaves that ran away, which was, to beat them severely with a battoon on the soles of their feet.

ANNOTATIONS ON CHAP. XIV.

Verse 4. *Who can bring a clean thing out of an unclean?*] I do not say, *I am clean*, as Zophar pretendeth, chap. 11. 4. but confess that I am a very unclean creature, and therefore liable to thy justice, if thou wilt deal rigorously with me; but remember that this is not my peculiar case, but the common lot of every man, who, coming from sinful parents, and being infected with original corruption, must unavoidably be unclean; why then dost thou inflict such peculiar and extraordinary judgments upon me, for that which is common to all men?

†

17. My

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps; dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevaillest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

C H A P. XV.

1 *Eliphaz reproveth Job of impiety in justifying himself:—20 he proveth the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said, 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou that we know not? *what* understandest thou which *is* not in us?

10 With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he* which *is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen, I will declare?

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is* it? he knoweth that the day of darkness is ready at his hand.

17. *My transgression is sealed up in a bag;*] As writings or other choice things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them be forgotten or lost.

ANNOTATIONS ON CHAP. XV.

Verse 1. *Then answered Eliphaz the Temanite, and said,* &c.] Eliphaz, stimulated with anger at the slighting manner in which Job had treated their speeches, renews the dispute with more eagerness and violence than before; but urges no more than what he at first asserted, namely, that the wicked only are punished by God with such calamities as had now fallen upon Job.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his neck*, upon the thick bosses of his bucklers.

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity; for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

C H A P. XVI.

1 *Job reproveth his friends of unmercifulness:—7 he sheweth his pitiful case:—17 he maintaineth his innocence.*

THEN Job answered, and said,

2 I have heard many such things: miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your* grief.

6 Though I speak, my grief is not assuaged: and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against* me; and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder; he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My

20. *The wicked man, &c.*] The tyrant is never free from inward torment; he is continually in dread of some greater oppressor than himself.

22. *He believeth not that he shall return, &c.*] When he lieth down in the evening, he expects to perish before morning; and fancies his couch is surrounded with drawn swords.

23. *He wandereth abroad, &c.*] He travelleth far and near for bread, and, when he hath found it, he imagines it will prove a poison.

ANNOTATIONS ON CHAP. XVI.

Verse 1. *Then Job answered, and said.*] Job reproves the vanity of his friends in repeating the same arguments, and persisting in their inhuman reproofs, though his sufferings called for their pity and commiseration.

22. *When*

16 My face is foul with weeping, and on my eyelids
is the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer
is pure.

18 O earth, cover not thou my blood, and let my cry
have no place.

19 Also now, behold, my witness *is* in heaven, and
my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out
tears unto God.

21 O that one might plead for a man with God, as a
man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the
way *whence* I shall not return.

C H A P. XVII.

1 *Job appealeth from men to God.*—6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous:*—11 *His hope is not in life.*

MY breath is corrupt, my days are extinct, the
graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine
eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who
is he *that* will strike hands with me?

4 For thou hast hid their heart from understanding:
therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes
of his children shall fail.

6 He hath made me also a by-word of the people; and
aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all
my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the inno-
cent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he
that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now:
for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off,
even the thoughts of my heart.

12 They change the night into day: the light *is* short
because of darkness.

13 If I wait, the grave *is* mine house; I have made
my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to
the worm, Thou *art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who
shall see it?

16 They shall go down to the bars of the pit, when
our rest together *is* in the dust.

C H A P. XVIII.

1 *Bildad reproveth Job of presumption and impatience.*—5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,
2 How long *will it be ere* ye make an end of words?
mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed
vile in your sight?

22. *When a few years are come.*] The meaning is: My death hastens; and therefore I earnestly desire, that the cause depending before God, between me and my friends, may be searched out and determined; that if I be guilty of these things whereof they accuse me, I may bear the shame and blame of it before all men; and, if I be innocent, that I may see my own integrity, and the credit of religion, (which suffers upon this occasion,) vindicated; that so I may die in peace with God, and leave the savour of a good name behind me.

ANNOTATIONS ON CHAP. XVII.

Verse 2. *Are there not mockers with me?*] How can I support my spirits, when my friends, instead of comforting me, make use of the most bitter reproaches, so that sleep is become a stranger to mine eyes?

6. *I was as a tabret;*] *i. e.* I was the people's delight and darling, and matter of their praise, and entertained by them with applauses, and as it were with instruments of music.

ANNOTATIONS ON CHAP. XVIII.

Verse 1. *Then answered Bildad the Shuhite.*] Bildad again takes up the dispute, though he adds nothing to what had been offered before by himself and his friends, but expresses great indignation for the contempt Job had expressed for their wisdom.

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that knoweth not God.

C H A P. XIX.

1 *Job complaineth of his friends' cruelty:*—21 *he craveth pity:*—25 *he believeth the resurrection.*

THEN Job answered, and said,

2 How long will ye vex my soul, and break me
in pieces with words?

3 These ten times have ye reproached me: ye are not
ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error re-
maineth with myself.

5 If indeed ye will magnify *yourselves* against me, and
plead against me my reproach;

6 Know now that God hath overthrown me, and hath
compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard:
I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and
he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the
crown *from* my head.

10 He hath destroyed me on every side, and I am
gone: and mine hope hath he removed like a tree.

11 He

15. *Brimstone shall be scattered upon his habitation.*] It shall be utterly and prodigiously destroyed, as it were by fire and brimstone. He seems to allude to the destruction of Sodom, upon which God did scatter brimstone and fire, which happened not long before these times, and could not be unknown to them who lived near that place, and were diligent observers of God's works.

20. *They that come after him shall be astonished at his day, &c.*] Future generations shall read with astonishment the severity of his punishment, as those who saw it were seized with horror.

ANNOTATIONS ON CHAP. XIX.

Verse 1. *Then Job answered, and said.*] The purport of this chapter is to shew, that it would be sufficient for him also merely to repeat what he had before delivered, as they had done in ten discourses. And to aggravate their cruelty, he adds several particulars, which represent his condition still more miserable than he had hitherto painted it; but at the same time he declares, that he had now a glimmering hope, that God would at last take pity on his misery, and restore him to happiness.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of his enemies*.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer: I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of mine own body.

18 Yea, young children despised me: I arose, and they spake against me.

19 All mine inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 O that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him? seeing the root of the matter is found in me.

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

C H A P. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds,

7 Yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?

20. *I am escaped with the skin of my teeth.*] All the flesh I have left is only my lips to complain with.

25, 26, 27. *I know that my Redeemer liveth, &c.*] These words certainly relate to the resurrection of the body, and a future judgment; though some learned men have interpreted them of a temporal deliverance. That the Jews did believe that the bodies, at least of such remarkably pious men, should rise again, appears plainly from the translation of the last verse of the book of Job, according to the Septuagint, which in their version runs thus: *So Job died, being old and full of days; but it is written, that he shall rise again with those whom the Lord raises up.* To transcribe the names of Christian commentators who follow this interpretation would fill a page: suffice it to lay before the reader a literal translation and paraphrase, which the learned and ingenious Mr. Peters has given of this passage, in his *Critical Dissertation on the Book of Job*, p. 202 and 208. The translation runs literally thus, without altering the order of the words: *I know my Vindicator living, and at the last over the dust he shall arise; and after my skin (they) have destroyed this, also from my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger.* I know the Vindicator or Avenger of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and shall live for ever; and that, in some grand future period, he shall arise to judge the dead. And though after my skin, which you see so miserably affected, this whole frame shall be dissolved and turned to dust; yet I believe that I shall live again hereafter, as truly and certainly as I do now, and shall appear

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more: neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue:

13 Though he spare it, and forsake it not, but keep it still within his mouth:

14 Yet his meat in his bowels is turned; it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not.

20 Surely he shall not feel quietness in his belly; he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

C H A P. XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved.—7 The wicked in prosperity despise God.—

22 The happy and unhappy are alike in death.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

3 Suffer

personally before my Judge; whom I shall see for myself, or in my own cause, prepared to do me justice; and conscious of my innocence, shall look up to him with joy.

ANNOTATIONS ON CHAP. XX.

Verse 11. *His bones are full of the sin of his youth.*] This expression seems directly to assert, that there is a punishment that attends the wicked in a future state: see a parallel expression in *Ezek.* 32. 27. of mighty warriors buried with great military pomp, and their swords laid under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

14. *The gall of asps;*] i. e. Exceeding bitter and pernicious. Gall is most bitter; the gall of serpents is full of poison, which from thence is conveyed to the mouth by veins, as Pliny observes; and the poison of asps is most dangerous, and within a few hours kills without remedy.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *Job answered and said.*] Job, to bring the dispute to a more speedy issue, comes, after a short preface, more closely to the point; not contenting himself merely with denying what they had said, but proving, from authentic histories, that though God does sometimes punish the wicked in an exemplary manner; yet this is not always the case, there being innumerable instances, where the vilest of mortals have enjoyed every satisfaction this world was capable of affording, and left at their death large possessions to their children: in short, that the proceedings of Providence with regard to the punishment of the wicked in this world, are various, and consequently that no general rule can from thence be drawn.

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not: their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *bath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens?

30 That the wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

C H A P. XXII.

1 Eliphaz sheweth that man's goodness profiteth not God:—

5 he accuseth Job of divers sins:—21 he exhorteth him to repentance with promises of mercy.

22. Shall any teach God knowledge? Will you presume to censure or correct the method of God's providence, or prescribe laws to the great Judge of the world? The inference is plainly this, that there is a future state to be expected, where all these irregularities shall be adjusted. The wicked are reserved to the day of destruction, i. e. the day of judgment.

30. To the day of wrath:] Of special and extraordinary wrath, i. e. either to some terrible and desolating judgments, which God sometimes sends upon wicked princes or people; or, to the day of the last and gene-

T H E N Eliphaz the Temanite answered and said,
2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain to him that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment.

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee; and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven, and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he seeth not, and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden;

16 Which were cut down out of time, whose foundation was overflowed with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty thou shalt be built up; thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, There is lifting up: and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

C H A P. XXIII.

1 Job longeth to appear before God,—6 in confidence of his mercy.—8 God, who is invisible, observeth our ways.—

11 Job's innocency.—13 God's decree immutable.

T H E N Job answered and said,
2 Even to-day *is* my complaint bitter; my stroke is heavier than my groaning.

3 O that I knew where I might find him! *that* I might come even to his seat!

4 I would

ral judgment, which is called in scripture the day of wrath; for the day of the general resurrection and judgment was not unknown to Job and his friends, as appears from chap. 19. 25, &c. and other passages of this book.

34. How then comfort ye me in vain? Why then do you seek to comfort me with vain hopes of recovering my prosperity if I repent, seeing your grounds are manifestly false; and common experience sheweth, that good men are very often in great tribulation, while the vilest of men thrive and prosper in the world.

ANNO.

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him: so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him.

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*.

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food.

13 But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing* that is appointed for me: and many such things *are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me.

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

C H A P. XXIV.

Wickedness goeth often unpunished.—17 There is a secret judgment for the wicked.

WH Y, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless; they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert go they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them, and for *their* children.

6 They reap *every one* his corn in the field; and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry.

11 *Which* make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

ANNOTATIONS ON CHAP. XXIII.

Verse 10. *I shall come forth as gold,*] Which cometh out of the furnace pure from all dross. It will appear, upon a fair hearing, that I am free, though not from all sin, (as he had confessed before,) yet from that hypocrisy, and those gross enormities, wherewith my friends charge me.

11. *My foot hath held his steps,* &c.] I have always followed very religiously his directions; nor has any temptation ever made me swerve from his commandments.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *Why, seeing times are not hidden,* &c.] If, as you maintain, the Almighty's punishment of the wicked is so visible, why do not the truly virtuous see and acknowledge these open judgments?

5. *As wild asses in the desert go they forth.*] Part of this chapter, particularly this and the following verses, seem to allude to the wild Arabs, whose profession is rapine, and yet they prosper by it.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *Then answered Bildad,* &c.] Bildad, being unable to refute

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are* in the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him, the worm shall feed sweetly on him; he shall be no more remembered, and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth: yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not so now, who will make me a liar; and make my speech nothing worth?

C H A P. XXV.

Bildad sheweth that man cannot be justified before God.

TH E N answered Bildad the Shuhite, and said, 2 Dominion and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man *that is* a worm; and the son of man *which is* a worm?

C H A P. XXVI.

Job reproveth Bildad,—5 acknowledgeth the power of God to be infinite.

B U T Job answered and said, 2 How hast thou helped *him that is* without power? how savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He

what Job had said, declines the dispute, and only advises him to speak with greater reverence of God.

ANNOTATIONS ON CHAP. XXVI.

Verse 2, 3, 4. The Septuagint version seems to give these three verses a more emphatical meaning than our translation. 2. On whose side dost thou stand to help him? Is it not on His who has great strength and a powerful arm? 3. Whom hast thou counselled, but Him who has all wisdom? Whose follower wilt thou be? Wilt thou not be His who has the greatest power? 4. For whom hast thou uttered words? For Him whose breath it is that comes out of thee?

5. *Dead things are formed from under the waters,* &c.] This is an unhappy translation of a very noble passage. The Vulgate reads, *The giants groan from under the waters,* &c. The word rendered *dead things* never has that meaning, but here signifies the ghosts of those giants, or men mighty in wickedness, who were overwhelmed in the flood. The meaning therefore seems to be this: Shall the *rephaim* or *manes* of the giants be brought forth again from under the waters with which they were overwhelmed at the flood? or those wicked souls that have been since gathered to their assembly?

14. *Lo,*

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his Spirit he hath garnished the heavens: his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

C H A P. XXVII.

Job protesteth his sincerity.

MOREOVER Job continued his parable, and said, 2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul:

3 All the while my breath *is* in me, and the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*, why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay:

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

C H A P. XXVIII.

1 *There is a knowledge of natural things:—12 but wisdom is an excellent gift of God.*

14. *Lo, these are parts of his ways.*] Job, after thus describing several wonderful works of the Almighty, as they are scattered through universal nature, from the heights of heaven to the very depths of hell, closes the magnificent account with this noble acknowledgment, *Lo, these are parts of his ways*: or, as the original word more literally signifies, *these are only the skirts*, the very utmost borders of his works; no more than a small preface to the immense volume of the creation.

ANNOTATIONS ON CHAP. XXVII.

Verse 8. *What is the hope of the hypocrite?* &c.] It is madness for a man to counterfeit piety; for though he may accumulate riches by such deceit, yet how dreadful will be his portion in the other world!

20. *Terrors take hold—away in the night.*] Terrors innumerable, like an overflowing stream, break in upon him; the Divine vengeance, like a sudden tempest, hurries him away unexpectedly.

21. *The east wind;* i. e. Some violent and terrible judgment, fitly

†

SURELY there is a vein for the silver, and a place for gold *where* they find it.

2 Iron is taken out of the earth, and brass *is* molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen.

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is hid* bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, *It is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it, and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eye of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds, and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, *that is* wisdom; and to depart from evil *is* understanding.

C H A P. XXIX.

Job bemoaneth his former prosperity and honour.

MOREOVER Job continued his parable, and said,

2 O that I were as *in* months past, as *in* the days when God preserved me:

3 When

compared to the east wind, which in those parts was most vehement and furious, and withal pestilent and pernicious.

ANNOTATIONS ON CHAP. XXVIII.

Verse 1. *Surely there is a vein for the silver, &c.*] Perhaps you expect a reason why some wicked men are punished, while others escape, but this is a secret, which mankind, though they have found mines of silver and gold, must not hope to discover; the Almighty has reserved it to himself.

7. *A path which no fowl knoweth, &c.*] There is scarce any thing so concealed but what the industry of man hath brought to light, wisdom only excepted.

8. *The lion's whelps, &c.*] Heb. *The sons of pride*; a fit name for lions, which are lofty and stately creatures, despising both men, and every beast that opposes them.

ANNOTATIONS ON CHAP. XXIX.

Verse 1. *Moreover Job continued his parable, and said.*] Job presumes

his

3 When his candle shined upon my head, and when by his light I walked *through* darkness.

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle :

5 When the Almighty *was* yet with me, when my children *were* about me :

6 When I washed my steps with butter, and the rock poured me out rivers of oil :

7 When I went out to the gate through the city; when I prepared my seat in the street !

8 The young men saw me, and hid themselves : and the aged arose, and stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me :

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me : my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor; and the cause *which* I knew not, I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again, and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not: and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

C H A P. XXX.

Job lamenteth his change from prosperity to distress.

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished ?

3 For want and famine *they were* solitary; fleeing into the wilderness, in former time desolate and waste :

4 Who cut up mallows by the bushes and juniper-roots for their meat.

5 They were driven forth from among *men*, (they cried after them, as *after* a thief,)

6 To dwell in the clefts of the vallies, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

his friends would have listened with greater attention to his discourses, had not the vileness of his present condition rendered his speech also contemptible; and therefore he desires them to remember with what reverence all his speeches were formerly received by every class of people; wishing that God would restore him to his former prosperity, as he never abused his power, but always employed it to defend the poor and friendless from oppression, and force the wicked to restore what they had violently extorted from them.

4. *When the secret of God, &c.*] When that august assembly, where God's counsels and decrees are passed, was held, as it were, over my habitation; and it seemed to be his peculiar care to prosper me and my family.

24. *If I laughed on them, &c.*] The reverence they bare me was so great, that when I laid aside my gravity, and jested with them, they would not believe it, but still took all I said to be serious; and whatsoever pleasantness I used, it did not diminish my authority among them.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song; yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord and afflicted me, they have also let loose the bridle before me.

12 Upon my right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in of waters: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me: the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season, and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit, he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

C H A P. XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes: why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is not* destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If

ANNOTATIONS ON CHAP. XXX.

Verse 1. *They that are younger than I, &c.*] But now, alas! the youths, who formerly beheld me with reverence, have the confidence to mock me; nay, even those, whose fathers I disdained to employ in the meanest offices, look upon me with disdain.

10. *They—spare not to spit in my face;*] Or, *to spit before me*; which was reckoned an indecency in the eastern nations, and therefore a mark of contempt.

29. *A brother to dragons, &c.*] I spend my time in lamentation, like one of those mournful creatures which fill the barren wastes with their doleful cries.

ANNOTATIONS ON CHAP. XXXI.

Verse 1. *I made a covenant with mine eyes, &c.*] I have been very careful to avoid even the occasions of lasciviousness, and therefore it cannot be thought I ever had a scheme to corrupt a virgin.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands:

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:

14 What then shall I do, when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me as with a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art my confidence*;

25 If I rejoiced because my wealth was great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 (Neither have I suffered my mouth to sin, by wishing a curse to his soul;)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 (The stranger did not lodge in the street: but I opened my doors to the traveller.)

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom;

34 (Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?)

35 Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps: as a prince would I go near unto him.)

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

C H A P. XXXII.

2 *Elihu is angry with Job and his three friends:—11 he reproveth them for not satisfying Job:—18 his zeal.*

SO these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu, the son of Barachel the Buzite, answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words: I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you: and, behold, there was none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more; they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more,)

17 I said, I will answer also my part; I also will shew mine opinion.

18 For I am full of matter: the spirit within me constraineth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

22 For I know not to give flattering titles: in so doing my Maker would soon take me away.

C H A P. XXXIII.

1 *Elihu offereth to reason with Job:—8 blameth him.—14 God instructeth and calleth man to repentance by visions, afflictions, &c.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

4 The

32. *The stranger did not lodge in the street.*] Part of the ancient hospitality consisted in lodging and entertaining strangers.

34. *Did I fear a great multitude?*] Septuagint—For I did not fear a great multitude, so as not to confess it before them, if I suffered a poor man to go out of my door with an empty lap.

ANNOTATIONS ON CHAP. XXXII.

Verse 2. *Then was kindled the wrath of Elihu, &c.*] He was the grandson of Buz, the son of Nahor, Gen. 22. 21. who lived in the

southern parts of Mesopotamia. He had, it seems, listened attentively to the speeches of Job and his three friends; but neither pleased him. His friends he thought too censorious, and Job too positive in the justification of himself. It must be granted, however, that though he was inferior to the rest in years, yet he was by much superior to them in knowledge; as appears from the judicious censures he passes, not only upon his three friends, but also upon Job himself: for though he does not pretend to charge him with any crime committed before his misfortunes, yet he shews he had not conducted the dispute with that calmness and submission to God which became his piety.

ANNO-

*Hear my words,
O ye wise men; give
ear unto me, ye that
have knowledge.*
JOB. C. 34. V. 2.



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4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I am according to thy wish in God's stead : I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy words*, saying,

9 I am clean without transgression, I am innocent ; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy ;

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just : I will answer thee, that God is greater than man.

13 Why dost thou strive against him ? for he giveth not account of any of his matters.

14 For God speaketh once, yea, twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed :

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain :

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen ; and his bones, that were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness ;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit ; I have found a ransom.

25 His flesh shall be fresher than a child's : he shall return to the days of his youth.

26 He shall pray unto God, and he will be favourable unto him ; and he shall see his face with joy : for he will render unto man his righteousness :

27 He looketh upon men ; and if any say, I have sinned, and perverted that which was right, and it profited me not,

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job ; hearken unto me ; hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me : speak, for I desire to justify thee.

33 If not, hearken unto me : hold thy peace, and I shall teach thee wisdom.

ANNOTATIONS ON CHAP. XXXIII.

Verse 6. *I am—in God's stead.*] Thou hast more than once requested, that some person should represent the Almighty, and reason with thee on thy sufferings: thy wish is granted; I will appear for him.

12. *Thou art not just, &c.*] I do not accuse thee of hypocrisy, nor charge thee with the former errors of thy life; but in this thou art unjust and much to blame—that thou boastest so much of thine own integrity, and chargest God with rigorous dealing, offering to dispute the matter with him.

19. *The multitude of his bones.*] The number of bones in the human body are two hundred and forty-five, besides the *ossa sesamoidæa*, which are sometimes found to the number of forty-eight.

23. *If there be a messenger.*] Either, 1. An angel sent to him from heaven upon this errand; for the angels are ministering spirits, *Psa.* 103. 20. *Heb.* 1. 14. and are, and were, especially in that time and state of the church, frequently employed by God upon messages to men: Or, 2. A prophet, or teacher; for such are oft called by this

C H A P. XXXIV.

1 *Elihu accuseth Job.*—10 *God omnipotent cannot be unjust.*—31 *Man must humble himself unto God.*

FURTHERMORE, Elihu answered, and said,

2 Hear my words, O ye wise men: and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.

7 What man is like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing, that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, if he gather unto himself his spirit and his breath,

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this: hearken to the voice of my words:

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 Is it fit to say to a king, Thou art wicked? and to princes, *Ye are* ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right, that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others:

27 Because they turned back from him, and would not consider any of his ways.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When

name, as *Judg.* 2. 1. *Mal.* 2. 7. and 3. 1. *Rev.* 1. 20. and such persons are appointed by God for, and are most commonly employed in, this work.

An interpreter.] One whose office and work it is to declare the mind of God unto the sick man, and wherefore God contends with him, and what God would have him to do.

ANNOTATIONS ON CHAP. XXXIV.

Verse 14. *If he set his heart upon man, &c.*] He both made and sustains every creature; and therefore, should he restrain his goodness to himself, and recall that spirit and life he breathed into their nostrils, nothing could subsist one moment.

20. *The mighty shall be taken away without hand;* i. e. Without any hand or help of man, but by some secret and stupendous work and judgment of God, which he often inflicts on those who are out of the reach of men.

31. *Surely*

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend *any more*;

32 *That which* I see not, teach thou me; if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is, *that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin; he clappeth *his hands* among us, and multiplieth his words against God.

C H A P. XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.—9 Many cry in their affliction, but are not heard for want of faith.*

E LIHU spake moreover, and said,
2 Thinkest thou this to be right, *that* thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou art, and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

15 But now, because *it is not so*, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

C H A P. XXXVI.

1 *Elihu sheweth how God is just in his ways:—16 how Job's sins hinder God's blessings.—24 God's works are to be magnified.*

31. *Surely it is meet, &c.*] It is best for the afflicted person not to complain, but to suspect that he has sinned, and to say to God, I confess this suffering is just; I will not offend by pleading my innocence.

37. *He clappeth his hands among us,*] In token of joy and victory, (as the phrase is used. *Psa.* 47. 1. and 98. 8.) insulting and triumphing, not only over us, as if none of us were able to answer him, but in a sort over God himself, inasmuch as he hath again and again desired leave of God to debate his cause with or before him, and in that case did not doubt to maintain it, but could not obtain a hearing.

ANNOTATIONS ON CHAP. XXXV.

Verse 1. *Elihu spake moreover, and said.*] Job still kept silence, notwithstanding Elihu had put the harshest construction on his words, because he was sensible he intended to do him service, and had, in the conclusion of his discourse, given him very salutary counsel, admitted his integrity, and only charged him with some unhappy expressions, which had fallen from him when he was in great anguish of spirit.

10. *But none saith, Where is God?*] They howl and cry out of men, and to men, but they seek not after God; they do not acknowledge him

E LIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall not be* false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not *any*; he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, and be holden in cords of affliction,

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, beware lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity; for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work which men behold.

25 Every man may see it: man may behold *it* afar off.

26 Behold, God is great, and we know *him* not; neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For

in all their ways; they praise him not for that ease, and liberty, and estate, and other mercies, which God gave them; and, by this unthankfulness, they forfeit their mercies.

ANNOTATIONS ON CHAP. XXXVI.

Verse 1. *Elihu also proceeded.*] Having reprehended some of Job's unwarrantable expressions, he shews, from the nature of the Deity, and the methods of his providence, that if Job had, instead of disputing, submitted himself to God's correction, he would have been delivered: and his not discerning the reason of his being afflicted ought not to have prevented his submission, because we are not able to comprehend any of the works of God, which we every day see and acknowledge to be excellently contrived.

13. *They cry not.*] Unto God for help. They live in the gross neglect of God and prayer.

17. *Thou hast fulfilled the judgment of the wicked;*] Or, *the cause, or sentence*, as the word most properly signifies. Thou hast fully pleaded their cause, and justified the hard and reproachful speeches which wicked men in their rage utter against God, condemning God, and justifying themselves.

33. The

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

C H A P. XXXVII.

1 God is to be feared.—15 His wisdom is unsearchable.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man: that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind, and cold out of the north.

10 By the breath of God frost is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud,

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Harken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth and cleanseth them.

22 Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out:

33. *The cattle also, &c.*] Divers cattle are very sagacious in this matter, and do not only perceive the rain when it is ready to fall, but foresee it at some distance by the vapours, which are drawn up by the sun in great abundance, and, by various motions and actions, give men timely notice of it, as hath been observed, not only by husbandmen, but also by learned authors.

ANNOTATIONS ON CHAP. XXXVII.

Verse 1. *At this also my heart trembleth, &c.*] I have mentioned only a few of the amazing effects of his power; but every one of them strikes me with terror, so that my heart trembles, and seems ready to quit its place in my breast.

18. *A molten looking-glass.*] Made of brass or steel, as the manner was. 20. *He shall be swallowed up.*] Whoever attempts to describe him will lose himself in contemplating his perfections, and be dazzled with the brightness of his glory.

ANNOTATIONS ON CHAP. XXXVIII.

Verse 1. *Then the Lord answered Job, &c.*] A general silence ensued, when the Almighty himself appeared as judge, to decide this great controversy, and out of a whirlwind directed his speech to Job. The subject of it is God's omnipotency, as displayed in the works of the creation. Many are the pens which have adorned this noble argument, philosophers, poets, and divines; but the holy scriptures far surpass all human compositions, in those sublime descriptions which they give us of the majesty of God, and the wisdom and magnificence of his works.

he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

C H A P. XXXVIII.

1 God calleth to Job from the whirlwind:—4 convinceth Job of ignorance.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man: for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days, and caused the day-spring to know his place?

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal: and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.

19 Where is the way where light dwelleth: and as for darkness, where is the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who

7. *When the morning stars sang together, &c.*] i. e. When the angels rejoiced and praised God at the time of the creation of the visible world.

8. *Who shut up the sea with doors? &c.*] Who hollowed the sides of the globe, and provided a capacious basin for the floods, when they first issued from the abyss as an infant from the womb.

9, 10. *I made the cloud, &c.*] I clothed it with clouds as with a garment; I wrapt its boisterous waves in the veil of darkness, as a nurse her tender infant in a swaddling-band, and laid it in the bed I had formed for it in the bowels of the earth, and confined it with banks which it can never pass over.

11. *Hitherto shalt thou come, &c.*] Thus far may thy floating tide extend, but no further; and here shall thy proud waves be staid, though agitated with all the rage of an indignant tempest.

25. *Who hath divided a water-course? &c.*] The Hebrew in this passage is so pregnant with sentiment, that no translation can do it justice. Perhaps the following paraphrase may convey the ideas comprehended in the original:—Who hath branched out, and with admirable judgment disposed a variety of aqueducts for that immense collection of waters which float in the sky? Who distributes those pendulous floods through all the earth, not in dreadful cataracts or promiscuous gluts of rain, but in kindly drops and refreshing showers, with as much regularity and economy as if they were conveyed by pipes from a conduit?

25 Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder,
 26 To cause it to rain on the earth, *where no man is; on the wilderness, wherein there is no man?*
 27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?
 28 Hath the rain a father? or who hath begotten the drops of the dew?
 29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
 30 The waters are hid as *with a stone*, and the face of the deep is frozen.
 31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?
 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
 35 Canst thou send lightnings, that they may go, and say unto thee, *Here we are?*
 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
 37 Who can number the clouds in wisdom? or who can stay the bottles of heaven?
 38 When the dust groweth into hardness, and the clods cleave fast together?
 39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
 40 When they couch in *their dens*, and abide in the covert to lie in wait?
 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

C H A P. XXXIX.

1 *Of the wild goats and hinds,—5 of the wild ass.—9 the unicorn,—13 the peacock and ostrich,—19 the horse,—26 the hawk,—27 the eagle.*

KNOWEST thou the time when the wild goats of the rocks bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that they fulfil?* or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

ANNOTATIONS ON CHAP. XXXIX.

Verse 1. *When the hinds do calve?* When God by his secret instinct directs them to a certain herb called *seseli*, which, as naturalists report, doth hasten and help forward the birth.

9. *Unicorn.* This is probably the rhinoceros. See *Numb.* 23. 22.

14, 15, 16, 17. *Which leaveth her eggs in the earth, and warmeth them in the dust, &c.* The ostrich lays from thirty to fifty eggs; the first of which she deposits in the centre, and the rest as conveniently as possible round it. In this manner she is said to *lay*, deposit, or trust, *her eggs in the earth, and to warm them* (by incubation) *in the dust; and forgetteth that the foot of the traveller may crush them, or that the wild beast may break them.* It is also observed, that the ostrich has a very small share of that natural affection which so strongly exerts itself in other creatures; for upon the least distant noise, or trivial occasion, she forsakes her eggs or young ones; to which, perhaps, she never returns. And hence the ostrich may be justly said to be “hardened against her young ones, as though they were not hers; her labour,” in hatching and attending them so far, “being in vain, without fear,” or the least concern of what becomes of them afterwards. This want of affection is also mentioned by the prophet Jeremiah: *The daughter of my people is cruel, like the ostriches in the wilderness*, *Lam.* 4. 3. Nor is this the only reproach that

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him because his strength *is great?* or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home *thy* seed, and gather *it into* thy barn?

13 *Garvest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear:

17 Because God hath deprived her of wisdom; *neither* hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? *the* glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; *neither* turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage; *neither* believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, *Ha, ha!* and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold her afar off.

30 Her young ones also suck up blood; and where the slain *are*, there *is* she.

C H A P. XL.

1 *Job humbleth himself to God.—6 God stirreth him up to shew his righteousness, power, and wisdom.*

MOREOVER, the LORD answered Job, and said, 2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,

4 ¶ Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt

may be due to the ostrich: she is also inconsiderate and foolish in the choice of her food, which is frequently detrimental, and sometimes highly pernicious; swallowing every thing indiscriminately, with the greatest greediness, whether pieces of rag, leather, wood, stone, lead, or iron. It may therefore be justly said, that “God hath deprived her of wisdom, neither hath he imparted to her understanding.”

19—25. *Hast thou given the horse strength? &c.* This description of the horse is the most celebrated of any in the poem, and contains all the noble images that thought can form of this generous beast, expressed in such a force of style, as would have given the greater writers of antiquity new laws for the sublime, had they been acquainted with these writings. It is remarkable, that the classical poets chiefly endeavour to paint the outward figure, lineaments, and motions of the horse; but the sacred poet makes all the particulars to flow from the inward beauties he describes, and thereby animates his description with great spirit and vivacity.

ANNOTATIONS ON CHAP. XL.

Verse 4. *Behold, I am vile; what shall I answer thee? &c.* Job, whose great confusion and terror had hitherto kept him silent, now answers with great humility, that he was a wretched creature, and unworthy to speak to the Majesty of heaven.

15. *Behold,*

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, and bring him low: and tread down the wicked in their place.

13 Hide them in the dust together, and bind their faces in secret.

14 Then will I also confess unto thee, that thine own right hand can save thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are like* bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his sword approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed and fens.

22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes; *his* nose pierceth through snares.

C H A P. XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord, *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me that I should repay him? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His scales are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are like* the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out of* a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things; he *is* a king over all the children of pride.

C H A P. XLII.

1 Job submitteth himself to God.—7 God, preferring Job's cause, maketh his friends submit:—10 He magnifieth and blesseth Job.—16 Job's age and death.

THEN Job answered the LORD, and said,

2 I know that thou canst *do every thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6 Wherefore I abhor myself, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks, and seven

cast forth a bright and clear light, like the morning suddenly breaking forth after a dark night. From hence, it is probable, the Egyptians borrowed their hieroglyphic of the morning, which is a crocodile's eye.

34. *Beholdeth all high things:*] He doth not turn his back upon, nor hide his face from the highest and proudest creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now said.

ANNOTATIONS ON CHAP. XLII.

Verse 1. *Job answered the Lord, and said.*] The foregoing speeches had so strikingly represented the power and wisdom of God in his works, that Job, abundantly convinced of his error, confessed, with the profoundest humility, the faults he had committed; begging pardon of his great Creator, and resolving never more to complain, nor propose any questions relating to his providence.

5. *I have heard of thee, &c.*] He had heard of him by tradition, delivered down from his forefathers; but now he had a clear and sensible perception of his being and divine perfections.

11. *Every*

15. *Behold now behemoth, &c.*] This word has an Egyptian termination, and signifies a creature well known in that country, called by the Greeks hippopotamus, the river-horse, for he shelters himself among the reeds of the Nile; and the behemoth is said to lie in the "coverts of the reeds and fens," and to be "compassed about with the willows of the brook." The river-horse feeds upon the herbage of the Nile; and the behemoth is said to "eat grass as an ox." No creature is known to have stronger ribs than the river-horse; and the bones of the behemoth "are as strong pieces of brass, like bars of iron." From whence it appears, that the behemoth and the river-horse are one and the same creature.

ANNOTATIONS ON CHAP. XLI.

Verse 1. *Leviathan with an hook?*] By the leviathan is meant the crocodile, a monstrous creature found in the river Nile; for to him, and no other, every part of the description is conformable.

18. *Like the eyelids of the morning.*] It has been observed by naturalists, that the eyes of the crocodile are dull and dark under the water; but, as soon as they appear above the water, they immediately

seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave

11. *Every man—a piece of money.*] The word here rendered *a piece of money* signifies also *lambs*, or *young sheep*, as the Chaldee paraphrast turns the word: and this seems most probable, as the original word signifies a piece of money, equal in value only to three-halfpence English; but if all Job's acquaintance, who were very numerous, brought him a

him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so fair as* the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

young sheep each, it would set him up with a good flock at once.

17. *So Job died, being old, and full of days.*] The Septuagint adds, *and it is written, that he shall rise again among those whom the Lord shall raise.* A plain proof that the Jews believed a resurrection, as before observed.

THE BOOK OF P S A L M S.

THE ARGUMENT.

THE Book of Psalms is a collection of spiritual songs and hymns, compiled by several men in several ages; most of them by David, some by Solomon, and one at least by Moses. Many are inscribed with the name of Asaph; some were composed during the captivity, and some after the restoration. It is most probable, that after the temple and sacred records were burnt by the king of Babylon's army, some pious persons collected as many of the psalms as they could find among their friends, who had taken copies of them for their own private use: for the people were well acquainted with the songs of Zion, and doubtless preserved them for their comfort in their captivity, and when they returned to Jerusalem, brought them with them, where Ezra arranged them in one collection, in the manner we now have them. The word *psalm* is Greek, and properly signifies the sound of a stringed instrument of music; for the Hebrews sung the psalms with different instruments. An ingenious author observes, that the psalms of David are supported by the noblest, the sublimest, the most heavenly strains of divine poetry, by which the world was ever delighted, informed, or amended.

P S A L M I.

1 *The happiness of the godly.—4 The unhappiness of the ungodly.*

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

2 But his delight is in the law of the LORD, and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

ANNOTATIONS ON PSALM I.

Verse 1. *Blessed is the man, &c.*] This psalm may be considered as a preface to the ensuing book, containing a short discourse on the end of man, which is *blissfulness*, and the only way to attain to it, the observance of the laws of the Almighty. The psalmist here distinguishes offenders into three different ranks, *viz.* the man that *walketh in the counsel of the ungodly*, the man that *standeth in the way of sinners*, and the man that *sitteth in the seat of the scornful*. By the *scornful* are meant those who not only neglect, but scoff at religion, and make a mock at that which of all things in the world is of the greatest importance. *Walking or standing* in the way of sinners represents only particular wicked actions; but *sitting* signifies a fixed resolute establishment in a habit of wickedness.

ANNOTATIONS ON PSALM II.

In this psalm we have, under the history of David, whom God exalted

P S A L M II.

1 *The kingdom of Christ:—10 Kings are exhorted to accept it.*

WH Y do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: The LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask

from a low estate to the throne of Israel, a most illustrious prophecy of the kingdom of Christ; for him God raised even from the grave, made him the King of glory, and extended his kingdom to the utmost parts of the earth, notwithstanding the rage and malice of the chief priests, Herod, and other princes of the world.

2. *The kings of the earth set themselves, &c.*] The kings and governors of the world are confederated to oppose the designs of God, who has appointed me king over his people; in the same manner as Herod, Pontius Pilate, and the rulers of Israel, will conspire against the Messiah, and endeavour to dethrone him to whom God hath given all the kingdoms of the earth.

7. *This day have I begotten thee.*] As David was a type of Christ, therefore God is supposed to speak this of our Saviour.

8 Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the LORD, with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

P S A L M III.

The security of God's protection.

¶ A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me? Many are they that rise up against me.

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked: for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God; for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

P S A L M IV.

1 David prayeth for audience:—2 he reproveth and exhorteth his enemies.—6 Man's happiness is in God's favour.

¶ To the chief musician on Neginoth.

A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long will ye love* vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself; the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness: and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

P S A L M V.

1 David prayeth, and professeth constancy in prayer:—7 he prayeth to God to guide him,—11 and to preserve the godly.

8. *For thine inheritance, &c.*] You will shortly see the whole land, to the river Euphrates, subdued unto me; as all the nations of the earth shall be hereafter subdued unto the power of Christ.

12. *Kiss the Son, &c.*] In token of your subjection and adoration; whereof this was a sign among the eastern nations, as appears both from scripture, as 1 Sam. 10. 1. 1 Kings 19. 18. Hosea 13. 2. and from heathen authors. Submit to his person and government.

ANNOTATIONS ON PSALM III.

Verse 2. *Many there be, &c.*] The generality of the people consider me as lost, and say thou hast utterly forsaken me. The word *selah* is often used in these divine poems; but it is not easy to assign the true and proper import of it. The Chaldee paraphrast renders it *for ever*; and so several of the rabbins expound it, though they assign no sufficient reason for it. The Septuagint has the word *diapsalma*, which Suidas interprets *a change of the song*. Dr. Wall's conjecture in regard to it seems well founded, viz. that it is a note signifying that the last words to which it is added should be again repeated by the chorus, because it is always affixed at the end of some remarkable and pathetic clause, proper to be sung over again.

¶ To the chief musician upon Nehiloth.

A Psalm of David.

GIVE ear to my words, O LORD; consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God: let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

P S A L M VI.

1 David's complaint in his sickness.—8 By faith he triumpheth over his enemies.

¶ To the chief musician on Neginoth upon Sheminith, A Psalm of David.

LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: O save me for thy mercy's sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old, because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

P S A L M VII.

1 David prayeth against the malice of his enemies, professing his innocence:—10 by faith he seeth his defence, and the destruction of his enemies.

¶ Shiggaion

ANNOTATIONS ON PSALM IV.

Wherever the Hebrew has, *To the chief musician*, in the title of a psalm, the Septuagint has, *To the end*: by which one would think their sense to be, that those psalms which have this note in their title were to be sung to the end at once, as being of one continued sense; whereas many of the others consist of parts relating to different matters, or were too long to be sung to the end at once.

ANNOTATIONS ON PSALM VI.

This psalm seems to have been composed after David had recovered from some grievous disease; when he delivered it to the chief musician, and ordered it to be sung to the harp of eight strings.

ANNOTATIONS ON PSALM VII.

This excellent psalm was written by David, to commemorate the loving-kindness of the Lord on occasion of some calumnies and false accusations, which Cush, one of the same tribe with Saul, had charged him with. Some are of opinion, that by Cush was meant Saul himself, the son of Kish.

¶ Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me;
2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger; lift up thyself, because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.

P S A L M VIII.

God's glory is magnified by his works, and his love to man.

¶ To the chief musician upon Gittith.

A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained?

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 All sheep and oxen, yea, and the beasts of the field:

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

P S A L M IX.

1 David praiseth God for executing of judgment:—11 he inciteth others to praise him:—13 he prayeth that he may have cause to praise him.

ANNOTATIONS ON PSALM VIII.

This psalm was composed by David, after he had obtained some memorable victory, probably after he had slain Goliath of Gath; for the account of that event is very agreeable to the subject of the psalm, and a lively emblem of Christ's conquest over our great enemy the devil. The same title is prefixed to psalm eighty-one and eighty-four.

ANNOTATIONS ON PSALM IX.

This psalm was written by David on some great distress; wherein he commemorates the many deliverances God had wrought for him: but it is not easy to determine the particular occasion on which it was made.

Verse 14. *The daughter of Zion.*] It was a common turn of the

¶ To the chief musician upon Muthlabben.

A Psalm of David.

I Will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou sittest in the throne judging right:

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities: their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment;

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

14 That I may shew forth all thy praise in the gates of the daughter of Zion; I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

19 Arise, O LORD, let not man prevail; let the heathen be judged in thy sight.

20 Put them in fear, O LORD; that the nations may know themselves to be but men. Selah.

P S A L M X.

1 David complaineth to God of the outrage of the wicked:—12 he prayeth for the remedy:—16 he professeth his confidence.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent; his eyes are privily set against the poor.

9 He

Hebrew and Phœnician languages to say, that a city or country was the daughter of the rocks, rivers, or mountains, that surrounded her, or that were inclosed within her walls. Thus Jerusalem is often called the daughter of Zion, i. e. daughter of drought, or the daughter of the barren hills contained within its compass.

ANNOTATIONS ON PSALM X.

It is not known by whom, or on what occasion, this psalm was composed. It is, however, a lively description of the insolence of wicked atheistical men, when they have acquired power and authority; by which they abuse those that are under them, making no conscience of using the basest arts to compass their ends.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten; he hideth his face; he will never see it.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

P S A L M XI.

1 David encourageth himself in God against his enemies.—

4 The providence and justice of God.

¶ To the chief musician. A Psalm of David.

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eye-lids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness: his countenance doth behold the upright.

P S A L M XII.

1 David, destitute of human comfort, craveth God's help:—

3 he comforteth himself with God's judgments on the wicked.

¶ To the chief musician upon Sheminith.

A Psalm of David.

HELP, LORD, for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things.

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, (saith the LORD,) I will set him in safety from him that puffeth at him.

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

ANNOTATIONS ON PSALM XI.

The title tells us, that this is a psalm of David; and in all probability was composed when Saul persecuted him, and some advised him to seek his safety by flight into the mountainous country of Judea; and afterwards, when he was settled on the throne, it was sung in the tabernacle, in commemoration of what then passed between him and his friends, and the entire confidence he placed on the Almighty.

Verse 1. *In the Lord put I my trust, &c.*] It is neither in fortresses nor friends that I place my safety; the Lord alone is my defence: why then should you bid me fly away, like a timorous bird from the snare of the fowler, to your mountains of security?

6. *Upon the wicked he shall rain snares, &c.*] He shall destroy the

P S A L M XIII.

1 David complaineth of delay in help:—3 he prayeth for preventing grace:—5 he boasteth of divine mercy.

¶ To the chief musician. A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider, and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

P S A L M XIV.

1 David describeth a natural man's corruption:—4 he convinceth the wicked by the light of their conscience:—7 he glorieth in the salvation of God.

¶ To the chief musician. A Psalm of David.

THE fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good; no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor: because the LORD is his refuge.

7 O that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

P S A L M XV.

David describeth a citizen of Zion.

¶ A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD: he that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

P S A L M XVI.

1 David fleeth to God for preservation:—5 he sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their

wicked with sudden and terrible judgments. Snares in scripture often signify extraordinary punishments: here, probably, the simile is continued from verse 1. *Flee as a bird, &c.*

ANNOTATIONS ON PSALM XIV.

This psalm, in all probability, refers to the universal apostacy of the people during the rebellion of Absalom, from the allegiance they owed David as their king, and from the duty they owed their Creator.

ANNOTATIONS ON PSALM XVI.

This excellent psalm of David is worthy of being inscribed on a pillar of adamant, that it may endure to all posterity: for, besides admirable expressions of his faith in God, it contains a prophecy of our blessed Redeemer's resurrection from the dead.

Verse

4 Their sorrows shall be multiplied *but* hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD is the portion of mine inheritance, and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he* is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.

P S A L M XVII.

1 David craveth defence of God against his enemies:—13 he prayeth against them in confidence of his hope.

¶ A Prayer of David.

HEAR the right, O LORD, attend unto my cry; give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in *thee* from those that rise up against them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes, bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, *which* is thy sword:

14 From men *which* are thy hand, O LORD, from men of the world, *which* have their portion in *this* life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

P S A L M XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief musician. A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song, in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

I Will love thee, O LORD, my strength.

2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, *who* is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also and came down; and darkness was under his feet.

10 And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness *that* was before him his thick clouds passed; hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments were before me, and I did not put away his statutes from me.

23 I was also upright before him: and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright.

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.

31 For who is God save the LORD? or who is a rock, save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou.

Verse 10. *Thou wilt not leave my soul in hell, &c.*] This is evidently to be understood of the Messiah, who, though he was laid in the grave, was not allowed there to remain, being raised from the dead before his body was in the least corrupted; and so this passage is explained, Acts 2. 27. and 13. 35.

ANNOTATIONS ON PSALM XVII.

This prayer of David seems to have been written at the beginning of his persecutions by Saul; when the courtiers, instigated by malice and

envy, accused him of crimes which never entered his thoughts.

Verse 13, 14. *From the wicked, which is thy sword, &c.*] Dr. Hammond translates it thus: *Deliver my soul from the wicked by thy sword; and by thy hand from the men of this age, which have, &c.*

ANNOTATIONS ON PSALM XVIII.

This psalm is nearly the same as the twenty-second chapter of 2 Sam. and therefore the reader may find it explained in that place.

ANNO-

35 Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was none to save them: even unto the LORD, but he answered them not.*

42 Then did I beat them as small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom I have not known shall serve me.*

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth, and blessed *be my rock; and let the God of my salvation be exalted.*

47 *It is God that avengeth me, and subdueth the people under me.*

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

P S A L M XIX.

1 *The creatures shew God's glory;—7 the word his grace.—12 David prayeth for grace.*

¶ To the chief musician. A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handy-work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is no speech nor language where their voice is not heard.*

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun;

5 Which *is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.*

6 His going forth *is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

7 The law of the LORD *is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

8 The statutes of the LORD *are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*

9 The fear of the LORD *is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

10 More to be desired *are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb.*

11 Moreover, by them *is thy servant warned: and in keeping of them there is great reward.*

ANNOTATIONS ON PSALM XIX.

The design of this psalm is to adore and magnify the name of God for the discovery of his wisdom, and power, and goodness, both by his great and glorious works of creation and providence, and especially by his word and the holy scripture, which he prefers to the former.

ANNOTATIONS ON PSALM XX.

The learned and judicious Dr. Pearce observes, that this psalm seems No. 35.

12 Who can understand *his errors? cleanse thou me from secret faults.*

13 Keep back thy servant also from presumptuous *sins*, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

P S A L M XX.

1 *The church blesseth the king in his exploits:—7 Her confidence in God's succour.*

¶ To the chief musician. A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our banners*: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed: he will hear him from his holy heaven, with the saving strength of his right hand.

7 Some *trust in chariots, and some in horses: but we will remember the name of the LORD our God.*

8 They are brought down and fallen; but we are risen and stand upright.

9 Save, LORD; let the king hear us, when we call.

P S A L M XXI.

1 *A thanksgiving for victory.—7 Confidence of further success.*

¶ To the chief musician. A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall we rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and thou gavest it him, even length of days for ever and ever.*

5 His glory *is great in thy salvation: honour and majesty hast thou laid upon him.*

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which they are not able to perform.*

12 Therefore shalt thou make them turn their back, *when thou shalt make ready thine arrows upon thy strings against the face of them.*

13 Be thou exalted, LORD, in thine own strength: *so will we sing and praise thy power.*

P S A L M XXII.

1 *David complaineth in great discouragement:—9 He prayeth in great distress:—23 He praiseth God.*

¶ To the chief musician upon Ajeleth-shahar.

A Psalm of David.

MY

not only to have been designed for general use, on some day appointed for public worship, but to have been sung in parts alternately by David and his subjects. The five first verses appear plainly to have been designed for the voice of the people, *The Lord hear thee, &c.* and then David, encouraged by the unanimous prayers of his subjects, replied, ver. 6. *Now know I that the Lord saveth, &c.* The people then seem to have gone on, as in the text, and so closed their devotions with the remainder of the psalm.

MY God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

8 He trusted on the LORD, *that* he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou *art* he that took me out of the womb; thou didst make me hope, *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near: for *there is* none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my Strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember, and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's; and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

ANNOTATIONS ON PSALM XXII.

In this pathetic psalm, the royal prophet, under the type of his own person, describes at large the sufferings of our great Redeemer; and, in the conclusion, paints in the most beautiful colours his exaltation, and the propagation of his kingdom to the ends of the earth. Nay, some of the particulars are delivered in such expressions, that they were more literally fulfilled in our Saviour than they ever were in David himself, to whom they can only be applied in a metaphorical sense.

Verse 18. *They part my garments—upon my vesture.*] This also cannot

P S A L M XXIII.

David's confidence in God's grace.

¶ *A Psalm of David.*

THE LORD *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me *all* the days of my life; and I will dwell in the house of the LORD for ever.

P S A L M XXIV.

1 *God's lordship in the world.*—3 *The citizens of his spiritual kingdom.*—7 *An exhortation to receive him.*

¶ *A Psalm of David.*

THE earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 *This is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.

8 Who *is* this King of glory? the LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

P S A L M XXV.

1 *David's confidence in prayer:*—7 *he prayeth for remission of sins,*—16 *and for help in affliction.*

¶ *A Psalm of David.*

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait *all* the day:

6 Remember, O LORD, thy tender mercies, and thy loving-kindnesses: for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment, and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

13 His

be applied to David, without an uncouth and strained metaphor, but was literally fulfilled in Christ, *Matt. 27. 35. John 19. 24.*

27. *All the ends of the world, &c.*] *i. e.* All nations from one end of the world to the other. So this is an evident prophecy of the calling of the Gentiles to the knowledge of God and Christ by the gospel, and consequently a clear proof, that this psalm doth directly and immediately speak of Christ; to whom alone, and not to David, this and divers other passages of it do manifestly belong.

ANNO-

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

15 Mine eyes are ever toward the LORD: for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and forgive all my sins.

19 Consider mine enemies, for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightness preserve me: for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

P S A L M XXVI.

David resorteth unto God, in confidence of his integrity.

¶ A Psalm of David.

JUDGE me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD: therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness is before mine eyes; and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD;

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

P S A L M XXVII.

1 *David sustaineth his faith,—4 by his love,—9 by prayer.*

¶ A Psalm of David.

THE LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine

ANNOTATIONS ON PSALM XXVI.

This psalm was probably composed by David when he was in distress, and particularly when he was falsely accused and defamed by his adversaries, as he frequently was by Saul and his courtiers; and therefore, for his vindication, he makes a solemn appeal to God, and a protestation of his own innocency, to which he was forced by their clamours and reproaches.

ANNOTATIONS ON PSALM XXVIII.

This psalm seems to be a meditation wrote on some solemn occasion, perhaps the same that gave rise to the foregoing.

Verse 2. *Toward thy holy oracle;* i. e. Toward the holy of holies; which is so called, 1 Kings 6. 23. because there the ark was, from whence

enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD; be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

P S A L M XXVIII.

1 *David prayeth earnestly against his enemies:—6 he blesseth God:—9 he prayeth for the people.*

¶ A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

P S A L M XXIX.

1 *David exhorteth princes to give glory to God,—3 by reason of his power,—11 and protection of his people.*

¶ A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth; the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The

God gave oracular answers to his people, and to which they accordingly directed their prayers, not only when they drew near to it, but when they were at a distance from it, as *Dan. 6. 10.*

ANNOTATIONS ON PSALM XXIX.

This psalm seems to have been composed by David immediately after some terrible storm of thunder, lightning, and rain; whereby God had so discomfited his enemies, and put their forces into such disorder, that he easily obtained a complete victory. All this remarkable assistance of Providence animated him to exhort all people to submit to that glorious Majesty from whom the thunder came, and who can easily strike a sudden terror into the heart of his boldest and most resolute opposers.

ANNO-

8 The voice of the LORD shaketh the wilderness: the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth king for ever.

11 The LORD will give strength unto his people: the LORD will bless his people with peace.

P S A L M XXX.

1 David praiseth God for his deliverance.—4 He exhorteth others to praise him by example of his goodness.

¶ A Psalm and song at the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

P S A L M XXXI.

1 David, shewing his confidence in God, craveth his help:—

7 he rejoiceth in his mercy:—9 he prayeth in his calamity:—19 he praiseth God for his goodness.

¶ To the chief musician. A Psalm of David.

IN thee, O LORD, do I put my trust; let me never be ashamed; deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men?

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless, thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

P S A L M XXXII.

1 Blessedness consisteth in remission of sins.—3 Confession of sins giveth ease to the conscience.—8 God's promises bring joy.

¶ A Psalm of David. Maschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old: through my roaring all the day long

4 (For day and night thy hand was heavy upon me,) my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the LORD, and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

P S A L M XXXIII.

1 God is to be praised for his goodness,—6 for his power,—12 and for his providence.—20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous; for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings.

3 Sing

and how much he was beholden to him for mercifully remitting the vengeance his sins deserved. Some writers are of opinion, it was intended to be used on the great day of expiation, when the nation made a general confession of their sins.

†

ANNO.

ANNOTATIONS ON PSALM XXXII.

David composed this psalm when the calamities attending the rebellion of his son had taught him how fearful a thing it was to offend God,

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven: he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike: he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he is our help and our shield.

21 For our heart shall rejoice in him; because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

P S A L M XXXIV.

1 David praiseth God, and exhorteth others thereto.—15 The privileges of the righteous.

¶ A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

ANNOTATIONS ON PSALM XXXIII.

It is not known on what occasion this psalm was composed; though there can be no doubt of its being a pious meditation of the royal psalmist on occasion of some great benefit he had received from the Almighty: wherein he desires all good men to join with him in praising God, from the consideration of the wonderful works of creation and providence.

12. *Blessed is the nation whose God is the Lord.*] Seeing the Lord is so great and glorious in wisdom, and power, and goodness, as hath been hitherto said; as they must needs be very miserable who are strangers or enemies to him, so thrice happy is that people of Israel, who, though they be despised by the Gentiles, are chosen by this almighty God to be his peculiar portion, and friends, and servants.

ANNOTATIONS ON PSALM XXXIV.

The title tells us this psalm was penned by David, after the escape he made from Achish king of Gath, who he was afraid would seize on him, when he heard it commonly reported, that he was the person that killed Goliath, and pretended to the sovereignty of all those countries, 1 Sam. 21. 11. and therefore he put on the behaviour of a man beside himself; hoping that Achish, seeing his extraordinary conduct, would despise

8 O taste and see that the LORD is good! blessed is the man that trusteth in him.

9 O fear the LORD, ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked; and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

P S A L M XXXV.

1 David prayeth for his own safety, and his enemies' confusion.

¶ A Psalm of David.

PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be dark and slippery, and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares, and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They

him, and, looking upon him as an useless man, that could do neither good nor harm, think fit to thrust him out of his court, where he had been entertained, and send him packing from thence. And accordingly it succeeded, 1 Sam. 21. 14, 15.

ANNOTATIONS ON PSALM XXXV.

This psalm appears to have been written by David when he was fiercely persecuted by Saul; whose forces, which were unjustly raised against him, he beseeches the Lord to disperse; and especially to stop the mouth of his false accusers, of whom he very pathetically complains. It contains the strongest imprecations on the enemies of its author, which some have thought unbecoming the mouth of a good man. But these imprecations must be considered as an appeal to God, in a particular case, for justice against those whom no court on earth could punish. He therefore begged the Divine Majesty to execute the judgment he had pronounced in his law against obstinate and incorrigible offenders, who would otherwise escape the hand of justice, whereby others also would be hardened in their wickedness. Besides, the words may be interpreted, not as a prayer, but a prediction, and rendered, *They shall be*, instead of *Let them be*.

12 They rewarded me evil for good, to the spoiling of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom.

14 I behaved myself as though *he had been* my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace, but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it.

22 *This* thou hast seen, O LORD; keep not silence: O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my LORD.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

P S A L M XXXVI.

1 *The grievous state of the wicked.—10 David prayeth for favour to God's children.*

¶ To the chief musician. *A Psalm of David, the servant of the LORD.*

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 Thy mercy O LORD, *is* in the heavens: *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

13. *And my prayer returned into mine own bosom.*] The sense seems to be this: *And as for my prayer, (to wit, which I joined with my fasting on their behalf,) let it return into my bosom; i. e.* If any shall think or say, that my fasting for them was but counterfeit or politic; and that I did not pray for them, but rather against them, as I do in this psalm; and that, under all this show, I secretly wished their death or destruction; my earnest desire is, that the all-seeing and heart-searching God would grant unto me, when I come into their circumstances, the same things which I begged for them, whether good or evil.

ANNOTATIONS ON CHAP. XXXVI.

This psalm seems to have been composed by David during his persecution by Saul.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee: and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

P S A L M XXXVII.

1 *David exhorteth to patience, and confidence in God, by the different estate of the godly and the wicked.*

¶ *A Psalm of David.*

FRET not thyself because of evil-doers; neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 Commit thy way unto the LORD; trust also in him, and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall not be*; yea, thou shalt diligently consider his place, and it *shall not be*.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He*

9. *For with thee is the fountain of life, &c.*] For thou art the source from whence all our happiness flows, and which thou art able to continue for ever.

ANNOTATIONS ON CHAP. XXXVII.

That this psalm was particularly written for the consolation of some righteous man, oppressed by calumny, against whom some wicked wretch had laid schemes to destroy him, is clear from the whole tenor of it, particularly in the 4th and 6th verses. And who and what is there, in the whole history of David, to whom and to which it can refer, but to Mephibosheth, calumniated and villainously wronged by Ziba?

ANNO-

26 He is ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom; and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

P S A L M XXXVIII.

1 David moveth God to take compassion of his pitiful case.

¶ A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink, and are corrupt, because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not: and I was as a dumb man that openeth not his mouth.

ANNOTATIONS ON PSALM XXXVIII.

This is reckoned one of David's penitential psalms, composed by him when under the pressure of some heavy trouble. What the affliction was is not certain. It is generally thought he was sick, and that of some noisome ulcerous disease, as several expressions in the beginning of the psalm, if literally taken, plainly enough denote.

ANNOTATIONS ON PSALM XXXIX.

There is good reason to believe, that David composed this psalm on the death of his beloved son Absalom, after Joab had so bitterly reproached him for the public expressions of his grief; which made him begin the psalm with a resolution to watch his words and passions more narrowly hereafter, and to stifle that grief which his natural affection excited before the hard-hearted Joab, verse 1, 2. and that he would ease his mind by prayer, verse 3. His praying for a due preparation for his own death refers to Absalom's untimely end, verse 4. His blaming his own care to leave a large empire, and great riches to his succes-

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

P S A L M XXXIX.

1 David's care of his thoughts:—4 his consideration of the brevity and vanity of life:—8 he prayeth for pardon and comfort, &c.

¶ To the chief musician, even to Jeduthun.

A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence; I held my peace, even from good; and my sorrow was stirred.

3 My heart was hot within me; while I was musing the fire burned; then spake I with my tongue:

4 LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions; make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

P S A L M XL.

The benefit of confidence in God.

¶ To the chief musician. A Psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the

sor, evidently respects the loss of his designed heir, verse 6. The reproach of the foolish, verse 8. was the malicious use which Joab, and such as had no regard to God's wise dispensations, made of this affliction. The fading of beauty, when death comes, verse 11. plainly refers to Absalom's beauty, wherein he excelled all Israel.

ANNOTATIONS ON PSALM XL.

This psalm is a celebration of God's great goodness and mercy, vouchsafed unto the psalmist and all his people. It is certain and evident, that David speaks some things in this book of psalms in his own name and person, and some things in the name and person of Christ, of whom he was an eminent type; and that sometimes he speaks in both these capacities in the same psalm; as hath been before observed. And this seems to be the condition of this psalm; wherein there are some passages which cannot belong to Christ, as verse 12. and some which do not properly belong to David, or to that time and state of the church, but only to Christ, and to the times of the New Testament, as verse 6, 7.

Verse

the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust; and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward; they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart: I have declared thy faithfulness, and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; yet the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

P S A L M XLI.

1 God's care of the poor.—6 David complaineth of his enemies' treachery.

¶ To the chief musician. A Psalm of David.

BLESSED is he that considereth the poor; the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth *it*.

Verse 7. *Lo, I come.*] These words do literally and truly belong to Christ; and the sense is: Seeing thou requirest a better sacrifice than those of the law, lo, I do offer myself to come, and I will in due time come, to wit, from heaven, or in the flesh, or into the world, Heb. 10. 5. where this place is explained, and applied to Christ.

In the volume of the book;] i. e. Of the holy scriptures. In which something indeed was written concerning David, namely, that he was a man after God's own heart, 1 Sam. 13. 14. But this place manifestly points to Christ, and must necessarily be understood of him only, concerning whom much is said in the books of Moses, as it is evident from Luke 24. 27, 44. John 5. 46. Acts 3. 22. and 26. 22. and 28. 23.

ANNOTATIONS ON PSALM XLI.

The royal prophet, in this psalm, highly commends and blesses that temper of mind which inclines men to pity and compassion with regard to those who are poor, and afflicted with sickness, assuring such persons, that they shall not fail of receiving a full reward from the Almighty;

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel, from everlasting and to everlasting. Amen, and amen.

P S A L M XLII.

1 David's zeal to serve God in the temple:—5 he encourageth his soul to trust in God.

¶ To the chief musician, Maschil, for the sons of Korah.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come, and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me; for I had gone with the multitude: I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 Yet the LORD will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

P S A L M XLIII.

1 David, praying to be restored to the temple, promiseth to serve God joyfully:—5 he encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man.

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then

and then complains bitterly of their inhumanity, who insulted over him in his calamity, and with reproachful words and vile calumnies exasperated the grief of his mind.

ANNOTATIONS ON PSALM XLII.

Here begins the second of the five books of psalms, according to the Hebrew division. All in the preceding, except four, have the name of David prefixed to them as their author; and thence the collector thought proper to place them all together. This psalm seems to have been written, either during his persecution by Saul, or when he was again driven from the house of God by Absalom.

ANNOTATIONS ON PSALM XLIII.

This psalm seems to have been composed by David on the same occasion as the foregoing; when he was driven by Absalom from his own palace, and even from the house of God; whither he desires to be restored, and expresses his hope of it in the same words as in the 42d psalm.

4 Then will I go unto the altar of God, unto God my exceeding joy : yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is the health of my countenance, and my God.*

P S A L M XLIV.

1 *The church, in memory of former favours,—7 complaineth of her present evils:—17 professing her integrity,—24 she fervently prayeth for succour.*

¶ To the chief musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what work thou didst in their days, in the times of old.*

2 *How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.*

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my king, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. *Selah.*

9 But thou hast cast off and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a bye-word among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me:

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god:

ANNOTATIONS ON PSALM XLIV.

This psalm does not seem to have been composed by David; for, in his days, the people of Israel were not oppressed by foreign enemies, as the psalmist here complains, in the name of the whole church.

ANNOTATIONS ON PSALM XLV.

The preceding psalm is not more sad and mournful than this is joyful and comfortable; promising the most glorious things to the sons of Jacob. The author is not mentioned; but most interpreters conclude, that it was composed upon the occasion of Solomon's marriage with Pharaoh's daughter. Some indeed will not allow that the author had any respect to Solomon, but to Christ only.

Verse 2. *Thou art fairer than the children of men, &c.*] Thou art more lovely than the rest of mankind: the most persuasive eloquence flows from thy lips, because the Lord delighteth in thee, and hath promised thee length of days, riches, and honour.

3. *Gird thy sword upon thy thigh.*] This sword of the Messiah is nothing else but the word of God coming out of his mouth; which is fitly compared to a sword, as may appear from *Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. Rev. 1. 16.* which is elsewhere called *the rod of his mouth, Isa. 11. 4. and the rod of his power, Psa. 110. 2.*

4. *In thy majesty ride prosperously, &c.*] May thy kingdom be so prosperous on every side, by planting virtue and piety among thy subjects, that it may prove a lively type of the happy government of the great Messiah; whose kingdom, when he goes forth conquering and to conquer, shall prevail over all.

No. 35.

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction, and our oppression?

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise for our help, and redeem us for thy mercies' sake.

P S A L M XLV.

1 *The majesty and grace of Christ's kingdom.—10 The duty of the church, and the benefits thereof.*

¶ To the chief musician upon Shoshannim, for the sons of Korah, Maschil. A Song of loves.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house:

11 So shall the King greatly desire thy beauty; for he *is* thy Lord, and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift: *even* the rich among the people shall entreat thy favour.

13 The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing *shall they be* brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

P S A L M

5. *Thine arrows are sharp, &c.*] Thy words, like sharp arrows, pierce into the hearts of all those that oppose thy royal authority.

6. *Thy throne, O God, is for ever and ever.*] David, whose throne is said to be *established for ever*, 2 Sam. 7. 16. was a mortal man; and therefore that promise was not intended of, nor could be fulfilled in, his person, without including his posterity. And as he here gives to the Messiah the name of God, which was never given to David nor Solomon, so he ascribes an everlasting kingdom to him, in such a sense as it was never given to them.

10. *Forget also thine own people, and thy father's house.*] He alludes to the law of matrimony, Gen. 2. 24. and to what Solomon did say, or should have said, to Pharaoh's daughter, to wean her from the idolatry and other vices of her father's house. But this, as well as the rest of the psalm, respects Christ; and is a seasonable and necessary command to all persons that desire to come to Christ, whether Jews or Gentiles, that they would cast off all their inveterate errors and prejudices, all those superstitious, or idolatrous, or wicked opinions or practices, which they had received by long and ancient, and therefore venerable tradition, from their fathers, and entirely give up themselves to Christ, to be instructed by him, and to receive his doctrine, though it would seem new to them.

17. *I will make thy name to be remembered in all generations.*] As he began the psalm with the celebration of the king's praises, so now he endeth with it; and adds this important circumstance, that this nuptial song should not only serve for the present solemnity, as others of that kind do, but that it should be remembered and sung in all successive generations.

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P S A L M XLVI.

1 *The confidence which the church hath in God.*—8 *An exhortation to behold his works.*

¶ To the chief musician for the sons of Korah.

A Song upon Alamoth.

GOD is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts is with us, the God of Jacob is our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

P S A L M XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

¶ To the chief musician. A Psalm for the sons of Korah.

CLAP your hands, all ye people; shout unto God with the voice of triumph:

2 For the LORD most high is terrible: *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us; the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth; sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham; for the shields of the earth *belong* unto God: he is greatly exalted.

P S A L M XLVIII.

The ornaments and privileges of the church.

¶ A Song and Psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth is mount Zion; *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

ANNOTATIONS ON PSALM XLVI.

The occasion of this psalm is thought to be that happy success, and settlement, and peace, which God granted to the people of Israel in David's time, and by his means, 2 Sam. 8.

ANNOTATIONS ON PSALM XLVII.

It is generally thought that this was a triumphant song, performed before the ark as they brought it back to its place after some great victory, it being common for them to carry it before them to battle.

ANNOTATIONS ON PSALM XLVIII.

The fourth verse of this psalm mentions a combination of kings, who had joined their forces to destroy Jerusalem; and therefore it is applicable to that history, in 2 Chron. 20. 1, 2, 10. when Moab, Ammon,

5 They saw it, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever: he will be our guide *even* unto death.

P S A L M XLIX.

1 *An earnest persuasion to build the faith of the resurrection, not on worldly power, but on God.*—16 *Worldly prosperity is not to be admired.*

¶ To the chief musician. A Psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom: and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable; I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches:

7 None of them can by any means redeem his brother, nor give to God a ransom for him;

8 (For the redemption of their soul is precious, and it ceaseth for ever;)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, *that* their houses *shall continue* for ever, *and* their dwelling-places to all generations; they call *their* lands after their own names.

12 Nevertheless, man *being* in honour, abideth not: he is like the beasts *that* perish.

13 This their way is their folly; yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased.

17 For when he dieth, he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul, (and men will praise thee when thou doest well to thyself,)

19 He

and they of mount Seir, came against Jehoshaphat, with an intention to fall upon Jerusalem. And, verse 28. it is said, that after Jehoshaphat had obtained a great victory over those numerous armies, he returned with the people to Jerusalem with psalteries, and harps, and trumpets, into the house of the Lord? at which time, it is probable, this psalm was sung before the victorious host.

ANNOTATIONS ON PSALM XLIX.

This psalm is penned upon the same occasion with psalm 39. and 73. to wit, upon the contemplation of the afflictions of God's people, and of the prosperity and glory of ungodly men. The design is, to justify God's providence in this dark dispensation; and to shew that, all things being considered, good men have no cause for immoderate dejection of spirit, nor wicked men for glorying in their present prosperity.

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19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

P S A L M L.

1 *The majesty of God in the church:—5 His order to gather saints.—7 The pleasure of God is not in ceremonies,—14 but in sincerity of obedience.*

¶ A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, (that he may judge his people,)

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: *I am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee; for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving, and pay thy vows unto the most High.

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

P S A L M LI.

1 *David prayeth for remission of sins, whereof he maketh confession.—16 God delighteth not in sacrifice, but in sincerity:—18 He prayeth for the church.*

¶ To the chief musician. A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

ANNOTATIONS ON PSALM L.

The title of this psalm informs us, that it was written by Asaph, who, like David, composed several pieces for the use of the temple. It is probable that he lived in the reign of some pious prince, perhaps Jehoshaphat, or Hezekiah, when the people and judges were filled with hypocrisy; the former placing all religion in sacrifices and external ceremonies, the latter never observing the precepts they expounded to the people.

Verse 5. *Gather my saints together, &c.*] He will command his angels, saying, Bring those men before me, whom I have favoured above all other people, and separated to myself to be an holy nation, and who have engaged themselves to me by the most solemn covenant, confirmed by the blood of sacrifices.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions; and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give *it*: thou delightest not in burnt-offering.

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

P S A L M LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction.—6 The righteous shall rejoice at it.*

¶ To the chief musician, Maschil. A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue!

5 God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will

ANNOTATIONS ON PSALM LII.

Verse 5. *Behold, I was shapen in iniquity.*] This verse is, both by Jewish and Christian, by ancient and later interpreters, generally and most truly understood of original sin, which he here mentions as an aggravation of his crime; and the sense of the place is this: Nor is this the only sin which I have reason to acknowledge and bewail before thee; for this filthy stream leads me to a corrupt fountain; and, upon a serious review of my heart and life, I find that I am guilty of innumerable other sins; and that this heinous crime, though drawn forth by external temptations, yet was indeed the proper fruit of my own filthy and vile nature; which, without the restraints of thy providence or grace, ever was, and still is like to be, inclinable and ready to commit these and ten thousand other sins, as occasion offers.

ANNO-

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for *it is* good before thy saints.

P S A L M LIII.

1 *David describeth the corruption of a natural man:—6 He glorieth in the salvation of God.*

¶ To the chief musician upon Mahalath, Maschil.

A Psalm of David.

THE fool hath said in his heart, *There is no God*: corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put *them* to shame, because God hath despised them.

6 O that the salvation of Israel *were* come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

* P S A L M LIV.

1 *David complaining of the Ziphims, prayeth for salvation.—*

4 *Upon his confidence in God's help, he promiseth sacrifice.*

¶ To the chief musician on Neginoth, Maschil.

A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto mine enemies; cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

P S A L M LV.

7 *David in his prayer complaineth of his fearful case:—9 He prayeth against his enemies, of whose wickedness and treachery he complaineth:—16 He comforteth himself in God's preservation of him, and confusion of his enemies.*

¶ To the chief musician on Neginoth, Maschil.

A Psalm of David.

GIVE ear to my prayer, O God: and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me; and the terrors of death are fallen upon me.

ANNOTATIONS ON CHAP. LIV.

The title of this psalm tells us, that it was written by David when the treacherous Ziphites endeavoured to ingratiate themselves with Saul, by discovering David's retreats in their neighbourhood, and offering to conduct the king's forces to every place, and assist themselves in taking him. By which means David was reduced to such straits, that, had not Saul been diverted from his purpose by a sudden invasion of the Philistines, he could not have escaped. In this distress he had recourse by prayer to God, who alone has power to relieve the distressed.

ANNOTATIONS ON PSALM LV.

This psalm was written by David on a similar occasion with the for-

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, O that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy that reproached me, then I could have born *it*; neither *was it* he that hated me that did magnify *himself* against me, then I would have hid myself from him.

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down quick into hell: for wickedness *is* in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

P S A L M LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies:—9 He professeth his confidence in God's word, and promiseth to praise him.*

¶ To the chief musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

2 Mine enemies would daily swallow *me* up: for *they* be many that fight against me, O thou most High.

3 What time I am afraid I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings; put thou my tears into thy bottle: *are they* not in thy book?

9 When

mer; perhaps when Absalom's rebellion was first known, and the royal prophet was forced to flee suddenly from Jerusalem: for we read, that as he was going, bare-footed and weeping, up mount Olivet, news was brought him that Ahithophel was also among the conspirators, 2 Sam. 15. 31. upon which he poured out his soul to God in prayer, in the words of this psalm, beseeching him to disappoint the counsels of the conspirators.

ANNOTATIONS ON PSALM LVI.

This psalm was composed by David, when, for fear of Saul, he fled into remote and solitary places; particularly when he was obliged to take shelter among the Philistines in Gath, 1 Sam. 21.

†

ANNO.

9 When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me.

10 In God will I praise his word: in the LORD will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

P S A L M LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case.—7 He encourageth himself to praise God.

¶ To the chief musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high: unto God that performeth all things for me.

3 He shall send from heaven, and save me from the reproach of him that would swallow me up: Selah. God shall send forth his mercy and his truth.

4 My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

P S A L M LVIII.

1 David reproveth wicked judges,—3 describeth the nature of the wicked,—6 devoteth them to God's judgments,—10 whereat the righteous shall rejoice.

¶ To the chief musician, Al-taschith, Michtam of David. **D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear.

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun.

ANNOTATIONS ON PSALM LVIII.

This and the next psalm seem to have been written before the preceding, but have all the title of *Al-taschith*, from that remarkable particular mentioned in the notes of the foregoing psalm, and, when delivered to the chief musician in the tabernacle, was ordered to be sung in the same manner; and thence also it has the title of *Michtam*, because it contains a memorable reproof to those wicked counsellors, who, contrary to the dictates of their conscience, had condemned David, merely to please the king, and give him a pretence to destroy him. He therefore prophesies, that a sudden and dreadful vengeance should overtake them, and, like a rapid whirlwind, sweep all before it.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

P S A L M LIX.

1 David prayeth to be delivered from his enemies:—6 he complaineth of their cruelty:—8 he trusteth in God:—11 he prayeth against them:—16 he praiseth God.

¶ To the chief musician, Al-taschith, Michtam of David, when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening; they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips: For who, say they, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is my defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD, our shield.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my Strength, will I sing: for God is my defence, and the God of my mercy.

P S A L M LX.

1 David complaining to God of former judgments,—4 now, upon better hope, prayeth for deliverance:—6 he comforteth himself in God's promise.

¶ To the chief musician upon Shushan-eduth, Michtam of David; to teach; when he strove with Aram-naharaim, and with Aram-zobah; when Joab returned and smote of Edom in the valley of Salt twelve thousand.

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased: O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment.

4 Thou

ANNOTATIONS ON PSALM LIX.

The title informs us of the occasion of this psalm; and what is said in the notes of the foregoing is sufficient to explain the Hebrew words *Al-taschith* and *Michtam*.

ANNOTATIONS ON PSALM LX.

This psalm was written by David after he was advanced to the throne of Israel. The divisions between the kingdoms of Israel and Judah had for some years given encouragement to the Philistines, and other neighbouring nations, to afflict the Hebrews, as they had also done in the days of Saul, while he was pursuing David: at last they became too powerful for him, entirely defeating his army, and slaying both him and his sons on mount Gilboa.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. *Selah.*

5 That thy beloved may be delivered, save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my wash-pot; over Edom will I cast out my shoe; Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadst cast us off? and thou, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we shall do valiantly: for he *it is* that shall tread down our enemies.

P S A L M LXI.

1 *David fleeth to God upon his former experience:—4 he voweth perpetual service unto him, because of his promises.*

¶ To the chief musician upon Neginah.

A Psalm of David.

HE A R my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock *that is* higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. *Selah.*

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life; *and* his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

P S A L M LXII.

1 *David professing his confidence in God, discourageth his enemies.—8 In the same confidence he encourageth the godly.—11 Power and mercy belong to God.*

¶ To the chief musician, to Jeduthun. *A Psalm of David.*

TR U L Y my soul waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation: *he is* my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency; they delight in lies: they bless with their mouth, but they curse inwardly. *Selah.*

5 My soul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength *and* my refuge *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. *Selah.*

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon* them.

ANNOTATIONS ON PSALM LXI.

This psalm was probably written on occasion of the rebellion of Absalom, when the royal prophet was obliged to pass the river Jordan, and retire to Mahanaim, the very extremity of Judea.

ANNOTATIONS ON PSALM LXII.

This psalm contains the strongest expressions of the royal prophet's faith and confidence in God, the most earnest exhortations for others to

11 God hath spoken once; twice have I heard this, that power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work.

P S A L M LXIII.

1 *David's thirst for God:—4 his manner of blessing God:—9 his confidence of his enemies' destruction, and his own safety.*

¶ *A Psalm of David, when he was in the wilderness of Judah.*

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is:

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live; I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night-watches*.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul to destroy *it* shall go into the lower parts of the earth.

10 They shall fall by the sword; they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

P S A L M LXIV.

1 *David prayeth for deliverance, complaining of his enemies:—7 he promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.*

¶ To the chief musician. *A Psalm of David.*

HE A R my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows* to shoot their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6 They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

P S A L M LXV.

1 *David praiseth God for his grace.—4 The blessedness of God's chosen.*

¶ To the chief musician. *A Psalm and Song of David.*

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O Thou

trust in him, assuring them, that God would never fail those that rely wholly on him.

ANNOTATIONS ON PSALM LXV.

The latter part of this excellent hymn of praise renders it probable, that David composed it after some great drought which threatened the land with famine.

ANNO-

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: *as for our transgressions*, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off upon the sea.

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out-goings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof.

11 Thou crownest the year with thy goodness, and thy paths drop fatness.

12 They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

P S A L M LXVI.

1 David exhorteth to praise God,—5 to observe his great works,—8 to bless him for his gracious benefits:—12 he voweth for himself religious service to God:—16 he declareth God's special goodness to himself.

¶ To the chief musician. A Song or Psalm.

MAKE a joyful noise unto God, all ye lands.

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: *he is* terrible in his doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot; there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us as silver is tried.

11 Thou broughtest us into the net; thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear me.

19 But verily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

P S A L M LXVII.

1 A prayer for an enlargement of God's kingdom,—3 to the joy of the people,—6 and the increase of God's blessings.

¶ To the chief musician on Neginoth.

A Psalm or Song.

GOD be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

C H A P. LXVIII.

1 A prayer for the removing of the ark.—4 An exhortation to praise God for his mercies.—7 for his care of the church,—19 for his great works.

¶ To the chief musician. A Psalm or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people; when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The

ANNOTATIONS ON PSALM LXVI.

It is evident, that this psalm was written after a remarkable deliverance from some great calamity, under which the nation had groaned; but by whom, or on what particular occasion, is not absolutely known. The most probable opinion however is, that it was composed by David after he had ascended the throne of Israel.

ANNOTATIONS ON PSALM LXVII.

This psalm was written by David, who being settled in his throne, and having brought the ark to Jerusalem, blessed the people in the name of the Lord of hosts, pronouncing this psalm.

ANNOTATIONS ON PSALM LXVIII.

The occasion of this psalm seems to have been David's translation of the ark to Zion, which was managed with great solemnity and devotion,

and celebrated with some psalms, and this among the rest. For the first words are the very same which Moses appointed for such occasions, *Numb.* 10. 35. and the following verses pursue the same matter with the first. Thence he falls into a description of some of the excellent properties and glorious works of God, to whom this ark belonged. But because David very well knew, that both himself and the ark were types of Christ, and that the church and people of Israel were a type of the catholic church, consisting of Jews and Gentiles; and that the legal administrations and actions were types of those of the gospel; he therefore, by the spirit of prophecy, looked through and beyond the present actions and types unto the great mysteries of Christ's resurrection and ascension into heaven, and of the special privileges of the Christian church, and of the conversion of the Gentiles unto God.

ANNO.

11 The LORD gave the word; great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels; the LORD is among them as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the LORD belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the LORD, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises unto the LORD. Selah.

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people: blessed be God.

P S A L M LXIX.

1 David complaineth of his affliction:—13 he prayeth for deliverance:—24 he devoteth his enemies to destruction:—

30 he praiseth God with thanksgiving.

¶ To the chief musician upon Shoshannim.

A Psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O LORD God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

10 When I wept and chastened my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD, for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate, and let none dwell in their tents.

26 For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let

ANNOTATIONS ON PSALM LXIX.

Dr. Delany imagines David wrote this psalm during the course of his repentance for his sin with Bath-sheba. There are two circumstances of distress that attended his fall, which are, beyond question, the greatest and severest that human nature can suffer. The first is, the distress he endured on account of the reproach brought upon true

religion by his guilt; the second, the reproach and endless insults brought upon himself, even by his repentance and humiliation before God and the world.

Verse 9. *The zeal of thine house hath eaten me up:*] Exhausted and wasted my natural moisture and vital spirits, which is often effected by grief and anger, and fervent love and desire, of which passions zeal is composed.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

P S A L M LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

¶ To the chief musician.

A Psalm of David, to bring to remembrance.

MAKE haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha!

4 Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

P S A L M LXXI.

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul:—14 he promiseth constancy:—17 he prayeth for perseverance:—19 he praiseth God, and promiseth to do it cheerfully.*

IN thee, O LORD, do I put my trust, let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O LORD God: thou art my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels; my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast me not off in the time of old age, forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him, for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day: for I know not the numbers thereof.

16 I will go in the strength of the LORD God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works:

ANNOTATIONS ON PSALM LXX.

There is not any remarkable difference between this psalm and the latter part of the fortieth; and therefore it is natural to think that David, during the conspiracy of Absalom, reviewed what he had written, and with small alterations composed this as a distinct prayer, to be used constantly during the continuance of that sharp affliction.

ANNOTATIONS ON PSALM LXXI.

This psalm is generally thought to have been written by David on occasion of the unnatural rebellion of his son, which happened in his declining years, when he was gray-headed, as he complains, verses 9, 18.

18 Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

P S A L M LXXII.

1 *David praying for Solomon, sheweth the goodness and glory of his kingdom in type, and in truth of Christ's kingdom:—18 he bleisseth God.*

¶ *A Psalm for Solomon.*

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth: the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and amen.

20 The prayers of David the son of Jesse are ended.

P S A L M

case of the unnatural rebellion of his son, which happened in his declining years, when he was gray-headed, as he complains, verses 9, 18.

ANNOTATIONS ON PSALM LXXII.

It is sufficiently evident, from the conclusion of this psalm, that David was the author of it, and that it was written toward the close of his life; when, by his command, Nathan the prophet, and Zadok the priest, took Solomon, and set him upon his throne, that David might have the satisfaction of seeing all the great men do homage to his son, and acknowledge him for their succeeding sovereign before he died.

P S A L M LXXIII.

1 The prophet labouring under temptation,—2 sheweth the occasion thereof, the prosperity of the wicked;—13 the wound given thereby, diffidence;—15 the victory over it, knowledge of God's purpose in destroying of the wicked, and sustaining the righteous.

¶ A Psalm of Asaph.

TRULY God is good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone: my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death; but their strength is firm.

5 They are not in trouble *as other men*; neither are they plagued like *other men*.

6 Therefore pride compasseth them about as a chain: violence covereth them *as a garment*.

7 Their eyes stand out with fatness; they have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression; they speak loftily.

9 They set their mouth against the heavens; and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most High.

12 Behold, these *are* the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart *in vain*, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me,

17 Until I went into the sanctuary of God: *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh, *so*, O LORD, when thou awakest thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I and ignorant: I was *as a beast* before thee.

23 Nevertheless, I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to glory*.

25 Whom have I in heaven *but thee*? and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but God is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the LORD God, that I may declare all thy works.

P S A L M LXXIV.

1 The prophet complaineth of the desolation of the sanctuary:—
10 he moveth God to help, in consideration of his power,—
18 of his reproachful enemies, of his children, and of his covenant.

ANNOTATIONS ON PSALM LXXIII.

This is the first psalm of the third book, according to the Hebrew division; which book contains seventeen psalms, most of them very disconsolate, and full of bitter complaints. They were chiefly composed by Asaph, who lived in the days of Hezekiah, and called *Asaph the seer*, see 2 Chron. 29. 30. He seems to be the author of this, and probably composed it to comfort himself and all good men, when they saw the wicked prosper, while the righteous were sorely afflicted.

Verse 21. *I was pricked in my reins;* i. e. In my mind, or conscience.

¶ Machil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations: *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they set up their ensigns *for signs*.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land:

9 We see not our signs; *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my king of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day is thine, the night also *is* thine; thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude *of the wicked*; forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

P S A L M LXXV.

1 The prophet praiseth God,—2 and promiseth to judge uprightly.—4 He rebuketh the proud by consideration of God's providence.—9 He praiseth God.

¶ To the chief musician, Al-taschith. A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks; *unto thee* do we give thanks: for *that* thy name *is* near thy wondrous works declare.

2 When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For

ANNOTATIONS ON CHAP. LXXIV.

The desolation of Jerusalem, the temple, and the rest of the land of Canaan, by the king of Babylon, was the sad occasion of this psalm, which was composed during the Babylonish captivity, and probably by some pious man of the posterity of Asaph the seer, who was suffered to remain in the land of Israel with the Chaldeans.

ANNOTATIONS ON PSALM LXXV.

This psalm seems to have been composed by Asaph the seer, after the great deliverance which, by the strange destruction of Sennacherib's army, God gave the good king Hezekiah.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge : he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red : it is full of mixture, and he poureth out of the same : but the dregs thereof all the wicked of the earth shall wring *them* out, and drink *them*.

9 But I will declare for ever : I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

P S A L M LXXVI.

1 *A declaration of God's majesty in the church.*—11 *An exhortation to serve him reverently.*

¶ To the chief musician on Neginoth.

A Psalm or Song of Asaph.

IN Judah *is* God known : his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still.

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God; let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes : *he is* terrible to the kings of the earth.

P S A L M LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.*—10 *The victory which he had by consideration of God's great and gracious works.*

¶ To the chief musician, to Jeduthun. A Psalm of Asaph.

ICRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD; my sore ran in the night, and ceased not : my soul refused to be comforted.

3 I remembered God, and was troubled : I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking : I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night : I commune with mine own heart, and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

ANNOTATIONS ON PSALM LXXVI.

The psalmist here commemorates some signal victories over a very powerful enemy, which seems to be no other than that over Sennacherib's army; which Asaph, not content with celebrating in the former hymn, added this also for his own use, and all other pious persons, who he hoped would join with him in it; especially when it was sung in the temple, as he directed the chief musician, after the same manner as the fourth psalm.

ANNOTATIONS ON PSALM LXXVII.

This psalm seems to have been composed during the Babylonish captivity. The poet very pathetically laments the long continuance of their bondage, which seemed to indicate that God had utterly forsaken them : but he at last comforts himself with the remembrance of what God had formerly done for them, when he delivered them out of Egyptian slavery.

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity : *but* I will remember the years of the right hand of the most High.

11 I will remember the works of the LORD : surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary : who *is* so great a God as *our* God?

14 Thou *art* the God that doest wonders; thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee : they were afraid; the depths also were troubled.

17 The clouds poured out water, the skies sent out a sound : thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven : the lightnings lightened the world; the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

P S A L M LXXVIII.

1 *An exhortation to learn and to preach the law of God,*—9 *The story of God's wrath against the incredulous and disobedient.*

¶ Maschil of Asaph.

GIVE ear, O my people, to my law; incline your ears to the words of my mouth.

2 I will open my mouth in a parable : I will utter dark sayings of old :

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

6 That the generation to come might know *them*, *even* the children *which* should be born, *who* should arise and declare *them* to their children :

7 That they might set their hope in God, and not forget the works of God, but keep his commandments :

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim *being* armed, *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law ;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things hid he in the sight of *their* fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In the day-time also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as out of the great depths.

16 He

ANNOTATIONS ON PSALM LXXVIII.

The psalmist has here given, for the use of his countrymen, an epitome of the history of the Israelites, from their coming out of Egypt to the time that David ascended the throne; and hence it is probable, that it was composed by that Asaph so often mentioned, as one of the principal singers in the tabernacle at that time. The intention of it was to place before the eyes of the people the many benefits their fathers had received, with their shameful ingratitude, and the punishments inflicted on them for so hateful a crime; and from thence to inspire their successors with more gratitude and fidelity to their great Benefactor, lest they should incur his higher displeasure, by taking no warning from such melancholy examples.

Verse 9. *Turned back in the day of battle.* See Deut. 1. 26.

ANNO.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God: they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel:

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Mandid eat angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled; for he gave them their own desire:

30 They were not estranged from their lust; but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned, and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were* but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back, and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood, and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar; and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunder-bolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among* them.

50 He made a way to his anger: he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the first-born in Egypt: the chief of their strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line; and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel.

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his strength into captivity, and his glory into the enemies' hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the sheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

P S A L M LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem:—*
8 *he prayeth for deliverance,—12 and promiseth thankfulness.*

¶ A Psalm of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled: they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

4 We are become a reproach, to our neighbours; a scorn and derision to them that are round about us.

5 How long, LORD, wilt thou be angry? for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place:

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants *which* is shed.

11 Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours seven-fold into their

their bosom, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

P S A L M LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.—8 God's former favours are turned into judgments:—14 he prayeth for deliverance.*

¶ To the chief musician upon Shoshannim, Eduth.

A Psalm of Asaph.

GIVE ear, O Shepherd of Israel; thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.

3 Turn us again, O God; and cause thy face to shine, and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burnt with fire; it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts; cause thy face to shine; and we shall be saved.

P S A L M LXXXI.

1 *An exhortation to a solemn praising of God:—4 God challengeth that duty by reason of his benefits.—8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

¶ To the chief musician upon Gittith. A Psalm of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm; and bring hither the timbrel, the pleasant harp, with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

ANNOTATIONS ON PSALM LXXX.

This psalm seems to have been written by Asaph the seer, when Sennacherib the king of Assyria came up with a great host against Jerusalem in the days of king Hezekiah. It was delivered to the chief musician in the temple, to be sung as the 60th psalm upon the instruments of six strings, which were generally used in solemn thanksgivings.

ANNOTATIONS ON PSALM LXXXI.

This psalm seems to have been made for the use of the church in solemn feasts; particularly, either upon every first day of the month, or upon the first day of the seventh month; which was celebrated with a more solemn blast of trumpets than any other, *Levit. 23. 24. Numb. 29. 1.* because that month was more sacred than others, by reason of the concurrence of divers religious solemnities in it.

Verse 7. *I answered thee in the secret place of thunder;* From the dark and cloudy pillar, whence I thundered and fought against the Egyptians. See *Exod. 13. 21. and 14. 19, 24.* Others refer this to the

No. 36.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me,

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust, and they walked in their own counsels.

13 O that my people had hearkened unto me, and Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.

P S A L M LXXXII.

1 *The psalmist having exhorted the judges,—5 and reproved their negligence,—8 prayeth God to judge.*

¶ A Psalm of Asaph.

GOD standeth in the congregation of the mighty: he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods; and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

P S A L M LXXXIII.

1 *A complaint to God of the enemies' conspiracies.—9 A prayer against oppressors.*

¶ A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace; and be not still, O God.

2 For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 For

thunder at Sinai; but at that time they were not in trouble, but in a safe and glorious condition.

ANNOTATIONS ON PSALM LXXXII.

This psalm was composed by Asaph the seer, in the days of Hezekiah, to admonish those who presided in the courts of justice, that as God surveyed all their actions, it was highly incumbent on them to judge righteously; for the Lord would surely punish with the utmost severity the crimes they were guilty of in the execution of their office.

ANNOTATIONS ON PSALM LXXXIII.

This psalm seems to have been written when there was an universal confederacy against Israel, entered into by all the surrounding nations, in the days of David, and not in those of Jehoshaphat, as several commentators have imagined. That there was such a league is evident from the 118th psalm, where David expressly says, *that all nations compassed him about;* and it appears from the same psalm, that this compassing was before he had destroyed them, and therefore in the beginning of his reign.

5 Q

ANNO-

5 For they have consulted together with one consent: they are confederate against thee.

6 The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre.

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as unto the Midianites, as to Sisera, as to Jabin at the brook of Kison;

10 Which perished at En-dor: they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zeba, and as Zalmunna;

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea; let them be put to shame, and perish:

18 That men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth.

P S A L M LXXXIV.

¶ To the chief musician upon Gittith. A Psalm for the sons of Korah.

1 The psalmist longeth for the temple worship:—4 sheweth the blessedness of attending therein.

HOW amiable are thy tabernacles, O LORD of hosts! 2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them:

6 Who passing through the valley of Baca, make it a well: the rain also filleth the pools.

7 They go from strength to strength; every one of them in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

P S A L M LXXXV.

The psalmist prayeth for a continuance of former mercies.

¶ To the chief musician. A Psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

ANNOTATIONS ON PSALM LXXXIV.

This psalm was most probably written when David was at rest from all his enemies round about, and had settled the ark in its place: on which the sacred historian informs us, David had set his heart on building a temple to God, in some measure worthy of his majesty. Suppose him in this situation, with what transport of delight, fervent charity, ardent desire, and earnest longing for the temple of God, does he cry out, *How amiable, &c.*

ANNOTATIONS ON PSALM LXXXV.

This psalm seems to have been composed immediately after the Israelites returned from the Babylonish captivity, and delivered to the chief musician of the temple, to be sung when the foundation of that

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give that which is good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set us in the way of his steps.

P S A L M LXXXVI.

1 David imploreth God's aid:—11 prayeth for grace, &c.

¶ A Prayer of David.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2 Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD; for I cry unto thee daily.

4 Rejoice the soul of thy servant; for unto thee, O LORD, do I lift up my soul.

5 For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there is none like unto thee, O LORD: neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them.

15 But thou, O LORD, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

P S A L M LXXXVII.

1 The nature and glory of the church.—4 The increase, honour, and comfort, of the members thereof.

¶ A Psalm or Song for the sons of Korah.

HIS

structure was laid; but the work was hindered from proceeding by the opposition of their enemies.

ANNOTATIONS ON PSALM LXXXVI.

This psalm was written by David, when he was obliged to fly into the wilderness, either to avoid the fury of Saul, or the rebellion of Absalom, when he was stripped of every thing he had, and left in a very forlorn condition.

ANNOTATIONS ON PSALM LXXXVII.

This psalm was written in praise of Jerusalem, situated on the holy mountain of Zion, where David prepared a tabernacle for the ark; and of mount Moriah, on which the temple of Solomon was built. The beginning of it is very abrupt, and properly expresses the rapture of the psalmist's mind when he composed it.

Versé

HIS foundation is in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there.

5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6 The LORD shall count when he writeth up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

P S A L M LXXXVIII.

A prayer containing a grievous complaint.

¶ A Song or Psalm for the sons of Korah. To the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day and night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my soul is full of troubles; and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them; I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee; I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

P S A L M LXXXIX.

1 The psalmist praiseth God for his mercies,—5 for his wonderful power,—15 for his care of his church, &c.

¶ Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

Verse 6. *The Lord shall count when he writeth up the people.*] In allusion to princes or governors, who used to write and keep a register of all their people. Hence holy men and true Israelites are said to be written among the living in Jerusalem, Isa. 4. 3. or in the writing of the house of Israel, Ezek. 13. 9.

ANNOTATIONS ON PSALM LXXXIX.

Who Ethan was is uncertain; probably he was of the same family with Heman. This and the foregoing psalm seems to have been written on the same occasion: but Heman bewailed his private affliction; whereas Ethan, after thankfully acknowledging the many benefits God had bestowed on the Israelites, laments, in the most pathetic manner, the calamities of his people; the royal family and government being subverted

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain? thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

18 For the LORD is our defence: and the holy One of Israel is our King.

19 Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with my holy oil have I anointed him.

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27 Also I will make him my first-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenants shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments:

31 If they break my statutes, and keep not my commandments:

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Never-

by the captivity of Jehoiakim or Zedekiah, whose miserable fate he seems to bewail with great earnestness in the conclusion of the psalm; the Babylonians boasting, that, notwithstanding the promises they pretended to have received from Heaven, there was now a final period put both to the family and kingdom of David. And, in truth, the sceptre was never restored to that family, till Christ, the son of David, came; and to him several passages in this psalm are applied, even by the Jews themselves.

Verse 4. *Thy seed will I establish for ever.*] These words are too great to have their completion in Solomon, and therefore must relate to the Messiah.

ANNO-

33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness, that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD, wilt thou hide thyself? for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where are thy former loving-kindnesses, which thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the LORD for evermore. Amen, and amen.

P S A L M XC.

1 *Moses setteth forth God's providence,—3 complaineth of human frailty, divine chastisements, and brevity of life.*

¶ A prayer of Moses the man of God.

LORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withered.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is

ANNOTATIONS ON PSALM XC.

Here the fourth book of psalms, according to the Hebrew division, begins. This psalm was composed by Moses, when the people had so highly offended God in the wilderness, that he shortened their lives to seventy or eighty years, and suffered them not to arrive at the age of their ancestors, except Moses, Caleb, and Joshua, whose lives he prolonged to an hundred and twenty years.

ANNOTATIONS ON PSALM XCI.

Who the penman of this psalm was is uncertain. The occasion of it seems to have been that great pestilence recorded, 2 Sam. 24.

their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

P S A L M XCI.

The security and happiness of the godly under Divine protection.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge, and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day,

6 Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD which is my refuge, even the most High, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

P S A L M XCII.

1 *The psalmist exhorteth to praise God,—4 for his great works,—6 for his judgments on the wicked, &c.*

¶ A Psalm or Song for the Sabbath-day.

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD,

ANNOTATIONS ON PSALM XCII.

This psalm was probably composed by Moses, to raise the hearts of the Israelites to the proper business of the sabbath-day, which was to praise God, when they meditated on his wonderful works both of creation and providence; as they themselves had seen several instances of rewarding the good and punishing the wicked since they came out of Egypt, and were to see more when they entered the promised land, where they were to keep their sabbath, or rest, after their long travels in the desert.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not, neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever.

8 But thou, LORD, art *most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish: all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn* of an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age: they shall be fat and flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, *and there is* no unrighteousness in him.

P S A L M XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth; he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

P S A L M XCIV.

1 *The prophet calling for justice, complaineth of tyranny and impiety;—8 teacheth God's providence, &c.*

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it:

8 Understand, ye brutish among the people: *and ye* fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law:

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

ANNOTATIONS ON PSALM XCIII.

This psalm was, in all probability, composed by David, when some of his powerful enemies began to gather strength, and threatened to disturb the peace and tranquillity of his reign; but, in a more sublime sense, it ought to be applied to the stability of the Messiah's kingdom, as several of the Jews themselves acknowledge.

ANNOTATIONS ON PSALM XCIV.

Dr. Delany supposes that David wrote this psalm on occasion of a battle that was fought between the Israelites under the command of Joab, and the Ammonites and Syrians before Medeba, in consequence of the indignities shewn to the messengers David sent to Hanun king of the children of Ammon. This battle is recorded 2 Sam. 10. and 1 Chron. 19.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD *is* my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea, the* LORD our God shall cut them off.

P S A L M XCV.

1 *An exhortation to praise God,—3 for his greatness,—6 and for his goodness,—8 and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the Rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth; the strength of the hills *is* his also.

5 The sea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his pasture, and the sheep of his hand: to-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways.

11 Unto whom I swear in my wrath, that they should not enter into my rest.

P S A L M XCVI.

1 *An exhortation to praise God,—4 for his greatness,—8 for his kingdom,—11 and for his general judgment.*

O SING unto the LORD a new song; sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols; but the LORD made the heavens.

6 Honour and majesty *are* before him; strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory *due* unto his name: bring an offering, and come into his courts.

9 O worship

ANNOTATIONS ON PSALM XCV.

This psalm is generally supposed to be David's, and so the Septuagint styles it, and intended as a solemn invitation to the people, when assembled on the sabbath, or some solemn occasion, to praise the Lord their God, and attentively listen to the instructions given them out of his law. It plainly relates to the days of the Messiah, as the Jews themselves confess, and the apostle to the Hebrews proves, chap. 3. 7. and 4. 3. where he demonstrates to the Israelites, that the *rest* here spoken of could not be merely that of the land of Canaan, which their forefathers were not suffered to enjoy, because of their disobedience to God in the wilderness; but another far exceeding it, and into which the Messiah, a far greater captain than Joshua, was to carry them.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen, *that* the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

P S A L M XC VII.

1 *The majesty of God's kingdom.—7 The church rejoiceth at God's judgments upon idolatry.—10 An exhortation to godliness and gladness.*

THE LORD reigneth, let the earth rejoice; let the multitude of isles be glad *thereof*.

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light *is* sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holiness.

P S A L M XC VIII.

1 *The psalmist exhorteth the Jews,—4 and the Gentiles,—7 and all creatures, to praise God.*

¶ A Psalm.

O SING unto the LORD a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD the king.

7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

P S A L M XC IX.

The psalmist exhorteth to the worship of God, &c.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them praise thy great and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar; they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: *thou* wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

P S A L M C.

An exhortation to praise God cheerfully, &c.

¶ A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness; come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

P S A L M CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes; I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me; I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD.

P S A L M CII.

1 *The prophet in his prayer maketh complaint.—12 he taketh comfort in the eternity and mercy of God.*

¶ A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass, so that I forget to eat my bread.

5 By

ANNOTATIONS ON PSALM C.

This is the only psalm in the whole collection styled *A psalm of praise*, probably because it was peculiarly appointed to be sung when their sacrifices of thanksgiving were offered to the most High, and is generally thought to have been written by David, who invites all the world to join with the Israelites in the service of the Lord, whose kindness to them was beyond expression.

ANNOTATIONS ON PSALM CII.

This prayer was composed by some pious person, about the end of the Babylonish captivity, who was overwhelmed with grief to see the temple lie waste, and the city of Jerusalem itself reduced to a heap of ruins, and is well adapted to the condition of any person under grievous calamities, and who implores the Divine favour for help and deliverance.

ANNO-

5 By reason of the voice of my groaning, my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the housetop.

8 Mine enemies reproach me all the day: and they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the prisoner, to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

P S A L M CIII.

1 *An exhortation to bless God for his mercy,—15 and for the constancy thereof.*

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits;

3 Who forgiveth all thine iniquities, who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

ANNOTATIONS ON PSALM CIII.

This psalm was composed by David, on his recovery from a dangerous fit of sickness; and is an excellent example for all who have escaped the same danger, and are desirous of returning thanks to God, the restorer of their health, and the giver of every good thing they enjoy.

ANNOTATIONS ON PSALM CIV.

Dr. Delany is of opinion, that David composed this excellent psalm in the forest of Hareth, where he was daily surrounded with those pastoral scenes which he so finely describes. After some general observa-

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep his anger for ever.

10 He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass; as a flower of the field so he flourisheth:

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works, in all places of his dominion: bless the LORD, O my soul.

P S A L M CIV.

1 *A meditation upon the mighty power,—7 and wonderful providence of God.—31 God's glory is eternal, &c.*

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty;

2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;

4 Who maketh his angels spirits; his ministers a flaming fire;

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

8 They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil

tions upon the works and wisdom of God in the creation, he descends to the following particulars: the rise of springs; the course of rivers; the retreats of fowls and wild beasts of the forests and mountains; the vicissitudes of days and nights, and their various uses to the animal world; the dependence of the whole creation upon the Almighty for being and subsistence:—he withdraws their breath, and they die; he breathes, and they revive; he opens his hand, and satisfies them all at once. These are ideas familiar to him; and his manner of introducing them plainly shews them the effect of his most retired meditations, in his solitary wanderings.

ANNO-

oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full of *sap*; the cedars of Lebanon *which* he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, and the rocks for the conies.

19 He appointeth the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest do creep *forth*.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth to his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships; *there is* that leviathan, *whom* thou hast made to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

P S A L M CV.

An exhortation to praise God, and to seek out his works.

O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God; his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 Which *covenant* he made with Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant,

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He suffered no man to do them wrong: yea, he reproveth kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, *even* Joseph, *who* was sold for a servant;

18 Whose feet they hurt with fetters; he was laid in iron.

19 Until the time that his word came, the word of the LORD tried him.

20 The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel also came into Egypt, and Jacob sojourned in the land of Ham.

24 And he increased his people greatly, and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilly with his servants.

26 He sent Moses his servant, and Aaron whom he had chosen.

27 They shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark: and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig-trees, and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

37 He brought them forth also with silver and gold; and *there was* not one feeble person among their tribes.

38 Egypt was glad when they departed; for the fear of them fell upon them.

39 He spread a cloud for a covering, and fire to give light in the night.

40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

P S A L M CVI.

1 *The psalmist's exhortation:—4 he prayeth for pardon, &c. —47 he concludeth with prayer and praise.*

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, and he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest* unto thy people; O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice

ANNOTATIONS ON PSALM CV.

Though this psalm has no title, yet it is evident, from 1 Chron. 16. 8, &c. that David was the author of the first part of it at least, and that he delivered it to Asaph and his brethren, to be constantly used in the service of God in the tabernacle.

ANNOTATIONS ON PSALM CVI.

This psalm is entitled *Hallelujah*, Praise the Lord; but neither the author, nor the occasion of it, are mentioned. It seems, however, to have been written by David, and to be one of the psalms he delivered to Asaph, when he had prepared the tabernacle for the ark.

rejoice in the gladness of thy nation: that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea.

8 Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up; so he led them through the depths as through the wilderness.

10 And he saved them from the hand of him that hated them: and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 They soon forgot his works; they waited not for his counsel;

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request, but sent leanness into their soul.

16 They envied Moses also in the camp, and Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, they despised the pleasant land: they believed not his word;

25 But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him for righteousness, unto all generations for evermore.

32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them;

35 But were mingled among the heathen, and learned their works.

36 And they served their idols; which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils;

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them; and they were brought into subjection under their hand.

43 Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity.

44 Nevertheless, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

P S A L M CVII.

The psalmist exhorteth the redeemed to praise God, &c.

GIVE thanks unto the LORD, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the east and from the west, from the north and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being bound in affliction and iron.

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and there was none to help.

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions.

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters:

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They

ANNOTATIONS ON PSALM CVII.

The fifth and last book of psalms, according to the Hebrew division, begins here, with an exhortation to those whom God had delivered from the servitude of the heathen, to acknowledge his singular benefits, and No. 37.

praise him with the voice of thanksgiving. The author of this psalm is unknown; but, from the connection of it with the two foregoing, it seems to have been David.

26 They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet: so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are minished, and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way.*

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

P S A L M CVIII.

1 David praiseth God:—11 his confidence in God.

¶ A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens, and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my law-giver;

9 Moab *is* my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

P S A L M CIX.

1 David complaineth of his enemies:—16 sheweth their sin.

¶ To the chief musician. A Psalm of David.

HOLD not thy peace, O God of my praise.

2 For the mouth of the wicked, and the mouth

of the deceitful are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my love, they are my adversaries: but I *give myself* unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned; and let his prayer become sin.

8 Let his days be few, *and* let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let his posterity be cut off, *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the LORD, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting: and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy.

27 That they may know that this *is* thy hand: *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth: yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

P S A L M CX.

Prediction of the kingdom and sufferings of Christ.

¶ A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy

ANNOTATIONS ON PSALM CIX.

This psalm appears to have been composed by David when he was in a state of persecution by Saul. The person whom David particularly complains of is generally thought to be Doeg the Edomite, who had loaded him undeservedly with many calumnies; whom David, by a prophetic spirit, here most solemnly curses, pronouncing the heaviest judgments upon him and his family; his inhuman villany being so great, that it made him an exact picture of the traitor Judas, to whom the apostle Peter, Acts 1. 20. applies the 8th verse of this psalm.

ANNOTATIONS ON PSALM CX.

That the penman of this psalm was not Eliezer, Abraham's servant,

who wrote it upon the occasion of Abraham's victory over those kings, Gen. 14. (as some of the later Jews have devised, out of opposition to Christianity,) nor any other person but David, is manifest from the title of the psalm, which is a part of the sacred text. That this psalm belongs to the Messiah is abundantly evident, both from the express testimony of the New Testament, Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. and 10. 13. and from the consent of the ancient Hebrew doctors, manifested implicitly in Matt. 22. 44. and expressly from their own mouths.

Verse 1. *Until I make thine enemies thy footstool;*] Thy slaves and vassals, to be put to the meanest and basest services, as this phrase implies, 1 Kings 5. 3. Psa. 18. 39. and 91. 13. being taken from the manner of eastern

8 Thy people *shall be willing* in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

P S A L M CXI.

1 The psalmist inciteth to praise God for his glorious,—5 and gracious works.

PR AISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is gracious, and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend is his name.

10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

P S A L M CXII.

1 Godliness hath the promises of this life,—4 and of the life to come.—10 The prosperity of the godly shall be an eye-sore to the wicked.

PR AISE ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house; and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth; he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil-tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

eastern princes, who used to tread upon the necks of their conquered enemies, as we read Jos. 10. 24. Judg. 1. 7.

3. Thy people shall be willing, &c.] This verse is extremely difficult, and has produced explanations still more difficult than the text itself. The most natural and plain translation of it seems to be that of Bootius: Thy troops shall be willing, when thou raisest thy army in thy glorious sanctuary; thou hast shone like the morning, from thy very birth; thy youth has been covered with dew; i. e. Those that fight under thy banner, being ready armed, shall march forth to subdue the world unto thy obedience. The light of thy gospel has shone brighter than the morning, after the dull night of ignorance; innumerable multitudes have come over to thee at thy first appearance, innumerable as the pearly drops of morning dew.

4. Thou art a priest for ever, &c.] The Lord hath unchangeably resolved, that thou shalt be a priest, as well as a king; with full power to bless all thy subjects, not only in that age, but even to all eternity.

7. He shall drink of the brook in the way, &c.] This passage may be understood to allude to the influences of the Holy Ghost, which were communicated, in an unmeasurable degree, to our great High Priest, and were in fact the cause of his surmounting all difficulties. These are frequently represented by waters: Whoso believeth on me, out of his belly shall flow rivers of living waters. The enjoyment of them is described by drinking: He that drinketh of the water that I shall give him, shall never thirst. Then the sense may run in this perspicuous manner: "If it should

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

P S A L M CXIII.

1 An exhortation to praise God for his excellency,—6 for his mercy.

PR AISE the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD, from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same, the LORD's name is to be praised.

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high?

6 Who humbleth himself to behold the things that are in heaven, and in the earth?

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill:

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

P S A L M CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WH E N Israel went out of Egypt, the house of Jacob from a people of strange language,

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled; Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob:

8 Which turned the rock into a standing water, the flint into a fountain of waters.

P S A L M CXV.

God truly glorious: idols are vanity: God to be praised.

NO T unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens; he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not.

6 They have ears, but they hear not; noses have they, but they smell not.

7 They

"be asked, How shall the Redeemer be able to execute the various and important offices foretold in the preceding parts of the psalm? The prophet replies, He shall drink of the brook in the way." He shall not be left barely to his human nature, which must unavoidably sink under the tremendous work of recovering a lost world; but, through the whole course of his incarnate state, through the whole administration of his mediatorial kingdom, shall be supported with omnipotent succours.

ANNOTATIONS ON PSALM CXIII.

This psalm, with the five following, were by the Hebrews called *hallel*, or hymns, which they recited at their tables in the new-moons and other feasts, especially in the paschal night, after they had eaten the lamb; concluding it with Hallelujah, which is the title of this psalm, as of the foregoing, to excite all the people of God, especially those that constantly attended in his tabernacle, to praise the benevolent providence of the most High, which extends to this lower world, and supplies the wants of all its inhabitants.

ANNOTATIONS ON PSALM CXV.

Dr. Delany, upon a supposition, that by the *blind and the lame*, 2 Sam. 5. 6. are meant the idols which the Jebusites worshipped, supposes this psalm to be a triumphal song for David's victory over the Jebusites; it being plainly a hymn of humiliation and thanksgiving to God, for a victory gained over a heathen people, who put their confidence in idols, and despised the God of David.

ANNO-

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the LORD: he is their help and their shield.

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD, which made heaven and earth.

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD, from this time forth and for evermore. Praise the LORD.

P S A L M CXVI.

1 The psalmist professeth his love and duty to God for his deliverances:—12 he studieth to be thankful.

I LOVE the LORD, because he hath heard my voice, and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous: yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted.

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD; now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant, I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD, now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

P S A L M CXVII.

An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us; and

the truth of the LORD endureth for ever. Praise ye the LORD.

P S A L M CXVIII.

An exhortation to trust in God, recommended, &c.

O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

6 The LORD is on my side, I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD, than to put confidence in man.

9 It is better to trust in the LORD, than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go in to them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner:

23 This is the LORD's doing; it is marvellous in our eyes.

24 This is the day which the LORD hath made: we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

P S A L M CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

A L E P H.

BLESSED are the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They

ANNOTATIONS ON PSALM CXVI.

This psalm was probably wrote by David when he fled from his rebellious son, and when Ahithophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodness of the Almighty, who was pleased to plead his cause and deliver him; for which reason he resolved to be truly thankful, and to call upon all his friends to rejoice with him.

ANNOTATIONS ON PSALM CXVIII.

Verse 22. The stone which the builders refused, &c.] The common-

wealth of Israel, and the church of God, are here and elsewhere in scripture compared to a building; wherein, as the people are the stones and the matter, so the princes and rulers are the builders. And these master-builders rejected David, as an obscure, treacherous, and rebellious person, fit to be, not only laid aside and thrown away, but also to be crushed to pieces. And so their successors rejected Christ, as an enemy to Moses, a friend to sinners, and a blasphemer against God, and therefore deserving death and damnation.

ANNO-

3 They also do no iniquity : they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes : O forsake me not utterly.

B E T H.

9 Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee : O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD : teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes : I will not forget thy word.

G I M E L.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth ; hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt ; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me : *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my counsellors.

D A L E T H.

25 My soul cleaveth unto the dust : quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me : teach me thy statutes.

27 Make me to understand the way of thy precepts : so shall I talk of thy wondrous works.

28 My soul melteth for heaviness : strengthen thou me according unto thy word.

29 Remove from me the way of lying : and grant me thy law graciously.

30 I have chosen the way of truth : thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies : O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

H E.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law ; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity : *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, *who is devoted* to thy fear.

39 Turn away my reproach which I fear : for thy judgments *are* good.

40 Behold, I have longed after thy precepts : quicken me in thy righteousness.

V A U.

41 Let thy mercies come also unto me, O LORD ; *even* thy salvation, according to thy word.

No. 37.

42 So shall I have wherewith to answer him that reproacheth me ; for I trust in thy word.

43 And take not the word of truth utterly out of my mouth ; for I have hoped in thy judgments.

44 So shall I keep thy law continually, for ever and ever.

45 And I will walk at liberty : for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments which I have loved ; and I will meditate in thy statutes.

Z A I N.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction : for thy word hath quickened me.

51 The proud have had me greatly in derision : *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD ; and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

C H E T H.

57 *Thou art* my portion, O LORD : I have said, that I would keep thy words.

58 I entreated thy favour with *my* whole heart : be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me ; *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy : teach me thy statutes.

T E T H.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge : for I have believed thy commandments.

67 Before I was afflicted I went astray : but now have I kept thy word.

68 *Thou art* good, and doest good ; teach me thy statutes.

69 The proud have forged a lie against me : *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease ; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted ; that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

J O D.

73 Thy hands have made me, and fashioned me : give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me :

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live : for thy law *is* my delight.

78 Let the proud be ashamed ; for they dealt perversely with me without a cause : *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes, that I be not ashamed.

5 T

C A P H.

C A P H.

81 My soul fainteth for thy salvation : *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me ?

83 For I am become like a bottle in the smoke ; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant ? when wilt thou execute judgment on them that persecute me ?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful : they persecute me wrongfully ; help thou me.

87 They had almost consumed me upon earth : but I forsook not thy precepts.

88 Quicken me after thy loving-kindness ; so shall I keep the testimony of thy mouth.

L A M E D.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations : thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances : for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts : for with them thou hast quickened *m.e.*

94 I *am* thine, save me : for I have sought thy precepts.

95 The wicked have waited for me to destroy me ; *but* I will consider thy testimonies.

96 I have seen an end of all perfection : *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law : it *is* my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies : for they *are* ever with me.

99 I have more understanding than all my teachers : for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments ; for thou hast taught me.

103 How sweet are thy words unto my taste ! *yea*, sweeter than honey to my mouth.

104 Through thy precepts I get understanding : therefore I hate every false way.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much : quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand : yet do I not forget thy law.

110 The wicked have laid a snare for me : yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever : for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes *always, even unto the end.*

S A M E C H.

113 I hate *vain* thoughts : but thy law do I love.

114 Thou *art* my hiding-place, and my shield : I hope in thy word.

115 Depart from me, *ye* evil-doers : for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live : and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe : and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes ; for their deceit *is* falsehood.

119 Thou putteth away all the wicked of the earth *like* dross ; therefore I love thy testimonies.

120 My flesh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and justice : leave me not to mine oppressors.

122 Be surety for thy servant for good : let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes :

125 I *am* thy servant ; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work : for they have made void thy law.

127 Therefore I love thy commandments above gold, yea, above fine gold.

128 Therefore I esteem all *thy* precepts concerning all things to be right ; and I hate every false way.

P E.

129 Thy testimonies *are* wonderful : therefore doth my soul keep them.

130 The entrance of thy words giveth light ; it giveth understanding unto the simple.

131 I opened my mouth, and panted : for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word ; and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man : so will I keep thy precepts.

135 Make thy face to shine upon thy servant : and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me : because mine enemies have forgotten thy words.

140 Thy word *is* very pure : therefore thy servant loveth it.

141 I *am* small and despised ; *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me : *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting : give me understanding, and I shall live.

K O P H.

145 I cried with *my* whole heart ; hear me, O LORD : I will keep thy statutes.

146 I cried unto thee ; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried : I hoped in thy word.

148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-kindness : O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief : they are far from thy law.

151 Thou *art* near, O LORD ; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

R E S H.

153 Consider mine affliction, and deliver me : for I do not forget thy law.

154 Plead my cause, and deliver me : quicken me according to thy word.

155 Salvation *is* far from the wicked ; for they seek not thy statutes.

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many are my persecutors, and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

S C H I N.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies: and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

T A U.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.

P S A L M CXX.

1 David prayeth against Doeg,—3 reproveth his tongue.

¶ A Song of degrees.

I N my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee, or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar.

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for war.

P S A L M CXXI.

The great safety of the godly, who trust in God's protection.

¶ A Song of degrees.

I WILL lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

ANNOTATIONS ON PSALM CXX.

This psalm seems to have been written by David, when the calumnies of Doeg, and other wicked persons, forced him to fly into the deserts for safety, and even to go into the country of the Kedarens or Arabians, whose company was very disagreeable to him. We do not indeed find any accounts of his being in the tents of Kedar in the history of this persecution; but it is very natural to think he sought for safety in more places than are there particularly mentioned, and might have visited the tents of Kedar, as well as the land of the Moabites, and the wilderness of Paran, near which these tents were pitched.

ANNOTATIONS ON PSALM CXXI.

This psalm seems to have been written by David, when he was obliged to fly from Jerusalem to avoid the army of his rebellious son. It will appear much more intelligible, if, like several others, we suppose it to have been sung alternately by the king and priests. David takes the first part.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day; nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

P S A L M CXXII.

1 David professeth his joy for the church,—6 and prayeth for the peace thereof.

¶ A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is compact together;

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes I will now say, Peace be within thee.

9 Because of the house of the LORD our God, I will seek thy good.

P S A L M CXXIII.

1 The godly profess their confidence in God,—3 and pray to be delivered from contempt.

¶ A Song of degrees.

U NTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

P S A L M CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

I F it had not been the LORD who was on our side, now may Israel say:

2 If it had not been the LORD who was on our side, when men rose up against us;

3 Then they had swallowed us up quick, when their wrath was kindled against us.

4 Then the waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

P S A L M CXXV.

The safety of such as trust in God.—4 A prayer for the godly.

¶ A Song of degrees.

T H E Y

ANNOTATIONS ON PSALM CXXIII.

This psalm was doubtless written in a time of great distress, when some formidable and insolent enemy threatened to level the walls of Jerusalem with the dust; but the particular occasion is not known.

ANNOTATIONS ON PSALM CXXIV.

This psalm was written by David after some remarkable victory over a numerous host of his enemies; perhaps the Philistines, when they spread themselves in the valley of Rephaim, 2 Sam. 5. 19. or the Ammonites and their associates, 2 Sam. 10. 6, 15, 16.

ANNOTATIONS ON PSALM CXXV.

This psalm probably contains some of those comfortable words which were spoken to the people by Hezekiah, when Sennacherib's army threatened to destroy Jerusalem, to encourage them under their great affliction; and to assure them, that God would not suffer Sennacherib, that rod of his anger, to chastise them long.

ANNO.

THEY that trust in the LORD *shall be as mount Zion, which cannot be removed, but abideth for ever.*

2 As the mountains are round about Jerusalem, so the LORD is round about his people, from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be good, and to them that are upright in their hearts.*

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

P S A L M CXXVI.

The church celebrateth her incredible return out of captivity.

¶ A Song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us, *whereof we are glad.*

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves *with him.*

P S A L M CXXVII.

1 *The virtue of God's blessing.—3 Good children are his gift.*

¶ A Song of degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but in vain.*

2 *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

3 Lo, children are an heritage of the LORD: *and the fruit of the womb is his reward.*

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

P S A L M CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED is every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

P S A L M CXXIX.

God's goodness in saving Israel out of their afflictions, &c.

¶ A Song of degrees.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

ANNOTATIONS ON PSALM CXXVII.

The Hebrew particle, which in the title is translated *for*, is by most interpreters thought to signify *of*, and consequently that this psalm was composed by Solomon. And this is the more probable, as we are told, 1 Kings 4. 32. that he composed no less than 1005 songs, whereof probably this was one; and seems to be a commentary on a pious maxim of his, often repeated in the book of Proverbs, namely, That it is in vain to attempt any thing, if the Lord doth not prosper the design; teaching us in all our ways to acknowledge him, and not presume that it is in our power to direct the issue as we please: *for though a man's heart deviseth his way, yet it is the Lord that directeth his steps*, Prov. 16. 9.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

P S A L M CXXX.

1 *The psalmist prayeth to God:—5 his patience, &c.*

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities; O LORD, who shall stand?

4 But *there is forgiveness with thee, that thou mayest be feared.*

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the LORD more than they that watch for the morning: *I say, more than they that watch for the morning.*

7 Let Israel hope in the Lord: for with the LORD *there is mercy, and with him is plenteous redemption.*

8 And he shall redeem Israel from all his iniquities.

P S A L M CXXXI.

1 *David professing his humility,—3 exhorteth Israel to hope in God.*

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the LORD, from henceforth and for ever.

P S A L M CXXXII.

1 *David's zeal:—8 his prayers.—11 God's promises.*

¶ A Song of degrees.

LORD, remember David, and all his afflictions:

2 How he swore unto the LORD, and vowed unto the mighty God of Jacob.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed:

4 I will not give sleep to mine eyes, or slumber to mine eye-lids,

5 Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant, and my testimony, that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For

ANNOTATIONS ON PSALM CXXXII.

This psalm was written to excite men to be truly religious, as the only way to obtain the blessings enumerated in this hymn. For it is the Lord only that can confer these gifts on the sons of men; and consequently, our own industry is not sufficient without his kind assistance.

ANNOTATIONS ON PSALM CXXXIX.

This psalm was composed when some new calamity threatened them, either by Sennacherib, or, as others think, by those nations who had combined to destroy the Jews, as soon as they returned from the Babylonish captivity.

ANNO-

13 For the LORD hath chosen Zion: he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

P S A L M CXXXIII.

The benefit of the communion of saints.

¶ A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard, that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

P S A L M CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands in the sanctuary, and bless the LORD.

3 The LORD, that made heaven and earth, bless thee out of Zion.

P S A L M CXXXV.

An exhortation to praise God for his mercy, for his power, and for his judgments, &c.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast:

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants:

10 Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever, and thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

ANNOTATIONS ON PSALM CXXXIII.

This psalm was composed by David upon the happy occasion of the ending of the civil war between the two houses of Saul and David.

ANNOTATIONS ON PSALM CXXXVI.

This psalm, like the former, is a commemoration of the goodness of the Lord, especially of the wonderful works he had done for Israel. The form of acknowledgment, *for his mercy endureth for ever*, so often repeated in this psalm, was prescribed by David to be used continually in the divine service, 1 Chron. 16. 41. and accordingly followed by Solomon when he dedicated the temple, 2 Chron. 7. 3, 6.

ANNOTATIONS ON CHAP. CXXXVII.

This mournful song was doubtless composed by some pious Levite in

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron.

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

P S A L M CXXXVI.

An exhortation to praise God for particular mercies.

OGIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The sun to rule by day: for his mercy *endureth* for ever.

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 And brought out Israel from among them: for his mercy *endureth* for ever.

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever.

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever.

15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever.

18 And slew famous kings: for his mercy *endureth* for ever.

19 Sihon king of the Amorites: for his mercy *endureth* for ever.

20 And Og the king of Bashan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

P S A L M CXXXVII.

1 *The constancy of the Jews in captivity.*—7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For

Babylon, when he reflected on their sorrowful parting with their own beloved country, and the scorn wherewith their insulting enemies treated them in that strange land.

Verse 1. *By the rivers of Babylon, &c.*] St. Chrysostom conjectures, that the captives were not suffered at first to dwell among any of the Babylonish towns or cities, but were dispersed all along several rivers of the country, where they built tabernacles or cottages for themselves, and perhaps were forced to drain those moist places to make them wholesome.

2. *We hanged our harps, &c.*] These are, not without great probability, supposed to be the words of some holy Levites, who had been accustomed to music, both vocal and instrumental, in the service of the temple.

3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.*

8 O daughter of Babylon, who art to be destroyed: *happy shall he be that rewardeth thee as thou hast served us.*

9 *Happy shall he be that taketh and dasheth thy little ones against the stones.*

P S A L M CXXXVIII.

1 David praiseth God.—4 He prophesieth, &c.

¶ A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth; for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

P S A L M CXXXIX.

David praiseth God for his all-seeing providence, &c.

¶ To the chief musician. A Psalm of David.

O LORD, thou hast searched me, and known me.

2 Thou knowest my down-sitting, and mine up-rising; thou understandest my thought afar off.

3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such knowledge is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If I take the wings of the morning, and dwell in the uttermost parts of the sea;*

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

ANNOTATIONS ON PSALM CXXXVIII.

In this psalm David acknowledges the goodness of the Lord to him, in advancing him from a low and afflicted condition to the throne of Israel.

ANNOTATIONS ON PSALM CXXXIX.

This psalm is esteemed by the Hebrews the most excellent in the whole work. The matter of it is noble and sublime, and so is the style. The occasion of it seems to have been those heavy censures and reproaches wherewith David was loaded by his enemies, who branded him for a notorious hypocrite and impostor, that pretended religion only for the covering and promoting his own ambitious and wicked designs against his lawful king, whose life and crown he sought to take

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: *marvellous are* thy works; and *that my* soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written: *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If I should* count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, and thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee.

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts;

24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

P S A L M CXL.

David prayeth to be delivered from Saul and Doeg, &c.

¶ To the chief musician. A Psalm of David.

DELIVER me, O LORD, from the evil man; preserve me from the violent man:

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords: they have spread a net by the way-side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

P S A L M CXLI.

David prayeth that his suit may be acceptable, &c.

¶ A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense, and the lifting up of my hands *as* the evening sacrifice.

3 Set

away. Against these he comforts himself with the consideration of God's omniscience, to whom he appeals as the only proper judge of the integrity of his heart.

ANNOTATIONS ON PSALM CXLI.

This psalm was doubtless written by David during the persecution of Saul, who was instigated to pursue him by the calumnies of the wicked Doeg, and the information of the Ziphites.

ANNOTATIONS ON PSALM CXLI.

It seems probable that David composed this psalm just before his flight to Achish king of Gath, when he had a second time spared Saul's life, but could trust him no longer.

ANNO-

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties.

5 Let the righteous smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil, which shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

P S A L M CXLII.

David sheweth his comfort was in prayer unto God.

¶ Maschil of David. A prayer when he was in the cave.

I CRIED unto the LORD with my voice: with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him: I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me: no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about: for thou shalt deal bountifully with me.

P S A L M CXLIII.

1 *David prayeth for favour in judgment,—3 complaineth, &c.*

¶ A Psalm of David.

HEAR my prayer, O LORD: give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as thirsty land. Selah.

7 Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy Spirit *is* good; lead me into the land of uprightness.

ANNOTATIONS ON PSALM CXLII.

This prayer was made by David, when he hid himself from Saul in the cave of En-gedi. It admirably instructs posterity in the most forlorn, nay, desperate conditions, to recommend themselves to God, and firmly trust on him for deliverance.

ANNOTATIONS ON PSALM CXLIII.

This psalm is much of the same nature with the former, and seems to have been composed much about the same time, and upon the like occasion. This is the last of those which are called penitential psalms.

ANNOTATIONS ON PSALM CXLIV.

This psalm was doubtless written by David after he had obtained some signal victory; perhaps, after those two victories over the Philistines,

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

P S A L M CXLIV.

1 *David blesseth God for his mercy:—5 prayeth for deliverance.*

¶ A Psalm of David.

BLESSED be the LORD my strength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity; and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery, *and* an instrument of ten strings, will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store; *that* our sheep *may bring forth* thousands, and ten thousands in our streets:

14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets:

15 Happy *is that* people that is in such a case: *yea*, happy *is that* people whose God *is* the LORD.

P S A L M CXLV.

1 *David praiseth God for his fame,—8 his goodness, &c.*

¶ David's Psalm of praise.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD, and thy saints shall bless thee.

11 They

mentioned, 2 Sam. 5. if not before them, for he still mentions more opposers who were unsubdued, ver. 7, 11.

ANNOTATIONS ON PSALM CXLV.

This psalm is composed with great art, each verse in the original beginning a new letter of the alphabet; but the *nun* is wanting, possibly because the copy from whence the collector took it was imperfect in that place, and he would not presume to supply the defect himself. But however that be, this composition was always esteemed so excellent, that the title of the whole book of Psalms was taken from it, which is wholly spent in praising God, with such admirable devotion, that the ancient Hebrews used to say, "He could not fail of being an inhabitant of the heavenly Canaan, who repeated this psalm three times a-day."

ANNO-

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD is righteous in all his ways, and holy in all his works.

18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth:

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

P S A L M CXLVI.

1 The psalmist voweth praise to God:—3 his exhortation.

PRAISE ye the LORD. Praise the LORD, O my soul. 2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God;

6 Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever.

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners.

8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

P S A L M CXLVII.

The prophet exhorteth to praise God for the church, &c.

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

2 The LORD doth build up Jerusalem; he gathereth together the outcasts of Israel:

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars: he calleth them all by their names.

5 Great is our LORD, and of great power: his understanding is infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepar-eth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.

ANNOTATIONS ON PSALM CXLVI.

This psalm and the four following begin and end with the word *hallelujah*, praise the Lord: all of them containing exhortations to the people to exert themselves in that heavenly employment, which this psalm recommends to them, from the consideration of several of the Divine excellencies, which render him the proper object of our confidence in all conditions.

ANNOTATIONS ON PSALM CXLVII.

This psalm seems to have been written by Nehemiah, when he had finished the walls, and set up the gates of Jerusalem.

Verse 20. *He hath not dealt so with any nation.* He left all others to their own native darkness and blindness, and to those dim discoveries of God, and of themselves, which they had from the light of nature.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

P S A L M CXLVIII.

The psalmist exhorteth all creatures to praise God.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire and hail; snow and vapour; stormy wind, fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men and maidens; old men and children:

13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

P S A L M CXLIX.

An exhortation to praise God for his love to the church.

PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let

ANNOTATIONS ON PSALM CXLVIII.

It seems probable that this psalm was written by David, when God had given him rest from all his enemies round about; which filled his heart with such love for his Maker, that, in a transport of admiration, he wrote this rapturous song; in which, being conscious of the narrow limits of his own praises, he calls upon all creatures in heaven and earth to join in one symphony of thanksgiving to the great Lord of heaven and earth.

ANNOTATIONS ON PSALM CXLIX.

This psalm seems to have been written by David after he had gained some victory, and subdued those kingdoms, which, till this time, supported themselves against all the efforts made by the Israelites, notwithstanding their countries were part of the land promised by God to Abraham, Gen. 15. 18.

ANNO-

- 6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;
 7 To execute vengeance upon the heathen, and punishments upon the people;
 8 To bind their kings with chains, and their nobles with fetters of iron;
 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God with all kinds of instruments.

ANNOTATIONS ON PSALM CL.

Theodore takes this also to be a song of triumph after some victory; and the mention of the mighty acts of the Lord, ver. 2. seems to countenance this conjecture; which consists well enough with what others conceive, that it was at first particularly directed to the Levites, (probably by David,) whose office it was to praise the Lord with musical instruments, 1 Chron. 16. 4, 5. and excite others to his praises, not only for victory, but for all other his benefits. For, if the tradition of the Jews be true, which we read at large in Maimonides, in a treatise on that subject, when the people of any place brought up their first-fruits

- PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.
 2 Praise him for his mighty acts: praise him according to his excellent greatness.
 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.
 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.
 5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.
 6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

to present them to the Lord in Jerusalem, according to the law, Deut. 26. with a pipe going before them; as soon as they came to the mountain of the temple, every one took his basket into his hand, and sung this psalm, till they came to the courts of the Lord's house, where the Levites met them, singing the 30th psalm. And with this psalm the collector of these five books of psalms thought good to conclude the whole; and not unfitly; for in whatsoever condition we be, (as there are psalms adapted to several purposes,) we should never forget to praise the Lord; but after we have prayed, or complained, &c. still end with thankful acknowledgments to God for his goodness to us.

THE PROVERBS.

THE ARGUMENT.

THIS collection is only a part of the Proverbs of Solomon; for we are told that he spake three thousand proverbs, and his songs were a thousand and five, 1 Kings 4. 32. Nor was he the author of the whole book, though it is placed under his name. In the twenty-fifth chapter it is observed, that the following Proverbs belong to him, but that they were collected by persons appointed by Hezekiah for that purpose. The thirtieth chapter is entitled, *The words of Agur, the son of Jakeh*: the last chapter is inscribed, *The words of king Lemuel*. From these different titles it is concluded, that the first twenty-four chapters are the genuine work of Solomon; that the five next are a collection of several of his Proverbs, made by order of king Hezekiah; and that the two last chapters were added, and belong to different, though unknown, authors. This book of Proverbs is a collection of wise and useful sayings and observations, not put together in the way of a continued discourse, but singly, without order or method. It is a collection of divine precepts, proper for every age, and every condition of life.

CHAP. I.

- 1 The use of the proverbs.—7 An exhortation to fear God, and believe his word, &c.

THE proverbs of Solomon, the son of David, king of Israel;

- 2 To know wisdom and instruction, to perceive the words of understanding;
 3 To receive the instruction of wisdom, justice, and judgment, and equity;
 4 To give subtilty to the simple, to the young man knowledge and discretion.
 5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
 7 ¶ The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction.
 8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
 9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

ANNOTATIONS ON CHAP. I.

Verse 1. *The proverbs, &c.*] The word *proverb*, in common acceptation, signifies an ancient short saying, which is in every body's mouth. But the word in the Hebrew denotes only any acute and excellent saying, which is as worthy to be known by all, and to be in every one's mouth, as common proverbs are.

7. *The fear of the Lord, &c.*] The first principle of wisdom must be carefully observed, which is, That a due sense of God is a most necessary qualification to profit by these instructions: the second is, To bear a great reverence to parents, both natural and spiritual.

8. *My son.*] He speaks to his scholars with paternal authority and affection, to make them more attentive and obedient. Teachers among No. 38.

- 10 ¶ My son, if sinners entice thee, consent thou not.
 11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:
 12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
 13 We shall find all precious substance, we shall fill our houses with spoil:
 14 Cast in thy lot among us; let us all have one purse:
 15 My son, walk not thou in the way with them; refrain thy foot from their path;
 16 For their feet run to evil, and make haste to shed blood.
 17 Surely in vain the net is spread in the sight of any bird.
 18 And they lay wait for their own blood: they lurk privily for their own lives.
 19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.
 20 ¶ Wisdom crieth without; she uttereth her voice in the streets.
 21 She crieth in the chief place of concourse, in the openings

the Hebrews and others were commonly called *fathers*, and their scholars their *sons*.

20. *Wisdom crieth, &c.*] Having expressed the counsels and invitations of folly and wicked men, he now declareth the voice of wisdom. By the name of *wisdom* or *wisdoms* he seems to understand the wisdom or counsel of God revealed to the sons of men by his word, which he calls *wisdom* here, as also Prov. 9. 1. It hath been delivered to mankind at sundry times, and in divers manners, and by many persons, prophets and apostles, and especially by the Son of God, who is called the *Wisdom of God*, Luke 11. 49. And this wisdom is said to cry with a loud voice, to intimate both God's earnestness in inviting sinners to repentance, and their inexcusableness if they do not hear such loud cries.

openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge?

23 Turn ye at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh:

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;

29 For that they hated knowledge, and did not choose the fear of the LORD.

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

C H A P. II.

1 *Wisdom promiseth godliness to her children,—20 and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding:

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding:

4 If thou seekest her as silver, and searchest for her as for hid treasures:

5 Then shalt thou understand the fear of the LORD; and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is a buckler to them that walk uprightly.*

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea, every good path.*

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion shall preserve thee, understanding shall keep thee;

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness:

14 Who rejoice to do evil, and delight in the frowardness of the wicked.

15 Whose ways are crooked, and they froward in their paths.

16 To deliver thee from the strange woman, *even from the stranger which flattereth with her words:*

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

C H A P. III.

1 *An exhortation to obedience,—5 to faith,—7 to mortification,—9 to devotion,—11 to patience, &c.*

MY son, forget not my law; but let thine heart keep my commandments.

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.

4 So shalt thou find favour and good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase.

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction.

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy is the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her, and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion.

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee:

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorers: but he giveth grace unto the lowly.

35 The wise shall inherit glory; but shame shall be the promotion of fools.

C H A P.

ANNOTATIONS ON CHAP. III.

Verse 18. *She is a tree of life, &c.*] She is a certain pledge and mean of everlasting life and happiness. He alludes to that *tree of life*, Gen. 2. 9. and 3. 22. which, if eaten by man in Paradise before his fall, would have perpetually preserved him in life, health, and vigour; and intimates

that this is the only restorer of that life which we have lost by sin.

32. *His secret is with the righteous.*] They are God's friends and favourites, to whom he familiarly imparts, as men use to do to their friends, his mind and counsels, or his secret favours and comforts, to which other men are strangers.

†

ANNO-

C H A P. IV.

1 *Solomon, to persuade to obedience, sheweth what instruction he had of his parents.—5 to study wisdom, &c.*

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wisdom, get understanding; forget it not: neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 ¶ Keep thy heart with all diligence: for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy feet from evil.

C H A P. V.

1 *Solomon exhorteth to the study of wisdom:—3 he sheweth the mischief of whoredom, riot, &c.*

MY son, attend unto my wisdom, and bow thine ear to my understanding;

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 ¶ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil.

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

ANNOTATIONS ON CHAP. V.

Verse 6. *Her ways are moveable;* i. e. Various and changeable. She transforms herself into several shapes, to accommodate herself to the humours of her lovers, and hath a thousand arts and deceits to ensnare them, and hold them fast.

22. *He shall be holden with the cords of his sins.* In vain doth he think to disentangle himself from his lusts by repenting when he grows in years, and to escape punishment; for he is in perfect bondage to his lusts, and is neither able nor willing to set himself at liberty; and if he do escape the rage of a jealous husband, and the sentence of the magistrate, yet he shall be infallibly overtaken by the righteous judgment of God.

6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel.

10 Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger:

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* as the loving hind, and pleasant roe: let her breasts satisfy thee at all times; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

C H A P. VI.

1 *Against suretiship,—6 idleness,—12 and mischievousness.—*

16 *Things hateful to God.—20 The blessings of obedience.*

25 *The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eye-lids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise;

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep.

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

14 Frowardness

ANNOTATIONS ON CHAP. VI.

Verse 6. *Consider her ways, &c.* Her actions and manner of living, especially her diligence and providence, which are the things commended in her, ver. 7, 8. of which naturalists give many instances; as that the ants watch the fittest seasons for all things; that they provide most plentifully against the time of famine; that they never hinder, but always assist one another in their work, and unite their force together to carry away such things as are too large or heavy for one of them; that they prepare fit cells or repositories for their corn in the ground, and such as the rain cannot easily reach, and if through excessive rain their corn be wet, they bring it forth to be dried, and bite off the ends of the grains of corn, that they may not grow.

ANNO-

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate; yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and him that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother.

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee;

23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life;

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife: whosever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry.

31 But if he be found, he shall restore seven-fold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get, and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom: neither will he rest content, though thou givest many gifts.

C H A P. VII.

1 Solomon recommends obedience,—6 sheweth the cunning and impudence of a lewd woman;—24 and dissuadeth from evil ways.

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot, and subtle of heart.

ANNOTATIONS ON CHAP. VII.

Verse 26. *She hath cast down many wounded, &c.*] Mr. Kennicott thinks this verse should be rendered, *For she hath cast down many warriors, and the most valiant men have been slain by her.* Dr. Hammond thus paraphrases it: "The most valiant heroes, the most puissant soldiers, that never have yielded, but stood undaunted against all other assaults, have generally been vanquished, and frequently destroyed, by the allurements of women."

27. *Her house is the way to hell:*] i. e. To the grave untimely.

11 (She is loud and stubborn; her feet abide not in her house.

12 Now is she without, now in the streets, and lieth in wait at every corner:)

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 *I have* peace-offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face; and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the good man is not at home, he is gone a long journey;

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

C H A P. VIII.

1 The fame,—6 and evidence of wisdom.—10 The excellency,—12 the nature,—15 the power,—18 the riches,—22 and the eternity of wisdom.

DO TH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths;

3 She crieth at the gates, at the entry of the city, at the coming in at the doors;

4 Unto you, O men, I call, and my voice is to the sons of man.

5 O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6 Hear, for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding, I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love

ANNOTATIONS ON CHAP. VIII.

Verse 1. *Doth not wisdom cry? &c.*] It is a great question what this wisdom is, of which Solomon discourseth so largely and profoundly in this chapter. Some understand it of that attribute of the Divine nature which is called wisdom, whereby God perfectly knoweth all things, and maketh known to men what he judgeth necessary or expedient for them to know. Others understand it of the second Person in the Godhead, the Son of God, who is called the Wisdom of God, Luke 11. 49.

17 I love them that love me, and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were settled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children; for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

C H A P. IX.

1 The discipline—4 and doctrine of wisdom.—13 The custom—16 and error of folly.

WISDOM hath builded her house; she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens; she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man* getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give instruction to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the Holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

ANNOTATIONS ON CHAP. IX.

Verse 1. *Wisdom hath builded her house;*] i. e. The church which Christ, the Wisdom of the Father, hath erected and established in the world, in which this following feast is made, which is called God's house, 1 Tim. 3. 15. Heb. 3. 3, 4.

3. *She hath sent forth her maidens;*] i. e. Her servants, to invite the guests; ministers of the word, whom he calls *maidens*, partly for the decency of the parable; for wisdom being compared to a great princess, was fit to be attended upon by maidens: and partly to shew, that God by his word *did* work sweetly, though strongly, and did allure and draw, rather than drive, sinners to repentance.

ANNOTATIONS ON CHAP. X.

Verse 1. *The proverbs of Solomon;*] Properly so called; for the foregoing chapters, though they had this title in the beginning of them, yet No. 38.

12 If thou be wise, thou shalt be wise for thyself; but *if* thou scornest, thou alone shalt bear it.

13 ¶ A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret *is* pleasant.

18 But he knoweth not that the dead *are* there; and *that* her guests *are* in the depths of hell.

C H A P. X.

From this chapter to the twenty-fifth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous *man* *is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom *is* found: but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The rich *man's* wealth *is* his strong city; the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is* in the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is* *as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As

in truth were only a preface or preparation to them, containing a general exhortation to the study and exercise of wisdom, to stir up the minds of men to the greater attention and regard to all its precepts, whereof some here follow. Of which in general these things are fit to be observed, to help us in the understanding of them: 1. That these sentences are generally distinct and independent, having no coherence one with another, as many other parts of scripture have. 2. That such sentences being very short, as their nature requires, more is understood in them than is expressed; and the causes are commonly to be gathered from the effects, and the effects from the causes, and one opposite from another. 3. That they are delivered by way of comparison and opposition, which for the most part is between virtue and vice, but sometimes is between two virtues, or two vices.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright; but destruction shall be to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

C H A P. XI.

A FALSE balance is abomination to the LORD: but a just weight is his delight.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong men retain riches.

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat: and he that watereth, shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

ANNOTATIONS ON CHAP. XI.

Verse 4. *Righteousness delivereth from death.*] It moveth God to deliver oft-times from temporal calamities, and always from eternal death, where such actions are done from a right principle.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

C H A P. XII.

W HOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips are abomination to the LORD: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life, and in the path-way thereof there is no death.

C H A P. XIII.

A WISE son heareth his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

3 He

ANNOTATIONS ON CHAP. XII.

Verse 23. *A prudent man concealeth knowledge.*] He doth not vain-gloriously and unseasonably utter what he knows, but keeps it in his breast till he hath a fit occasion to bring it forth for God's glory and the good of others.

3 He that keepeth his mouth keepeth his life: *but he that openeth wide his lips shall have destruction.*

4 The soul of the sluggard desireth, and *hath* nothing: *but the soul of the diligent shall be made fat.*

5 A righteous *man* hateth lying: *but a wicked man is loathsome, and cometh to shame.*

6 Righteousness keepeth *him that is* upright in the way: *but wickedness overthroweth the sinner.*

7 There is that maketh himself rich, yet *hath* nothing: *there is that maketh himself poor, yet hath great riches.*

8 The ransom of a man's life *are* his riches: *but the poor heareth not rebuke.*

9 The light of the righteous rejoiceth: *but the lamp of the wicked shall be put out.*

10 Only by pride cometh contention: *but with the well-advised is wisdom.*

11 Wealth *gotten* by vanity shall be diminished: *but he that gathereth by labour shall increase.*

12 Hope deferred maketh the heart sick: *but when the desire cometh, it is a tree of life.*

13 Whoso despiseth the word shall be destroyed: *but he that feareth the commandment shall be rewarded.*

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: *but the way of transgressors is hard.*

16 Every prudent *man* dealeth with knowledge: *but a fool layeth open his folly.*

17 A wicked messenger falleth into mischief: *but a faithful ambassador is health.*

18 Poverty and shame *shall be to him* that refuseth instruction: *but he that regardeth reproof shall be honoured.*

19 The desire accomplished is sweet to the soul: *but it is abomination to fools to depart from evil.*

20 He that walketh with wise *men* shall be wise: *but a companion of fools shall be destroyed.*

21 Evil pursueth sinners: *but to the righteous good shall be repaid.*

22 A good *man* leaveth an inheritance to his children's children: *and the wealth of the sinner is laid up for the just.*

23 Much food *is in* the tillage of the poor: *but there is that is destroyed for want of judgment.*

24 He that spareth his rod hateth his son: *but he that loveth him chasteneth him betimes.*

25 The righteous eateth to the satisfying of his soul: *but the belly of the wicked shall want.*

C H A P. XIV.

EVERY wise woman buildeth her house: *but the foolish plucketh it down with her hands.*

2 He that walketh in his uprightness feareth the LORD: *but he that is perverse in his ways despiseth him.*

3 In the mouth of the foolish is a rod of pride: *but the lips of the wise shall preserve them.*

4 Where no oxen *are*, the crib *is* clean: *but much increase is by the strength of the ox.*

5 A faithful witness will not lie: *but a false witness will utter lies.*

6 A scorner seeketh wisdom, and *findeth it* not: *but knowledge is easy unto him that understandeth.*

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: *but the folly of fools is deceit.*

9 Fools make a mock at sin: *but among the righteous there is favour.*

10 The heart knoweth his own bitterness: *and a stranger doth not intermeddle with his joy.*

11 The house of the wicked shall be overthrown: *but the tabernacle of the upright shall flourish.*

12 There is a way which seemeth right unto a man; *but the end thereof are the ways of death.*

ANNOTATIONS ON CHAP. XIV.

Verse 1. *Every wise woman buildeth her house.*] A wise and virtuous wife, by her prudent administration, is capable of raising the riches of her family, and increasing its reputation; but she that is foolish, and prone to vice, by her ill management and luxury, will waste all that hath been gotten by her predecessors.

13 Even in laughter the heart is sorrowful; *and the end of that mirth is heaviness.*

14 The backslider in heart shall be filled with his own ways: *and a good man shall be satisfied from himself.*

15 The simple believeth every word: *but the prudent man looketh well to his going.*

16 A wise *man* feareth, and departeth from evil: *but the fool rageth, and is confident.*

17 *He that is* soon angry dealeth foolishly: *and a man of wicked devices is hated.*

18 The simple inherit folly: *but the prudent are crowned with knowledge.*

19 The evil bow before the good: *and the wicked at the gates of the righteous.*

20 The poor is hated even of his own neighbour: *but the rich hath many friends.*

21 He that despiseth his neighbour sinneth: *but he that hath mercy on the poor, happy is he.*

22 Do they not err that devise evil? *but mercy and truth shall be to them that devise good.*

23 In all labour there is profit: *but the talk of the lips tendeth only to penury.*

24 The crown of the wise *is* their riches: *but the foolishness of fools is folly.*

25 A true witness delivereth souls: *but a deceitful witness speaketh lies.*

26 In the fear of the LORD *is* strong confidence: *and his children shall have a place of refuge.*

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: *but in the want of people is the destruction of the prince.*

29 *He that is* slow to wrath *is* of great understanding: *but he that is hasty of spirit exalteth folly.*

30 A sound heart *is* the life of the flesh: *but envy the rottenness of the bones.*

31 He that oppresseth the poor reproacheth his Maker: *but he that honoureth him hath mercy on the poor.*

32 The wicked is driven away in his wickedness: *but the righteous hath hope in his death.*

33 Wisdom resteth in the heart of him that hath understanding: *but that which is in the midst of fools is made known.*

34 Righteousness exalteth a nation: *but sin is a reproach to any people.*

35 The king's favour *is* toward a wise servant: *but his wrath is against him that causeth shame.*

C H A P. XV.

A SOFT answer turneth away wrath: *but grievous words stir up anger.*

2 The tongue of the wise useth knowledge aright: *but the mouth of fools poureth out foolishness.*

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholesome tongue *is* a tree of life: *but perverseness therein is a breach in the spirit.*

5 A fool despiseth his father's instruction: *but he that regardeth reproof is prudent.*

6 In the house of the righteous *is* much treasure: *but in the revenues of the wicked is trouble.*

7 The lips of the wise disperse knowledge: *but the heart of the foolish doeth not so.*

8 The sacrifice of the wicked *is* an abomination to the LORD: *but the prayer of the upright is his delight.*

9 The way of the wicked *is* an abomination unto the LORD: *but he loveth him that followeth after righteousness.*

10 Correction *is* grievous unto him that forsaketh the way: *and he that hateth reproof shall die.*

11 Hell and destruction *are* before the LORD: *how much more then the hearts of the children of men?*

12 A scorner

34. *Righteousness exalteth a nation;*] Maketh it honourable in the eyes of God, and of all other nations, as it did the ancient Romans and other states: and though it may sometimes happen otherwise in single and private cases, yet this is the natural and universal effect of things in their general and proper tendency.

- 12 A scorner loveth not one that reproveth him; neither will he go unto the wise.
- 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
- 14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
- 15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.
- 16 Better is little with the fear of the LORD, than great treasure and trouble therewith.
- 17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
- 18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.
- 19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.
- 20 A wise son maketh a glad father: but a foolish man despiseth his mother.
- 21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.
- 22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
- 23 A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!
- 24 The way of life is above to the wise, that he may depart from hell beneath.
- 25 The LORD will destroy the house of the proud: but he will establish the border of the widow.
- 26 The thoughts of the wicked are an abomination to the LORD; but the words of the pure are pleasant words.
- 27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
- 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
- 29 The LORD is far from the wicked: but he heareth the prayer of the righteous.
- 30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.
- 31 The ear that heareth the reproof of life abideth among the wise.
- 32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.
- 33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

C H A P. XVI.

THE preparations of the heart in man, and the answer of the tongue, is from the LORD.

- 2 All the ways of a man are clean in his own eyes: but the LORD weigheth the spirits.
- 3 Commit thy works unto the LORD, and thy thoughts shall be established.
- 4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.
- 5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.
- 6 By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil.
- 7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.
- 8 Better is a little with righteousness, than great revenues without right.
- 9 A man's heart deviseth his way: but the LORD directeth his steps.
- 10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.
- 11 A just weight and balance are the LORD's: all the weights of the bag are his work.
- 12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.
- 13 Righteous lips are the delight of kings: and they love him that speaketh right.

ANNOTATIONS ON CHAP. XVI.

Verse 4. *Yea, even the wicked for the day of evil;*] For the time of punishment, as this phrase is used, *Psa.* 49. 5. *Jer.* 17. 13. and elsewhere; of which the scripture frequently speaks, both to warn sinners of their danger, and to satisfy the minds of those who are amazed and

- 14 The wrath of a king is as messengers of death, but a wise man will pacify it.

15 In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver.

17 The high-way of the upright is to depart from evil: he that keepeth his way preserveth his soul.

18 Pride goeth before destruction; and an haughty spirit before a fall.

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

26 He that laboreth, laboreth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28 A froward man soweth strife, and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass.

31 The hoary head is a crown of glory, if it be found in the way of righteousness.

32 He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap: but the whole disposing thereof is of the LORD.

C H A P. XVII.

BBETTER is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining-pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

6 Children's children are the crown of old men; and the glory of children are their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth.

9 He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man, than an hundred stripes into a fool.

11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.

15 He that justifieth the wicked, and he that condemn-

eth

disquieted with the consideration of the present impunity and felicity of wicked men.

ANNOTATIONS ON CHAP. XVII.

Verse 14. *The beginning of strife is as when one letteth out water;*] i. e. It is the opening of a breach, which no man can be sure to stop, before it proceeds to the most fatal and calamitous events.

ANNO.

eth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

28 Even a fool when he holdeth his peace is counted wise: and he that shutteth his lips *is esteemed* a man of understanding.

C H A P. XVIII.

THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, and the well-spring of wisdom *as* a flowing brook.

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that answereth a matter before he heareth it, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

ANNOTATIONS ON CHAP. XVIII.

Verse 4. *The words of a man's mouth are as deep waters.*] The mind of a man of understanding is like a fountain, out of which wise thoughts spring perpetually.

19. *A brother offended is harder to be won than a strong city, &c.*] No contentions are so obstinate as those between brethren, who grow so inveterate when they have transgressed against each other, that it is easier to take a strong city, or break the bars of a castle, than compose their differences.

No. 39.

21 Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof.

22 *Whoso* findeth a wife findeth a good thing, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth roughly.

24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

C H A P. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

5 A false witness shall not be unpunished: and *he that* speaketh lies shall not escape.

6 Many will entreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them* with words, *yet they are* wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool: much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father; and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless, the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath* it shall abide satisfied: he shall not be visited with evil.

24 A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

C H A P.

20. *A man's belly shall be satisfied from the fruits of his mouth.*] Wise and edifying discourses tend to the comfort and satisfaction of the speaker, as well as the good of the hearers.

ANNOTATIONS ON CHAP. XIX.

Verse 17. *He that hath pity upon the poor lendeth unto the Lord, &c.*] The Lord considers what is given to the poor as lent unto him, and he will not fail to make a full compensation, with large interest and increase of blessings.

5 Z

ANNO.

C H A P. XX.

WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 It is an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness; but a faithful man who can find?

7 The just *man* walketh in his integrity: his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Diverse weights, and diverse measures, both of them are alike abomination to the LORD.

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man: but afterward his mouth shall be filled with gravel.

18 Every purpose is established by counsel: and with good advice make war.

19 He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil: but wait on the LORD, and he shall save thee.

23 Diverse weights are an abomination unto the LORD: and a false balance is not good.

24 Man's goings are of the LORD; how can a man then understand his own way?

25 It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men is their strength: and the beauty of old men is the gray head.

30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

C H A P. XXI.

THE king's heart is in the hand of the LORD; as the rivers of water, he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment is more acceptable to the LORD than sacrifice.

4 An high look, and a proud heart, and the plowing of the wicked, is sin.

5 The thoughts of the diligent tend only to plenteousness: but of every one that is hasty, only to want.

6 The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

20 There is treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who deal-eth in proud wrath.

25 The desire of the slothful killeth him: for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

30 There is no wisdom, nor understanding, nor counsel, against the LORD.

31 The horse is prepared against the day of battle: but safety is of the LORD.

C H A P. XXII.

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together; the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility, and the fear of the LORD, are riches, and honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go; and when he is old he will not depart from it.

7 The rich ruleth over the poor; and the borrower is servant to the lender.

8 He

ANNOTATIONS ON CHAP. XX.

Verse 15. *There is gold, and a multitude of rubies, &c.*] Some think themselves happy because they have treasures of gold, or precious stones; but, among all the riches of this world, none is worthy to be compared to true wisdom, especially if joined with eloquence.

20. *His lamp:*] His comfort and happiness, his name and memory, which are oft compared in scripture to a lamp or light.

ANNOTATIONS ON CHAP. XXI.

Verse 16. *Shall remain in the congregation of the dead;*] i. e. Shall be sent down to hell, and there confined to the company of the old giants, who giving themselves over to debauched courses, were swept away with a deluge.

ANNO-

8 He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, *for the grace of his lips the king shall be his friend.*

12 The eyes of the LORD preserve knowledge; and he overthroweth the words of the transgressor.

13 The slothful man saith, *There is a lion without, I shall be slain in the streets.*

14 The mouth of strange women is a deep pit; he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; *but the rod of correction shall drive it far from him.*

16 He that oppresseth the poor to increase his riches, *and he that giveth to the rich, shall surely come to want.*

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge:

18 *For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.*

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor; neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man, and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient land-mark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

C H A P. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties; for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away, as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherless.

11 For their Redeemer is mighty: he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beatest him with the rod he shall not die.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *Put a knife to thy throat:*] Restrain and moderate thine appetite, as if a knife or some other thing stuck in thy throat, and hindered thee from swallowing what thou didst desire; or as if a man stood with a knife at thy throat ready to kill thee, if thou didst transgress.

5. *Wilt thou set thine eyes upon that which is not?*] He expresses it in such a manner, as if a rich man sat brooding over an estate till it was

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine;

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: *but be thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among wine-bibbers; among riotous eaters of flesh.

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch, and a strange woman is a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *saith thou say, and* I was not sick: they have beaten me, *and* I felt it not: when shall I awake? I will seek it yet again.

C H A P. XXIV.

BE not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin; and the scorner is an abomination to men.

10 *If* thou faint in the day of adversity, thy strength is small.

11 *If* thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider *it?* and he that keepeth thy

fledged, and had gotten itself wings to fly away.

ANNOTATIONS ON CHAP. XXIV.

Verse 11, 12. *If thou forbear to deliver them that are drawn unto death, &c.*] Exert thy whole power to deliver innocent persons, who by false accusations are dragged to execution, or in present danger of losing their lives; and do not flatter thyself, that thou canst with a safe conscience withdraw thyself from succouring them in their distress.

ANNO.

thy soul, doth *not* he know *it*? and shall *not* he render to every man according to his works?

13 My son, eat thou honey, because *it is* good; and the honey-comb, *which is* sweet to thy taste:

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king; and meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Everyman* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered *it* well; I looked upon *it*, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as *one* that travelleth; and thy want as an armed man.

C H A P. XXV.

In this and the four following chapters are contained sundry maxims and observations of Solomon, collected by the men of Hezekiah, about kings, and other subjects both of private and public concern.

THES E are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men*:

7 For better *it is* that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

ANNOTATIONS ON CHAP. XXV.

Verse 1. *The men of Hezekiah.*] Certain persons appointed by Hezekiah for that work; whether prophets, as Isaiah, Hosea, or Micah, who lived in his days, or some others, it is neither evident nor material. Most of them are political precepts, and such as in a special manner concerned Hezekiah and other princes to know, for the conduct of their house and kingdom.

11. *A word fully spoken is like apples of gold in pictures of silver.*] It

9 Debate thy cause with thy neighbour *himself*, and discover not a secret to another;

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, and as vinegar upon nitre, *so is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain: *so doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 *As* cold waters to a thirsty soul, *so is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: *so far* men to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit, *is like* a city that is broken down, and without walls.

C H A P. XXVI.

1 *Observations about fools,—13 about sluggards,—17 and about contentious busy-bodies.*

AS snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal; *so is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling; *so is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard; *so is* a parable in the mouth of fools.

10 The great God, that formed all *things*, both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The

should be rendered, "A word fully spoken, or a discourse well timed, is like oranges in a flowered silver basket."

15. *A soft tongue breaketh the bone;*] Softeneth an heart which is as hard as bone or stone. He alludes to those oils which sink through the flesh to the very bone. See *Psa.* 109. 18.

22. *Thou shalt heap coals of fire upon his head.*] May not here be an allusion to a practice still retained among the Arabians, of curing pains in the head, and other parts of the body, by actual fire on the part?

13 The slothful *man* saith, *There is a lion in the way, a lion is in the streets.*

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *be-
longing* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man*, who casteth fire-brands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out; so where *there is* no tale-bearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire, so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him:

25 When he speaketh fair, believe him not; for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it: and a flattering mouth worketh ruin.

C H A P. XXVII.

1 *Observations of self-love,—5 of true love,—11 of care to avoid offences,—23 and of the household care.*

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty: but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better *is* a neighbour *that is* near, than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeeth the evil, *and* hideth himself: but the simple pass on, *and are* punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman, *are* alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

ANNOTATIONS ON CHAP. XXVII.

Verse 5. *Open rebuke is better than secret love.*] He who ingenuously takes the liberty to tell others plainly of their faults, is a better friend than he that has more of the passion of love in his heart, but does not make it known by such good effects.

17. *Iron sharpeneth iron, so a man sharpeneth, &c.*] Iron cutting tools are made bright, sharp, and fit for use, by rubbing them against the file, No. 39.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face: so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches *are* not for ever; and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

C H A P. XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse in his ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that *is* a companion of riotous *men* shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear: so *is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: but he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of any person shall flee to the pit: let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons *is* not good; for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He

or some other iron; so a man who, being alone, is sad, dull, and inactive, by the company and conversation of his friend is greatly refreshed, and his very wits are sharpened, and his spirit revived, and he is both fitted for and provoked to action. The countenance is here put for the mind or spirit, whose temper or disposition is commonly visible in men's countenances.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves; but when they perish, the righteous increase.

C H A P. XXIX.

HE that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The blood-thirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour: but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

C H A P. XXX.

1 *Agur's confession of faith.*—7 *The two points of his prayer.*—10 *A servant not to be wronged.*—11 *Four wicked generations.*—15 *Four things insatiable.*

THE words of Agur the son of Jakeh, *even* the prophecy: The man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely *I am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure; he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation that curseth their father, and doth not bless their mother.

12 *There is* a generation that *are* pure in their own eyes, and yet *is* not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whose teeth *are* as swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horse-leech hath two daughters, *crying*, Give, give. There are three *things* that *are* never satisfied, *yea*, four *things* say not, *It is* enough:

16 The grave; and the barren womb; the earth that *is* not filled with water; and the fire that saith not, *It is* enough.

17 The eye that mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things* which *are* too wonderful for me; *yea*, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth, and a fool when he *is* filled with meat;

23 For an odious *woman* when she *is* married, and an handmaid that *is* heir to her mistress.

24 There be four *things* which *are* little upon the earth, but they *are* exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer.

26 The conies *are* but a feeble folk, yet make they their houses in the rocks;

27 The

ANNOTATIONS ON CHAP. XXX.

Verse 1. *The words of Agur the son of Jakeh.*] A person so called, as appears from the designation of his own and his father's name, who lived either in Solomon's time, or rather afterwards, and was famous in his generation for wisdom, piety, and prophecy; and therefore his proverbs were thought fit to be added to those of Solomon, by either those men of Hezekiah, mentioned chap. 25. 1. or by some other.

2. *I—have not the understanding of a man.*] You come to me with a great opinion of my wisdom, and you expect that I should inform and instruct you in all things, but I am as ignorant and foolish as other men are, yea, more than many others. Which he utters from a modest and

humble apprehension of his own ignorance, which hath extorted such-like expressions even from heathen philosophers: whence Pythagoras rejected the title of a *wise man*, when it was ascribed to him; and Socrates, though reputed the wisest man of his age, professed that he *knew nothing but this, That he knew nothing.*

17. *The ravens of the valley shall pick it out.*] He shall die an unnatural, untimely, and ignominious death, and after death shall lie unburied, and so be exposed to the birds and beasts of prey, and amongst others to the crows or ravens, who used to feed upon dead carcases, and particularly to pick out their eyes.

27 The locusts have no king, yet go they forth all of them by bands :

28 The spider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, yea, four are comely in going :

30 A lion, *which is* strongest among beasts, and turneth not away for any ;

31 A grey-hound ; an he-goat also ; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood : so the forcing of wrath bringeth forth strife.

P S A L M XXXI.

1 *Lemuel's lesson of chastity and temperance.*—6 *The afflicted are to be comforted, and the poor defended, &c.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son ? and what, the son of my womb ? and what, the son of my vows ?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink :

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts :

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 ¶ Who can find a virtuous woman ? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no fear of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchant-ships ; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it : with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good : her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor : yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household : for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry : her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it ; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing ; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom ; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed ; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain : but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands ; and let her own works praise her in the gates.

ANNOTATIONS ON CHAP. XXXI.

Verse 1. *The words of king Lemuel, the prophecy that his mother taught him.* It has been supposed that king Lemuel was Solomon, and that the precepts contained in this chapter were taught him by his mother

Bathsheba. But all this is conjecture. It seems far more probable that he was some foreign prince of great wisdom, who had collected these weighty sentences from the instructions of his mother ; which being of the greatest moment, were thought proper to be added to the foregoing.

REFLECTIONS ON THE BOOK OF PROVERBS.

IT was the custom of the ancients to convey their moral instructions both by parables, and short sentences called Proverbs. The former were stories invented by the teacher, suitable to the subject he was speaking of, and conveyed a moral by way of conclusion, which the hearers were left to apply ; the latter were short maxims, founded on observation and long experience, which carried their authority with them by their obvious utility and good sense. We may observe, in regard to the maxims of Solomon, that they have this advantage over all the moral writings of the heathen philosophers ; that whereas those pagan teachers recommended virtue from its agreeableness to our nature, and the dignity of our reason ; Solomon presses the practice of our duty upon us from the principles of religion, and declares, at the very beginning of his instruction, " that the fear of the Lord is the beginning or foundation of all wisdom."

ECCELESIASTES;

Or, The Preacher.

THE ARGUMENT.

ECCELESIASTES is Greek, and signifies *the preacher*. This Book is an admirable picture of the vanity of human life, with all its cares, toils, researches, pleasures, and pursuits, when separated from religion, or the fear of God, and the observance of his laws. The ingenious Mr. Peters observes, that the Hebrew word which is translated *preacher* is feminine; which has greatly embarrassed the commentators. He therefore supposes the soul of Solomon in its separate state to be here introduced as the Preacher, and to deliver this Book in the form of a Sermon long after his death; and it was composed out of Solomon's remains, and had this form and title given to it by those that were appointed to revise and publish them. Taking it in this light, all the mist in which the learned have found themselves involved, when they would endeavour to fix the time of Solomon's writing such a Book, is dispersed. And it is observable, that he speaks of himself as one that *had existed*: *I the preacher was king over Israel, &c.* Besides, he would hardly have said of himself, chap. 12. 9. *Moreover, because the preacher was wise*: but it comes from the editors with great propriety. See *Peters' Appendix to the Critical Dissertation on Job.*

CHAP. I.

1 *The preacher sheweth that all things below are vain.—9 There is nothing new brought forth, &c.*

THE words of the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 ¶ One generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 There is no remembrance of former things: neither shall there be any remembrance of things that are to come with those that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem;

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight, and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know

madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

1 *The vanity of the pursuit of pleasure.—12 Wisdom excelleth folly.—18 Vanity of human labour, &c.*

I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees;

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me;

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit; and there was no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The

ANNOTATIONS ON CHAP. I.

Verse 2. *Vanity of vanities, &c.*] The original word in the Hebrew is much stronger than our word *vanity*, implying, that the thing spoken of is so trivial, that it is below, or less than nothing.

ANNOTATIONS ON CHAP. II.

Verse 12. *What can the man do that cometh after the king?*] This is added as a reason why he gave over the thoughts of pleasures, and

directed them to another object, and why he so confidently asserted their vanity from his own particular experience; because he had made the best of them, and it was a vain thing for any private man to expect that from them which could not be found by a king; and such a king, who had so much wisdom to invent, and such vast riches to pursue and enjoy, all imaginable delights, and who had made it his design and business to search this to the bottom.

ANNO-

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me: and why was I then more wise? then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ There is nothing better for a man *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For God giveth to a man that *is* good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to *him* that *is* good before God. This also *is* vanity and vexation of spirit.

CHAP. III.

1 By the necessary change of times, vanity is added to human travail.—11 A fitness in God's works, &c.

TO every thing there is a season, and a time to every purpose under the heaven.

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail which God hath given to the sons of men, to be exercised in it.

11 ¶ He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, *that wickedness was* there; and the place of righteousness, *that iniquity was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose, and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts: even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works, for that *is* his portion: for who shall bring him to see what shall be after him?

CHAP. IV.

1 Vanity is increased unto men by oppression,—4 by envy,—5 by idleness,—7 by covetousness,—9 by solitariness.

SO I returned, and considered all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter: and on the side of their oppressors *there was* power, but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is *he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eyes satisfied with riches, neither *sait* he, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him: and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child, than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign, whereas also *be that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not

ANNOTATIONS ON CHAP. III.

Verse 19. *A man hath no pre-eminence above a beast:*] In respect of the present and sensible things. Nay, the beasts have quicker senses than men, and therefore enjoy more pleasure in those things, and that with less danger and mischief than men do.

21. *Who knoweth the spirit of man that goeth upwards?* &c.] Where No. 39.

shall we find a man, in this thoughtless age, who seriously believes that the souls of men repair to God, and that the souls of beasts perish with them? No, in this the generality differ little from beasts; and, having buried their minds in brutish pleasures, have no more thoughts of a future state than the beasts, imagining that the soul of man perishes with the body.

not rejoice in him. Surely this also is vanity and vexation of spirit.

C H A P. V.

1 Vanities in divine service,—8 in murmuring against oppression,—9 and in riches.—18 Joy in riches is the gift of God.

K E E P thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also divers vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: *this is also* vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: *it is* good and comely *for one* to eat, and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

C H A P. VI.

1 The vanity and misery of riches,—3 of children,—7 the vanity of insatiable desires.

T H E R E is an evil which I have seen under the sun, and it is common among men:

ANNOTATIONS ON CHAP. V.

Verse 1. *Keep thy foot when thou goest to the house of God, &c.*] Be very careful to approach the temple of the Lord with the utmost reverence both of body and mind. Thou must not however hope to please him with mere postures of devotion; nor with sacrifices and incense, without the oblation of an obedient heart, disposed to obey his laws. The manner of expressing honour and veneration in the eastern countries was by uncovering the feet.

ANNOTATIONS ON CHAP. VII.

Verse 1. *A good name is better than precious ointment.*] This they used in embalming the dead bodies, to preserve them from noisomeness

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known any thing: *this hath* more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the sight of the eyes than the wandering of the desire: *this is also* vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that *it is* man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

C H A P. VII.

1 Remedies against vanity are, a good name,—2 mortification,—7 patience,—11 wisdom.—23 The difficulty of wisdom.

A G O O D name is better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for *that is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: *this also is* vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: and the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What *is the cause* that the former days were better than these? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it* *there is* profit to them that see the sun.

12 For wisdom *is* a defence, and money *is* a defence; but the excellency of knowledge *is that* wisdom giveth life to them that have it.

13 Consider the work of God; for who can make *that* straight which he hath made crooked.

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All

and corruption; but a good name preserves a man's memory, and makes it grateful to posterity.

And the day of death, &c.] To wit, of a good man, or one who hath left a good name behind him; which is easily understood, both from the former clause, and from the nature of the thing; for to a wicked man this day is far worse, and most terrible.

12. *Wisdom giveth life to them that have it.*] Solomon himself explains this, Prov. 3. 18. where he says, that "Wisdom is a tree of life to them that lay hold of her;" alluding, no doubt, to that tree of life in paradise, whence Adam was excluded, lest he should eat and live for ever.

16. Bc

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

16 Be not righteous over-much; neither make thyself over-wise: why shouldst thou destroy thyself?

17 Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time?

18 It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee.

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but in was far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her, but the sinner shall be taken by her.

27 Behold, this have I found, saith the Preacher, counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found, but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

C H A P. VIII.

1 True wisdom.—7 Man's ignorance:—8 his inability:—11 common abuse of God's forbearance:—16 God's work unsearchable.

WH O is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun; there is a time wherein one man ruleth over another to his own hurt.

16. *Be not righteous over-much, &c.*] Here Solomon evidently speaks of the justice which a man is to exercise towards others, as what goes before and after plainly shews. The words should be translated, *Do not exercise justice too rigorously, neither set up for a man of too great wisdom, by pretending to reform and regulate all things; as several learned men have rendered them.*

29. *God hath made man upright; but they have sought out many inventions.*] God created man in perfect integrity, gave him a clear understanding to judge solidly, and with an honest will inclined to follow his judgment; prescribing to him no other rule of life than what was just and good: but he depraved his nature, by following his own opinions and false reasonings rather than the will of his merciful Creator.

ANNOTATIONS ON CHAP. IX.

Verse 2. *All things come alike to all, &c.*] There is no certain distinction made between one man and another in the distribution of things in

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him.

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow: because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it.

C H A P. IX.

1 Like things happen on earth to good and bad.—13 Wisdom better than strength.

F O R all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished: neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I re-

this world; but they all have the same fate, especially in public calamities. The righteous, for instance, perish in a battle as well as the wicked; the just and pure die in a pestilence as well as the unjust and depraved; those that worship God in sincerity and truth suffer by storms, shipwrecks, and inundations, as well as the hypocrites: on the contrary, a blasphemer of God, nay, a perjured wretch, sometimes prospers as much as he who dreads the awful name of his Maker, and dares not rashly, much less falsely, take it into his mouth.

10. *Whatsoever thy hand findeth to do, do it with thy might, &c.*] Remember to act with vigour, and improve every moment in doing all the good in thy power; for now is the time of action, both with regard to the employments of the body and those of the mind; now is the season for studying the principles of wisdom and virtue; for which thou wilt have no opportunity in the place whither thou art going.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet, more than the cry of him that ruleth among fools:

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAP. X.

1 *Observations on wisdom and folly.*—16 *On the defects of governors.*—18 *On slothfulness.*—19 *On money, &c.*

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him:

9 Whoso removeth stones shall be hurt therewith: and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

ANNOTATIONS ON CHAP. XI.

Verse 9. *Rejoice, O young man, &c.*] This seems to be spoken ironically: "Do so; indulge thyself in thy youthful vanities, lusts, and other vices; stick at nothing to gratify thy vicious appetites; but take this along with thee, Thou wilt for so doing, without a sincere repentance, perish everlastingly."

ANNOTATIONS ON CHAP. XII.

Verse 6. *Or ever the silver cord be loosed, &c.*] It seems most probable, that Solomon, who was so profound a philosopher, and doubtless had an accurate knowledge of all the parts of man's body, and their several offices and operations, doth by these several expressions describe so many particular parts and offices. By the *silver cord* it is generally and most probably conceived, that he understands the pith or marrow of the back-bone, which comes from the brain, and thence goeth down to the very lowest end of the back-bone. And this is most aptly compared to a *cord*, both for its figure, which is very long and round; and for its use, which is to draw and move the parts of the body; and to sil-

18 ¶ By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 ¶ Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAP. XI.

1 *Directions for charity.*—7 *Death in life.*—9 *and the day of judgment in the days of youth, are to be thought on.*

CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evils shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 ¶ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

CHAP. XII.

The Creator is to be remembered in due time.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened;

4 And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then

ver, both for its excellency and colour, which is white and bright, even in a dead, and much more in a living body. And this may be properly said to be *loosed*, or *dissolved*, because it is relaxed, or obstructed, or otherwise disabled for its proper service. And agreeably to this, by the *golden bowl* he understands the membranes of the brain, and especially that innermost membrane which insinuates itself into all the parts of the brain, following it in its various windings and turnings, keeping each parcel of it in its proper place, and distinguishing and dividing one part from another, to prevent disorder and mischief. This is not unfitly called a *bowl*, because it is round, and receives and contains in it all the substance of the brain; and a *golden bowl*, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great fineness or thinness; and partly for its colour, which is somewhat yellow, and comes nearer to that of gold than any other part of the body doth. And this upon the approach of death is commonly shrivelled up, and many times broken.

†

ANNO-

7 Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the Preacher; all is vanity.

9 And, moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out *and* set in order many proverbs.

10 The Preacher sought to find out acceptable words: and *that which was written was upright, even words of truth.*

11 The words of the wise *are* as goads, and as nails fastened by the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

THE SONG of SOLOMON.

THE ARGUMENT.

THIS Canticle of Solomon, for it is confessedly ascribed to him by the joint consent of all critics, has by some been looked upon merely as an Epithalamium, or Marriage Song, without any hidden or mysterious sense; but it is evident that Ezra thought more highly of it, since he placed it among the sacred volumes, which he collected after the return of the Jews from the Babylonish captivity. Whoever recollects the figurative style of all the Hebrew poetry, and the mystery or interior sense which we find couched under most of the prophetic writings, will not be surprised, or, as some affect, disgusted, to find a religious prince, of warm imagination, representing the ardent love of Christ to his Church under the similitude of a Bridegroom, nearly united to his beloved Spouse. The expressions and allusions are taken from the pastoral scenes of groves, woods, and gardens; and are full of a thousand beauties, which, however luxuriant, cannot offend any but the most ignorant or indelicate. St. Paul had the same idea of the union of Christ and his Church, 2 Cor. 11. 2. where he says, *I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.* David likewise, Solomon's father, from whom he must have received his religious education, and consequently the tradition of the glorious prospect of the Messiah, in his Psalm 45. has nearly the same idea of the spiritual marriage of the Messiah and his Church. We are not certain as to the date of this composition; but most probably it was written during the building of the Temple, while Solomon's heart was warm, and overflowing with gratitude to God for his kindness, and full of the prophecies of his father David.—This piece was so much esteemed by the ancient Jews, that they compared it to the most holy part of the Temple, the Proverbs to the porch, and Ecclesiastes to the holy place. We must then apply whatever is spoken in poetical and figurative terms to spiritual meanings, otherwise we cannot do justice to the Poem, and must miss the real and true interpretation of it.

CHAP. I.

1 The church's love unto Christ:—5 she confesseth her deformity,—7 and prayeth to be directed to his flock, &c.

THE song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

5 ¶ I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy* flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold, with studs of silver.

12 ¶ While the King sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me: he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

CHAP. II.

The mutual love of Christ and his church.

I AM the rose of Sharon, and the lily of the valleys.
2 As the lily among thorns, so is my love among the daughters.

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting-house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples; for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his; he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved; and be thou like a roe or a young hart upon the mountains of Bether.

C H A P. III.

1 *The church's fight and victory in temptation.*—6 *She glorieth in Christ.*

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city; in the streets and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *bath* his sword upon his thigh, because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

C H A P. IV.

Christ setteth forth the graces of the church, &c.

BE H O L D, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats that appear from mount Gilead.

2 Thy teeth *are* like a flock of sheep that *are* even shorn, which came up from the washing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honey-comb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, my spouse: a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits: camphire, with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind, and come, thou south; blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

C H A P. V.

1 *Christ awaketh the church with his calling.*—2 *The church, having a taste of Christ's love, is sick of love.*—9 *A description of Christ by his graces.*

I A M come into my garden, my sister, my spouse: I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is* as the most fine gold; his locks *are* bushy, and black as a raven.

12 His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

13 His cheeks *are* as a bed of spices, as sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

14 His hands *are* as gold rings set with the beryl: his belly *is* as bright ivory overlaid with sapphires.

15 His legs *are* as pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

C H A P. VI.

The church professeth her faith in Christ, &c.

WH I T H E R is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside, that we may seek him with thee?

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah; comely as Jerusalem; terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 ¶ Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or ever I was aware my soul made me like the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

C H A P. VII.

1 A further description of the church's graces.—10 The church professeth her faith and desire.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat, set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon, which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple: the King is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 ¶ I am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

C H A P. VIII.

The love of the church to Christ, &c.

OTHAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister, in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard which is mine is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices.

THE BOOK OF The Prophet ISAIAH.

THE ARGUMENT.

ISAIAH prophesied above sixty years, viz. from the death of Uzziah, when he was solemnly called to the prophetic office, chap. vi. 1. to the end of Hezekiah's reign, when, according to a Jewish tradition, he was sawn asunder by the order of Manasses; to which cruel death the apostle is thought to allude, Heb. 11. 37. St. Jerom tells us he was of noble birth, and he is said to have lived at court, and that his daughter was married to king Manasses. His style answers his birth and education, and is lofty and elegant: his metaphors and illustrations are noble, and suitable to the dignity of the subjects he treats of. Grotius calls him the Demosthenes of the Hebrews. He has this pre-eminence above all the prophets, that he foretells the coming and times of the Messiah more clearly and frequently than any of them; accordingly he is often cited in the New Testament, and has obtained the character of the *Evangelical Prophet*.

C H A P. I.

1 Isaiah's complaint of Judah:—10 He upbraideth their service:—16 he exhorteth to repentance, with promises and threatenings.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth; for the

LORD hath spoken: I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the LORD, they have provoked the holy One of Israel unto anger, they are gone away backward.

5 ¶ Why

his external senses were looked up, and as it were laid in a trance. It is called a vision from the clearness and evidence of the things revealed, and the conformity this kind of inspiration bears to the intelligence the mind receives from corporeal sensations.

ANNOTATIONS ON CHAP. I.

Verse 1. *The vision of Isaiah the son of Amoz.* God made use of two general methods of communicating his will to his servants the prophets, namely, by dreams and visions. In the latter the person was awake, but

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations: incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

18 Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land;

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers!

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

In all probability this was not the first vision which Isaiah was favoured with; but is placed at the beginning of the book, because this and the four following chapters contain a general description of the state and condition of the Jews under the several judgments which the Almighty had brought upon them, and are a fit preface or introduction to the rest of his prophecy.

26. *I will restore thy judges as at the first;* i. e. Such as Moses and Aaron, Joshua and Eleazar.

Thou shalt be called, The city of righteousness, the faithful city. This prophecy has not yet been fulfilled in its full extent, and doubtless relates to more flourishing times of the church than the world hath yet seen.

ANNOTATIONS ON CHAP. II.

Verse 2. *It shall come to pass in the last days.* By the last days are here meant the times of the Messias: for the Jews commonly divided the times or successions of the world into three ages, or periods; the first before the law, the second under the law, and the third under the

28 ¶ And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

C H A P. II.

Isaiah prophesieth the coming of Christ's kingdom.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures: their land is also full of horses, neither *is there any* end of their chariots.

8 Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into

Messiah; this being the last dispensation, God designing it to continue till the consummation of all things, till that awful period, when time shall give place to eternity. The prophecy predicts the conversion of all nations to the Christian faith.

The mountain of the Lord's house: The temple of the Lord, which is upon mount Moriah; which is not yet to be understood literally of that material temple, but mystically of the church of God, as appears from the next following words, which will not admit of a literal interpretation, and from the flowing of all nations to it, which was not to that temple, nor indeed was fulfilled till that temple was destroyed.

10. *Enter into the rock, and hide thee in the dust, for fear of the Lord.* This passage expresses the great consternation of wicked men under any severe correction of the Almighty; but especially that astonishing terror that shall seize those unhappy mortals at the tremendous day of judgment, when they shall call to mountains to fall on them, and to rocks to cover them from the presence of the great Judge of all the earth.

into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

C H A P. III.

The great confusion that cometh by sin, &c.

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water.

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not: woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

12 ¶ As for my people, children are their oppressors, and women rule over them: O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery

of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine-linen, and the hoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn: and she being desolate, shall sit upon the ground.

C H A P. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

C H A P. V.

1 Under the parable of a vineyard, God excuseth his severe judgment:—8 his judgments upon covetousness.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.

5 And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down.

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For

ANNOTATIONS ON CHAP. III.

Verse 26. *Her gates shall lament and mourn, &c.*] The gates are said to mourn, when no man passes through them, and the courts of justice that used to be kept there are shut up; and sitting upon the ground is a token of the deepest sorrow; so that Jerusalem is here described as a woman bereaved of her children, and lamenting over them in this melancholy posture. This prediction was not uttered in vain; for, on a medal struck by order of Vespasian, after the destruction of this city by the Romans, she is represented in this very posture.

ANNOTATIONS ON CHAP. IV.

Verse 2. *The branch of the Lord, &c.*] The Messiah is often called the branch by the prophets, and the church the branch of God's planting.

No. 40.

3. *He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy.*] This passage relates to the conversion of the Jews in the latter times, and that great degree of grace that shall be conferred on them, when they have abandoned the error of their ways, and embraced the doctrines of the gospel.

5. *A cloud and smoke by day, and the shining of a flaming fire by night.*] The prophet here plainly alludes to the cloud by day, and the pillar of fire by night, that conducted and protected the Israelites in the wilderness, and afterwards rested on the tabernacle. In like manner God here promises to give visible tokens of his presence in his church, and to protect it in all dangers and distress.

ANNOTATIONS ON CHAP. V.

Verse 14. *Hell hath enlarged herself:*] i. e. The grave.

6 D

17. Then

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but, behold, oppression; for righteousness, but, behold, a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears, *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the LORD of hosts shall be exalted in judgment, and God *that is* holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the holy One of Israel draw nigh and come, that we may know *it*!

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink;

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

17. *Then shall the lambs feed after their manner.*] Good men shall be under the peculiar care of Providence; and want nothing that is necessary for their support. It is common for the prophets to represent God as a shepherd, and his care of the righteous by their feeding securely in rich pastures.

18. *Woe unto them that draw iniquity with cords of vanity.*] By drawing iniquity along like a plough, which the original word imports, is meant keeping it at work, promoting and encouraging the practice of it, with cords of vanity, idle pretences, arguments, and allegations.

26. *He will lift up an ensign to the nations from far, &c.*] Setting up a standard was a sign for armies to assemble. In this the prophet foretells that God would gather the nations that live afar off to fight against Jerusalem: a threatening that was fulfilled by the armies of Nebuchadnezzar, who not only laid Judah waste, and burnt Jerusalem with fire, but carried away the inhabitants into captivity.

29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them, like the roaring of the sea: and if one look unto the land, behold, darkness and sorrow; and the light is darkened in the heavens thereof.

C H A P. VI.

Isaiah's vision of the Lord in his glory, &c.

IN the year that king Uzziah died, I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof.

C H A P. VII.

Ahaz being troubled with fear, comforted by Isaiah, &c.

AND it came to pass, in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper-pool, in the high-way of the fuller's field:

4 And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah:

ANNOTATIONS ON CHAP. VI.

Verse 1. *I saw also the Lord sitting upon a throne, &c.*] i. e. I saw the divine Shechinah, or glory of the Lord. It was the unanimous sense of the ancient church, that all the divine appearances in the Old Testament were made by the Son of God, who ordered all the affairs of the church from the beginning; and the ancient Jews were also of the same opinion.

His train filled the temple.] God is always represented as attended with a numerous train of angels, *Psa.* 68. 17.

2. *Seraphims.*] The word *seraphim* signifies a thing that is on fire: the prophet here uses it to express those angels, one of whom laid a coal of fire upon his lips.

5. *Woe is me, for—I am a man of unclean lips, &c.*] The prophet was sensible, that God appeared unto him in order to send him upon some message to the people, as he had formerly appeared for the same purpose to Moses. What Isaiah here calls *unclean*, Moses calls *uncircumcised lips*.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal;

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son: if ye will not believe, surely ye shall not be established.

10 ¶ Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, *Is* it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep:

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for butter and honey shall every one eat *that is* left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines, at a thousand silverings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that shall be digged with the mattock there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

C H A P. VIII.

Isaiah prophesieth that Syria and Israel shall be subdued.

MOREOVER, the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son: then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin, and Remaliah's son:

7 Now, therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah: he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold I, and the children whom the LORD hath given me, *are* for signs and for wonders in Israel, from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And

ANNOTATIONS ON CHAP. VII.

Verse 9. *Within threescore and five years shall Ephraim be broken, &c.*] The prophet does not here mean the first captivity of the ten tribes by Salmanezer, but their final deportation by Esar-haddon, who totally dispeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Assyrians, to inhabit the cities of Israel. Then Ephraim or Israel wholly ceased from being a people. This captivity, according to the computation of the learned Usher, happened in the twenty-second year of Manasseh's reign, just sixty-five years from the beginning of that of Ahaz.

14. *Behold, a virgin shall conceive, &c.*] Christ is called *the seed of the woman* by way of distinction, Gen. 3. 15. as not to be born in the ordinary way of generation.

And shall call his name Immanuel;] *i. e.* God with us, or in our nature. It was usually the mother who gave the name to the child, Gen. 16. 11. 29. 32. and 30. 6, 8.

15. *Butter and honey shall he eat;*] *i. e.* Christ shall take upon him the infirmities of childhood, and be fed with the common nourishment given to children in those countries, which was milk, or butter and honey.

16. *Before the child shall know to refuse the evil, &c.*] The prophet here turns his discourse from the Messiah to his own son, telling the

king of Judah, that before that child (pointing to his own son) was able to distinguish evil from good, the land of Israel, and its two confederate kings, should be destroyed by the Assyrian monarch.

ANNOTATIONS ON CHAP. VIII.

Verse 8. *Shall fill the breadth of thy land, O Immanuel;*] *i. e.* His army, or his camp, shall fill thy land. It should be observed, that the prophet here distinguishes Immanuel from his son. Indeed this great personage is here distinguished in such an eminent manner, that the passage can be applied only to the Son of David, and King of Israel, Jesus.

14. *He shall be for a sanctuary;*] A refuge and protection.

For a stone of stumbling, &c.] The most gracious promises of God, and his kind invitations to the sons of men, prove the source of the greatest misery to those who disregard or disbelieve them. This passage wholly relates to the Messiah, the Immanuel already mentioned, in whom all the promises of God are fulfilled.

18. *Behold I, and the children, &c.*] *i. e.* It is worthy of your observation and admiration. The words are literally spoken by Isaiah concerning himself, but withal mystically concerning Christ; of whom he speaks more frequently and fully than any other prophet, and of whom he was an evident type: and therefore they are fully applied to Christ, Heb. 2. 13.

ANNO-

21 And they shall pass through it, hardly bested and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth ; and, behold, trouble and darkness, dimness of anguish ; and *they shall be driven to darkness.*

C H A P. IX.

1 *What joy shall be in the midst of afflictions by the kingdom and birth of Christ.*—8 *The judgments upon Israel for their pride,*—13 *for their hypocrisy,*—18 *and for their impenitency.*

NEVERTHELESS, the dimness *shall not be such as* was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and not increased the joy* : they joy before thee, according to the joy in harvest, *and as men rejoice when they divide the spoil.*

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire.*

6 For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder : and his name shall be called, Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever : the zeal of the LORD of hosts will perform this.*

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,*

10 The bricks are fallen down, but we will build with hewn stones : the sycamores are cut down, but we will change *them into cedars.*

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together ;

12 The Syrians before, and the Philistines behind ; and they shall devour Israel with open mouth : for all this his anger is not turned away, but his hand *is stretched out still.*

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, *he is the head* : and the prophet that teacheth lies, *he is the tail.*

16 For the leaders of this people *cause them to err, and they that are led of them are destroyed.*

17 Therefore the LORD shall have no joy in their young

men, neither shall have mercy on their fatherless and widows ; for every one *is* an hypocrite, and an evil-doer, and every mouth speaketh folly : for all this his anger is not turned away, but his hand *is stretched out still.*

18 ¶ For wickedness burneth as the fire : it shall devour the briers and thorns, and shall kindle in the thickets of the forest ; and they shall mount up *like the lifting up of smoke.*

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh of his own arm :

21 Manasseh, Ephraim ; and Ephraim, Manasseh : *and they together shall be against Judah.* For all this his anger is not turned away, but his hand *is stretched out still.*

C H A P. X.

1 *The woe of tyrants.*—5 *Assyria the rod hypocrites, &c.*
WOE unto them that decree unrighteous decrees, and that write grievousness *which they have prescribed,*

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that they may rob the fatherless.*

3 And what will ye do in the day of visitation, and in the desolation *which shall come from far ? to whom will ye flee for help ? and where will ye leave your glory ?*

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is stretched out still.*

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation ; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit, he meaneth not so, neither doth his heart think so ; but *it is in his heart to destroy, and cut off nations not a few.*

8 For he saith, *Are not my princes altogether kings ?*

9 *Is not Calno as Carchemish ? is not Hamath as Arpad ? is not Samaria as Damascus ?*

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria :

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ?

12 Wherefore it shall come to pass, *that when the LORD hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.*

13 For he saith, By the strength of my hand I have done *it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.*

14 And my hand hath found as a nest the riches of the people : and as one gathereth eggs *that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped.*

15 Shall

ANNOTATIONS ON CHAP. IX.

Verse 6. *Unto us a child is born.*] This prophecy is, by the best interpreters, applied to Christ ; and indeed it cannot, with any shew of propriety, be ascribed to any other ; the titles given to the child being proper only for the great Son of David, who was to *save his people from their sins.* Some learned men read, by way of distinction, *Unto us the child is born, unto us the son is given.* The unbounded mercy of God in sending his Son into the world to die for our sins, is justly considered as the greatest gift that God could bestow upon mankind.

The government shall be upon his shoulder.] Surely this never was more properly applied than to Christ, who is the *head of the church*, and to whom *all power is given both in heaven and in earth.*

Wonderful.] This was the name of the angel, or rather the second Person in the blessed Trinity, who appeared unto Manoah and his wife.

Counsellor ;] *i. e.* Acquainted with all the decrees of God ; *those eternal purposes which he purposed in Christ our Lord,* Eph. 3. 11.

The mighty God.] The very same expression is used of the God of Israel, chap. 10. 21. Christ is also styled the *Almighty,* Rev. 1. 8.

The everlasting Father ;] *i. e.* The father of the future everlasting age.

The Septuagint renders it, *The Father of the world to come ;* and from hence the state of the gospel, or the kingdom of the Messiah, is styled, in the New Testament, *The age of the world to come,* Matt. 12. 32. Heb. 2. 5. and 6. 5.

The Prince of Peace.] This title in a peculiar manner belongs to Christ, who laid down his life to procure that peace for the sons of Adam which they had forfeited.

7. *Of the increase of his government and peace there shall be no end.*] This has always been considered, even by the Jews themselves, to relate to the kingdom of the Messiah, whose throne will continue to all eternity.

The remainder of this chapter contains a prophecy against Israel, and was uttered before the carrying away of the ten tribes into captivity.

ANNOTATIONS ON CHAP. X.

Verse 11. *So do to Jerusalem and her idols ?*] The prophet speaks in the person of the king of Assyria, who considered the God of the Jews as no better than the gods of the other countries round about ; and these he thought had sufficiently discovered their weakness, in not being able to deliver their own countries and votaries. See 2 Kings 18. 33, 34, 35.

15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if it were no wood.

16 Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26 And the LORD of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the passage; they have taken up their lodging at Geba: Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

19. *The—trees of his forest shall be few, &c.*] So few of his army shall escape, that a child may be able to keep the muster-roll.

ANNOTATIONS ON CHAP. XI.

Verse 1. *There shall come forth a rod, &c.*] The prophet continues the metaphor begun in the two last verses of the preceding chapter, where he resembles the Assyrian king, and the principal officers of his army, to the tallest trees in the forest; and here he describes the Messiah as a small branch arising from the family of David, as out of a stem that had been severely lopped, and almost exterminated, having hardly life enough left to propagate its kind.

3. *He shall not judge after the sight of his eyes, &c.*] i. e. To use the expression of our Saviour himself, he will not judge according to outward appearance, but will judge righteous judgment.

4. *With righteousness shall he judge the poor, &c.*] This is a constant character of Christ's kingdom. See *Psa.* 72. 2, 12. *Isa.* 26. 6. And the blessings of the gospel are peculiarly promised to the poor, *Matt.* 5. 3. i. e. to those who have the true spirit of poverty, which consists in a contempt of this world, and an humble submission to the dispensations of Providence.

He shall smite the earth with the rod of his mouth, &c.] A rod is the emblem of power; hence the power of Christ in his kingdom is often compared to a rod, *Psa.* 110. 2. and to a rod of iron, *Psa.* 2. 9. because it will in the end break all its adversaries to pieces. This rod is here said to proceed out of his mouth, because it signifies the word of God, containing his threatenings and judgments denounced against sinners.

5. *Righteousness shall be the girdle of his loins.*] A girdle was a mark

No. 40.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

CHAP. XI.

1 *The peacable kingdom of the Branch out of the root of Jesse.—10 The victorious restoration of Israel, &c.*

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.

16 And

of honour among the ancients, and used both for strength and expedition. The expression implies, that a strict regard to truth, integrity, and justice, will be the honour and stability of Christ's kingdom.

6, 7, 8. *The wolf also shall dwell with the lamb, &c.*] These metaphorical expressions denote, that every thing shall contribute towards a firm and lasting peace, all occasions of disturbance being removed.

9. *The earth shall be full of the knowledge of the Lord.*] These words prove that the foregoing expressions are metaphorical, and denote, that the great change in the external face of things, under the flourishing state of Christ's kingdom, shall be chiefly owing to the increase of their knowledge in the duties of religion; which, when it is made the governing principle of men's lives, calms the roughest temper, and subdues the most headstrong passions.

10. *Which shall stand for an ensign of the people.*] The intention of setting up a standard is to assemble people together: thus the first preachers of the gospel, like so many heralds sent into the several parts of the world, gathered a numerous assembly of Gentiles into the church of Christ.

His rest shall be glorious.] The ark is frequently styled God's resting place. By the same analogy the church is here styled Christ's rest, which is said to be glorious, in allusion to the cloud of glory which covered the tabernacle, and afterwards filled the temple.

11 *The islands of the sea.*] The Jews call all those places islands that lie upon the sea coast; and the expression in the text may very well comprehend all the European nations.

13. *Ephraim shall not envy Judah.*] Ephraim is often put for Israel, being the chief of the ten tribes that separated from Judah.

6 E

ANNO-

15 And there shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

C H A P. XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done, excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

C H A P. XIII.

1 God mustereth the armies of his wrath:—6 he threateneth to destroy Babylon by the Medes.—19 The desolation of Babylon.

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye, for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt.

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

ANNOTATIONS ON CHAP. XII.

Verse 3. *With joy shall ye draw water, &c.*] The ancient Jews used to repeat this verse when, with a great deal of joy and ceremony, they drew water out of the river Shiloah, on the last day of the feast of tabernacles.

This chapter is an hymn of praise proper to be used in that triumphant state of the church described in the foregoing chapter.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *The burden of Babylon.*] A burden, in the language of the prophet, signifies burdensome prophecy, threatening ruin and destruction.

4. *The noise of a multitude in the mountains.*] Gathering round the banner set up there. The expressions are noble, and contain a lively description of that terror which the appearance of an hostile army strikes into the beholders.

17. *I will stir up the Medes against them, &c.*] The Medes, at the time when Isaiah wrote this prophecy, were a people of no account, forming only a province under the king of Assyria, and not erected into a sepa-

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through: and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

C H A P. XIV.

God's merciful restoration of Israel, &c.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives whose captives they were, and they shall rule over their oppressors.

3 ¶ And it shall come to pass, in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak, and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How

rate kingdom, till Dioces, their first king, took upon him the administration of their government, about the seventeenth year of king Hezekiah. But they afterwards became a very considerable people, and made up the principal part of the army which was brought against Babylon by Cyrus, whose mother was a Mede. Babylon was afterwards taken by Darius, who, as soon as he had made himself master of the place, ordered three thousand of the principal men to be crucified, and thereby fulfilled the prophecies of the cruelty which the Medes and Persians should use towards the Babylonians, foretold in this chapter, and Jer. 50. 42.

ANNOTATIONS ON CHAP. XIV.

Verse 9. *Hell from beneath is moved for thee, &c.*] The Hebrew word, here rendered hell, signifies the state of the dead in general, and is indifferently applied to the good and bad; here it is used in the worst sense, and denotes the infernal mansions of deceased tyrants, whose ghosts are represented as rising out of their places, and coming to meet the king of Babylon, and congratulate his arrival among them.

12. How

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof, *that* opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every-one in his own house.

19 But thou art cast out of thy grave, like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose *that* is purposed upon the whole earth; and this is the hand *that* is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate! cry, O city! thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

C H A P. XV.

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence.

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim, they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away; the grass faileth; there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

C H A P. XVI.

Moab exhorted to yield obedience to Christ's kingdom.

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that* as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established; and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride of Moab, (*he is very proud*), *even* of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer-fruits, and for thy harvest, is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their* vintage-shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray: but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

C H A P.

12. How art thou fallen from heaven, O Lucifer, &c.] By Lucifer we are to understand the king of Babylon, who excelled other kings as much as the morning star does the other constellations. But the expression also alludes to Satan, the prince of the apostate angels, who is described as falling from heaven like lightning, Luke 10. 18. And the

title of son of the morning is common both to the morning stars and to an angel; the angels being so styled, Job 38. 7. The fall of the apostate angels is not directly recorded in the Old Testament; but it is sufficiently implied in the distinction the holy writers make between good and evil spirits.

C H A P. XVII.

1 *Syria and Israel are threatened.*—6 *A remnant, &c.*

THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleanings shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be an heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the multitude of many people, which make a noise like the noise of the seas: and to the rushing of nations, that make a rushing like the rushing of mighty waters.

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And, behold, at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

C H A P. XVIII.

God, in care of his people, will destroy the Ethiopians.

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the moun-

ANNOTATIONS ON CHAP. XVII.

Verse 1. *Damascus—shall be a ruinous heap.*] This was fulfilled by Tiglath-pileser, 2 Kings 16. 9. although afterwards it was rebuilt, and possessed by another sort of inhabitants.

4. *The glory of Jacob shall be made thin, &c.*] Jacob here signifies Israel, and is used to denote the ten tribes.

ANNOTATIONS ON CHAP. XIX.

Verse 1. *The burden of Egypt.*] The ingenious Dr. Newton, bishop of Bristol, with great reason supposes this chapter to contain a prophecy

tains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

C H A P. XIX.

1 *The confusion of Egypt.*—11 *The foolishness of their princes.*

—18 *The calling of Egypt to the church.*—23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from the sea, and the rivers shall be wasted and dried up.

6 And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the

of the conquest of Egypt by Cambyes and the Persians. The first attempt Cambyes made was upon Pelusium, a strong town at the entrance of Egypt; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals, which being held sacred by the Egyptians, not one of them would cast a javelin, or shoot an arrow that way; and so the town was taken almost without resistance.

7. *The paper-reeds.*] Paper was an invention of the Egyptians, and was first made of a reed that grew upon the banks of the Nile.

19. *Shall there be an altar, &c.*] A spiritual and evangelical altar. The altar is put for the worship of God, as it is in many places both of the

the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign, and for a witness, unto the LORD of hosts, in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt; he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

C H A P. XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it:

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia:

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *there* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

C H A P. XXI.

The prophet seeth in a vision the fall of Babylon, &c.

THE burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it: I was dismayed at the seeing of it.

4 My heart panted; fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman; let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand continually

upon the watch-tower in the day-time, and I am set in my ward whole nights.

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the sword, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

C H A P. XXII.

The prophet lamenteth the invasion of Jerery, &c.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two pools, for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts,

2. *Walking naked.*] Not wholly naked, which had been indecent and very dangerous, at least to do so for three years, as he did, verse 3. but without his upper garments, as slaves and prisoners used to do, whose posture he was to represent, verse 4.

ANNOTATIONS ON CHAP. XXI.

Verse 1. *The burden of the desert of the sea, &c.*] We learn from the ninth verse, that this is to be understood of Babylon, which is called the desert of the sea, because it was to be rendered desolate, and turned into pools of water.

the Old and New Testament; and nothing is more common in the prophets than to speak of gospel worship in the phrases of the law.

A pillar;] A monument of the true religion. Here also he alludes to the ancient custom of erecting pillars to God: of which see Gen. 12. 7. and 28. 18, &c. Jos. 22. 10. and 24. 26, 27.

ANNOTATIONS ON CHAP. XX.

Verse 1. *In the year that Tartan came unto Ashdod, &c.*] Tartan is mentioned, 2 Kings 19. 17. as one of the generals in the army of Sennacherib, who is here called Sargon. And it is probable, that at the time his armies invaded Judah, he sent a detachment, and besieged Ashdod.

hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which is over the house, and say,

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place: and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

C H A P. XXIII.

1 The miserable overthrow of Tyre:—17 her restoration.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue: and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

ANNOTATIONS ON CHAP. XXIII.

Verse 12. *Daughter of Zidon.*] Tyre was in all probability a colony of Zidonians, and thence called by the prophet the daughter of Zidon. It is certain that the latter was much the oldest city, being mentioned by Moses at the peopling the world after the flood, Gen. 10. 19.

15. *Tyre shall be forgotten seventy years.*] i. e. During the whole time of the captivity in Babylon; for Tyrus was taken by Nebuchadnezzar, Jer. 27. 3, 8. Ezek. 26. 7. a little after the taking of Jerusalem, and was restored by the favour of the Persian monarchs, after the return of the Jews from the captivity of Babylon.

17. *Shall commit fornication with all the kingdoms, &c.*] This expression signifies the several arts which she had to entice merchants to trade with her, and the frauds she made use of in managing her trade.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

C H A P. XXIV.

1 God's judgments upon the land.—13 A remnant shall praise him.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant;

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the Lord God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous: but I said, My leanness, my

18. *Her merchandise and her hire shall be holiness to the Lord.*] He speaks here of what the Tyrians would do in the days of the Messiah. So this is a prophecy concerning the conversion of the Tyrians to the true religion, of the accomplishment of which something is said, Acts 21. 3, 4, 5. and more in other authors.

ANNOTATIONS ON CHAP. XXIV.

Verse 5. *Broken the everlasting covenant.*] The covenant made between God and Abraham, and all his posterity, renewed with the Israelites at Sinai; which was everlasting, both on God's part, who, upon the conditions therein expressed, engaged himself to be a God to them and their seed for ever; and on Israel's part, who were obliged thereby to constant and perpetual obedience through all generations.

my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously.

C H A P. XXV.

1 The prophet praiseth God for his judgments,—6 for his saving benefits,—9 and for his victorious salvation.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city, a ruin: a palace of strangers, to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad, and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to

swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

C H A P. XXVI.

1 A song inciting to confidence in God.—20 An exhortation to wait on him.

IN that day shall this song be sung in the land of Judah; We have a strong city: salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified; thou hadst removed it far unto all the ends of the earth.

16 LORD, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish

23. The moon shall be confounded, and the sun ashamed.] The sense is, That all earthly flowers and glories should be obscured with the far greater splendour of Christ the King of kings, at whose feet even the kings of the earth shall fall down and worship, as we shall see in the other parts of this prophecy.

ANNOTATIONS ON CHAP. XXV.

Verse 1. O Lord, thou art my God.] In this hymn there is a noble prediction of the light of the gospel shining throughout the world, and removing from men's eyes the veil of ignorance and error that had overspread all nations.

6. A feast of fat things, &c.] It is common in scripture to express, under the similitude of a feast, God's calling men by his grace. The same metaphor is used in describing the joys of heaven, Luke 22. 29.

30. The words here imply, that God will bestow his grace in a plen-

tiful manner upon his people, and fill them with spiritual delights, when the Jews shall be converted, and the fulness of the Gentiles shall come into the church.

ANNOTATIONS ON CHAP. XXVI.

Verse 1. Salvation will God appoint, &c.] The church is called the city of God, and her strength depends on the protection of the Almighty.

2. Open ye the gates.] This expression implies the enlarging the number of believers, and bringing into the church daily such as should be saved. The righteous nation.] The whole body of righteous and holy men, whether Jews or Gentiles.

21. The Lord cometh out of his place:] Cometh down from heaven; which God in scripture is frequently said to do, when he undertaketh any great and glorious work, either of delivering his people, or destroying their enemies.

ANNO-

punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

C H A P. XXVII.

The care of God over his vineyard, &c.

IN that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up.

10 ¶ Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come and set them on fire: for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

C H A P. XXVIII.

1 The prophet threatneth Ephraim for pride and drunkenness.—5 The residue shall be advanced, &c.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

2 Behold, the LORD hath a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

4 And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit

before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people;

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips, and another tongue, will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined, upon the whole earth.

23 ¶ Give

ANNOTATIONS ON CHAP. XXVII.

Verse 1. *In that day the Lord shall punish leviathan.*] Tyrants and oppressors of mankind are often compared to the monsters of the deep; and the expressions of this verse denote in general those worldly potentates who have been the noted oppressors of God's people.

2. *A vineyard of red wine.*] The church is often compared to a vineyard.

5. *Let him take hold of my strength;*] i. e. Take hold of my arm, by humble submission and earnest supplication. He seems to allude to that history of Jacob's wrestling with the angel of God, Gen. 32. 28. which he could never have done but by a strength received from God.

ANNOTATIONS ON CHAP. XXVIII.

Verse 1. *Woe to the crown of pride, &c.*] Woe to that proud kingdom of Israel, of which Ephraim is the head; Samaria, the royal seat of the kingdom, being situated in that tribe. Here seems to be an allusion to the crown of flowers which they wore at their drinking feasts.

2. *The Lord—as a tempest of hail, &c.*] Under these resemblances, the prophet represents Salmaneser king of Assyria, who should carry away the ten tribes captive, and make an utter destruction of that kingdom. It is very common for the prophets to represent the severe judgments of God under the emblems of storms and tempests, which are the artillery of heaven.

16. *Behold, I lay in Zion, for a foundation, a stone, &c.*] This prophecy can belong only to Christ, to whom it is often applied in the New Testament.

He that believeth shall not make haste;] i. e. Shall not hastily and greedily catch at any way of escaping his danger, whether it be right or wrong, but shall patiently wait upon God in his way, till he deliver him. The word here rendered *make haste* is by the seventy interpreters rendered *be confounded*, whom the apostles follow, Rom. 9. 33. and 1 Pet. 2. 6.

23 ¶ Give ye ear, and hear my voice ; hearken, and hear my speech.

24 Doth the ploughman plow all day to sow ? doth he open and break the clods of his ground ?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place ?

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-corn is bruised ; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

C H A P. XXIX.

1 *God's judgment upon Jerusalem.—13 The deep hypocrisy of the Jews.—18 A promise of sanctification.*

WOE to Ariel, to Ariel, the city where David dwelt ! add ye year to year ; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow : and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away ; yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry man dreameth, and, behold, he eateth ; but he awaketh, and his soul is empty : or as when a thirsty man dreameth, and, behold, he drinketh ; but he awaketh, and, behold, he is faint, and his soul hath appetite : so shall the multitude of all the nations be that fight against mount Zion.

9 ¶ Stay yourselves, and wonder ; cry ye out, and cry : they are drunken, but not with wine ; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers, hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned.

13 ¶ Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men :

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark ! and they say, Who seeth us ? and who knoweth us ?

16 Surely your turning of things upside down shall be esteemed as the potter's clay : for shall the work say of him that made it, He made me not ? or shall the thing framed say of him that framed it, He had no understanding ?

17 ¶ Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest ?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off :

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding ; and they that murmured shall learn doctrine.

C H A P. XXX.

1 *The prophet threateneth the people for their confidence in Egypt,—8 and contempt of God's word, &c.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me ; and that cover with a covering, but not of my Spirit, that they may add sin to sin :

2 That walk to go down into Egypt (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south : Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose : therefore have I cried concerning this, Their strength is to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever :

9 That this is a rebellious people, lying children, children that will not hear the law of the LORD :

10 Which say to the seers, See not ; and to the prophets, Prophesy not unto us right things ; speak unto us smooth things, prophesy deceits :

11 Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us.

12 Wherefore thus saith the holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon :

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel that is broken in pieces ; he shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For

ANNOTATIONS ON CHAP. XXIX.

Verse 17. *Lebanon shall be turned into a fruitful field, &c.* A proverbial expression, used to denote the remarkable changes that ensue, when No. 41.

the proud shall be abased, and the meek exalted : an alteration as remarkable as if Lebanon, famous for its cedars, should be turned into a corn field, and the richest ground into a forest.

15 For thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No: for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment. Blessed are all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry: when he shall hear it, he will answer thee.

20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones.

ANNOTATIONS ON CHAP. XXX.

Verse 18. *Therefore will the Lord, &c.*] This might have been better translated in the following manner: *Nevertheless, the Lord will wait; or, Yet surely the Lord will wait.*

22. *The ornament of thy molten images.*] The idolaters spared no cost in making and adorning their idols; and, among others, the image of Jupiter in Sicily had a coat upon it made of massy gold.

33. *Tophet is ordained of old.*] Tophet, otherwise called the Valley of Hinnom, was the place where the children were sacrificed to Molech. It had its name from the tabrets which sounded there to drown the cries of the children thus inhumanly murdered. Being a place set apart for that terrible execution, it was looked upon as the picture of hell itself, the word Gehenna being derived from thence. Tophet is said to be prepared for the king of Assyria, because all his strength and glory perished there: though perhaps this expression points at the final destruction of sinners in that Tophet, or Gehenna, of which the Valley of Hinnom was only a faint resemblance, together with Satan their prince at the head of them.

ANNOTATIONS ON CHAP. XXXI.

Verse 5. *As birds flying, so will the Lord of hosts defend Jerusalem.*] The protection which God affords to his servants is commonly expressed by

81 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

C H A P. XXXI.

The folly of trusting Egypt, and forsaking God.

W O E to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the holy One of Israel, neither seek the Lord!

2 Yet he also is wise, and will bring evil, and will not call back his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit: when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the Lord spoken unto me, Like as the lion, and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it.

6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

C H A P. XXXII.

1 *The blessings of Christ's kingdom.*—9 *Desolation is foresewn.*—15 *Restoration is promised to succeed.*

B E H O L D, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The

covering them under his wings, in allusion to the wings of the cherubims which covered the mercy-seat.

8. *The Assyrian shall fall with the sword, &c.*] He shall not fall by any mortal power, but by the hand of an angel: accordingly the Assyrian army was in one night destroyed by a sudden stroke from heaven. See Isa. 37. 36.

ANNOTATIONS ON CHAP. XXXII.

Verse 1. *Behold, a king shall reign in righteousness, &c.*] Under the government of so good a king as Hezekiah, inferior princes and magistrates shall execute their office with faithfulness and integrity. It is probable, however, that the reformation which Hezekiah made was but a shadow of those greater improvements in holiness, which properly belong to gospel times, under the government of Christ.

4. *The tongue of the stammerers shall—speak plainly;*] That used to speak of the things of God darkly, and doubtfully, and unwittingly. As men's understandings shall then be enlightened, so their speech shall be reformed. Which though it was partly fulfilled in Hezekiah, this reformation being effected in some measure by his counsel and example, and by the powerful preaching of the Levites, whom he excited and encouraged to teach the good knowledge of the Lord, as is said, 2 Chron. 30. 22. yet was truly and fully accomplished only by Christ, who wrought this wonderful change in an innumerable company both of Jews and Gentiles.

15. *Until*

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 ¶ Rise up, ye women that are at ease: hear my voice, ye careless daughters; give ear unto my speech:

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come:

11 Tremble, ye women that are at ease: be troubled, ye careless ones: strip ye, and make ye bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers: yea, upon all the houses of joy in the joyous city.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth *thibber* the feet of the ox and the ass.

C H A P. XXXIII.

1 God's judgments against the enemies of the church.—13 The privileges of the godly.

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled: at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted, for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the way-faring man ceas-

15. *Until the Spirit be poured upon us from on high.*] Which was done in some sort upon the return of the people from Babylon, when God, by his Spirit, stirred up the spirit both of Cyrus to give them liberty of returning to Jerusalem, and of the people to return and build the city and temple; but was far more clearly and fully accomplished in the days of the Messiah. And therefore these promises concern the times of the gospel, when God's Spirit was in a most evident and glorious manner poured forth upon the apostles, and other believing Jews, to the astonishment of their very adversaries.

ANNOTATIONS ON CHAP. XXXIII.

Verse 17. *Thine eyes shall see the king in his beauty.*] This elegant image probably alludes to the felicity of the righteous in the everlasting world, as well as the seeing of Hezekiah once more going forth in peace and splendour.

21. *The glorious Lord will be unto us a place of broad rivers and streams.*]

eth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness, and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble; your breath as fire shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil:

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror: Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby.

22 For the LORD is our judge, the LORD is our law-giver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided: the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven *their* iniquity.

C H A P. XXXIV.

The judgments wherewith God revengeth his church, &c.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The

God will be as great a security to this city as any broad river, or deep stream; and none of our enemies' ships shall be able to annoy us.

ANNOTATIONS ON CHAP. XXXIV.

Verse 1. *Come near, ye nations, to hear, &c.*] A summons to all the inhabitants of the earth to attend to the following description of the general judgment, which concerns them all.

4. *Rolled together as a scroll.*] Heb. *As a book*: for books were then written in scrolls; so that when they were rolled up, it was impossible to read any word in them. In like manner, no man shall be able to see these goodly lights of heaven; for they shall then be all obscured.

5. *It shall come down upon Idumea, &c.*] It is common for the prophets to represent the enemies of God's church by the name of some country remarkable for its hatred to the Jews; and in this sense Edom or Idumea may be taken here, the inhabitants of that country being famous for their malice to the Israelites.

6 The sword of the LORD is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

C H A P. XXXV.

1 The joyful flourishing of Christ's kingdom.—3 The weak encouraged by the virtues of the gospel, &c.

THE wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the LORD, and the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes.

9. The streams thereof shall be turned into pitch, &c.] This alludes to the destruction of Sodom and Gomorrah, an emblem of the everlasting destruction of the wicked.

14. The satyr shall cry to his fellow.] The word translated *satyr* originally signifies *goats*; and it is supposed, that evil spirits of old times appeared in the shape of goats; upon which account, the word is sometimes taken for *devils*, Lev. 17. 7. 2 Chron. 11. 15. The expression is taken from a vulgar opinion, that desolate and forlorn places are inhabited by evil spirits, who have their haunts there. Accordingly our Saviour, in his parable of an unclean spirit, saith, that *he walks through dry, or uninhabited places*, Matt. 12. 43.

ANNOTATIONS ON CHAP. XXXV.

Verse 1. The wilderness—shall be glad, &c.] As the land of God's enemies, which was exceeding fruitful, shall be turned into a desolate wilderness, as was declared in the foregoing chapter; so, on the con-

8 And an highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

10 And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

C H A P. XXXVI.

1 Sennacherib invadeth Judah.—4 Rabshakeh's blasphemous persuasions to the people.

NOW it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words,) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; this city shall not be delivered into the hand of the king of Assyria.

16 Harken not to Hezekiah: for thus saith the king of Assyria,

trary, Emmanuel's land, or the seat of God's church and people, which formerly was deserted and despised like a wilderness, and which the rage and malice of their enemies had brought to desolation, shall flourish exceedingly.

5. Then the eyes of the blind, &c.] Our Saviour, in answer to John's disciples, proved himself to be the Messiah by appealing to this prophecy, as literally fulfilled in the miracles he wrought, Matt. 11. 5.

6. In the wilderness shall waters break out.] This implies the plentiful effusion of God's grace in the happy times of the gospel.

9. No lion shall be there:] No cruel oppressor of mankind.

10. The ransomed of the Lord.] They whom God shall rescue and redeem from their slavery in Babylon, and especially from their spiritual bondage under sin and Satan.

Everlasting joy upon their heads.] The phrase alludes to the crowns or garlands which were put upon the heads of persons newly married.

*The ANGEL
destroying the Assyrians
Isaiah, ch. xxxvii. ver. 36.*



B. Picart delin.

J. Taylor sculp.

*Engraved
for
NUTTALL'S
Family Bible
1802*

Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern:

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they, among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

C H A P. XXXVII.

1 Hezekiah mourning, sendeth to Isaiah to pray for them:—
6 Isaiah comforteth them.—36 An angel slayeth the Assyrians.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone,

of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him, The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged and drunk water, and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb; as the grass on the house-tops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 ¶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

C H A P.

ANNOTATIONS ON CHAP. XXXVII.

Verse 1. And it came to pass, &c.] For Notes on this chapter the reader is desired to turn back to the 19th chapter of the 2d book of Kings. No. 41.

24. I will cut down the tall cedars thereof.] Cities are, in the prophetic writings, often metaphorically represented by woods or forests, and the several ranks of inhabitants by the taller and lesser trees there.

C H A P. XXXVIII.

1 Hezekiah ordered to prepare for death, but by prayer his life is lengthened.—8 The sun goeth backward for a sign thereof.

IN those days was Hezekiah sick unto death: and Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is good* in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying, 5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee, and this city, out of the hand of the king of Assyria; and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken.

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Abaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more, with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things* men live, and in all these *things* is the life of my spirit; so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee; death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life, in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

ANNOTATIONS ON CHAP. XXXVIII.

Verse 1. 2, 3.] See 2 Kings 20. 1, 2, 3.

21. Take a lump of figs, &c.] Physicians have observed, that there might be some natural virtue in such a plaster for ripening the sore, see Note on 2 Kings 20. 7. but surely the speediness of the cure must be ascribed to a supernatural cause.

ANNOTATIONS ON CHAP. XXXIX.

Verse 1. Sent letters and a present to Hezekiah.] One reason for his sending this embassy was to satisfy himself with regard to the miracle of the shadow's going backward on the king's recovery. The Babylonians

C H A P. XXXIX.

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures, &c.

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that which* thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

C H A P. XL.

1 The promulgation of the gospel.—3 The preaching of John Baptist.—9 The preaching of the apostles, &c.

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain, and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He

were famous for studying astronomy, which made their king the more desirous of being satisfied with regard to so remarkable a phenomenon.

ANNOTATIONS ON CHAP. XL.

Verse 6. The voice said, Cry; and he said, What shall I cry? By the voice is meant the voice of God, who is introduced as commanding his messenger or prophet to proclaim this important truth, That all men are weak and impotent, and that God alone and his promises are to be relied on.

9. O Zion, that bringest good tidings, &c.] It was usual for those who were to publish any proclamation to ascend to the top of an eminence, that their voice might be heard at a considerable distance.

11. Like

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or, *being* his counsellor, hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as nothing, and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation, chooseth a tree *that* will not rot; he seeketh unto him a cunning workman, to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that* have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

C H A P. XLI.

1 God expostulateth with his people about his mercies to the church,—10 about his promises,—21 and about the vanity of idols.

11. *Take a shepherd, &c.*] As the care which God took in providing for and protecting his people is resembled to the duty of a shepherd; so the office of the Messiah is often described by the prophets under the same metaphor. In allusion to this our Saviour calls himself the good Shepherd, John 10. 11. and represents himself as coming into the world, to seek and save that which was lost.

ANNOTATIONS ON CHAP. XLI.

Verse 1. *Keep silence before me, O islands, &c.*] God here summons the heathen nations to plead their cause before him; and, in order to this, commands an awful silence to be kept, according to the forms observed in solemn courts of justice.

2. *Who raised up the righteous man from the east? &c.*] Some expositors understand this of Abraham, whom God called from the other side

K E E P silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely: *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD the first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not, for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the LORD, and thy Redeemer, the holy One of Israel.

15 Behold, I will make thee a new sharp threshing-instrument, having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the winds shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, and the pine, and the box-tree, together;

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel hath created it.

21 Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may

of the Euphrates, which lay to the eastward of Judea; but it seems more natural to apply it to Cyrus, here typically representing Christ.

3. *By the way that he had not gone with his feet.*] Which is added as a further evidence of God's wonderful providence, in encouraging and enabling him to march by unknown paths; which have often proved dangerous and destructive to great armies. This also was verified in Cyrus, as is well known.

15. *Thou shalt thresh the mountains, &c.*] By the mountains and hills are probably meant the greater and lesser kingdoms, which were enemies to God's truth.

23. *Shew the things that are to come hereafter;*] That we may have, if not a certain proof, yet at least a probable argument of your deity. It may be objected, that the devil hath foretold future events by idols: but it may be

may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that chooseth you.*

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before-time, that we may say, *He is righteous?* yea, *there is none* that sheweth, yea, *there is none* that declareth, yea, *there is none* that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man, even among them, and *there was* no counsellor, that when I asked of them could answer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

C H A P. XLII.

1 *The office of Christ:—5 God's promise to him.—10 An exhortation to praise God.*

BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

8 I *am* the LORD; that *is* my name; and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them.

10 ¶ Sing unto the LORD a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

be answered, that such predictions were but rare, and oftentimes false, and confuted by the event; and generally were dark and doubtful, as hath been observed.

25. *I have raised up one from the north.*] Cyrus is described as coming from the east, verse 2. and here from the north and east too, because his father was a Persian, and his mother a Median. Media lay north of Babylon.

26. *Who hath declared from the beginning? &c.*] Upon such an evident prediction of an event that was not to be fulfilled till near two hundred years afterward, God, in a triumphant manner, demands which of the idols could shew any such token of his divinity.

ANNOTATIONS ON CHAP. XLII.

Verse 1. *Behold my servant, whom I uphold.*] The following prophecy is, by St. Matthew, applied to Christ. Indeed it cannot, with any shew of probability, be applied to any other.

He shall bring forth judgment to the Gentiles.] He shall make known God's laws and judgments to the Gentiles.

2. *He shall not cry—in the street.*] He shall patiently endure the contradiction of sinners against himself, and not vindicate his own character against their calumnies in any clamorous manner.

3. *A bruised reed shall he not break.*] Can any image be more significant of a very infirm and enfeebled faith, than the reed that bends before every wind; which, besides its natural weakness, is made abundantly

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry; yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that they knew not*, I will lead them in paths *that they have not known*: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind but my servant? or deaf, as my messenger *that I sent*? who *is* blind as *he that is perfect*, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake: he will magnify the law, and make it honourable.

22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

C H A P. XLIII.

1 *The Lord comforteth the church with gracious promises:—8 he appealeth to the people for witness of his omnipotency:—14 he foretelleth the destruction of Babylon.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will

weaker by being *bruised*, and therefore ready to fall in pieces of itself? This admirably expresses the sweetness of our Saviour's temper.

3. *Smoking flax shall he not quench.*] Where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it.

Unto truth.] He shall make the truth and justice of his cause to appear against all opposers, and obtain a complete victory over his adversaries.

4. *He shall not fail, nor be discouraged, &c.*] This part of the prophecy relates to the promulgating the gospel by Christ and his messengers, who would not be discouraged by the difficulties they met with in the discharge of their office, but still continue unwearied in well doing, till at last they should surmount all opposition.

16. *I will bring the blind by a way that they knew not, &c.*] This passage relates either to the people's return from captivity, and imports, that God would provide means for their restoration which they did not think of: or, it may refer to the times of the gospel, when God enlightened the world with the rays of truth, and brought mankind into the paths of virtue, notwithstanding all the opposition made by inveterate error and prejudice.

19. *Who is blind as he that is perfect?*] i. e. That should be so by his profession, viz. the teachers and rulers of the Jews. The word is *Meshullam* in the Hebrew, from whence the Arabic *Mussulman* is derived, a title the Mahometans give to themselves.

ANNO-

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no god formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and besides me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD, your Redeemer, the holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beasts of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance; let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me:

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

C H A P. XLIV.

1 *God's church comforted.—7 The vanity of idols,—9 and folly of idol makers.*

YET now hear, O Jacob my servant, and Israel whom I have chosen;

2 Thus saith the LORD that made thee, and formed thee

from the womb, *which* will help thee; Fear not, O Jacob my servant, and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's: and another shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts, I *am* the first, and I *am* the last; and besides me *there is* no god.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye *are* even my witnesses. Is there a god besides me? yea, *there is* no god; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity, and their delectable things shall not profit, and they *are* their own witnesses; they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image, *that is* profitable for nothing?

11 Behold, all his fellows shall be ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line; he fitteth it with planes; and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm; I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh, and eaten *it*; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have

ANNOTATIONS ON CHAP. XLIV.

Verse 2. *Thou, Jesurun, whom I have chosen.*] Jesurun is a name given to the Jews by Moses, Deut. 32. 15. It signifies *upright*, because they were called to be an holy people unto the Lord.

3. *I will pour water upon him that is thirsty, &c.*] The blessings of the Almighty are often represented under the metaphors of rivers and streams, which water ground, and render it fruitful.

5. *One shall say, I am the Lord's, &c.*] This relates to the increase of the church by the accession of the Gentiles.

Another shall subscribe, &c.] Or, as some render it, *Another shall write upon the hand, I am the Lord's*; alluding to the custom of soldiers receiving a mark upon their hands, to signify to what commander they belonged. Idolaters also often had a mark or character of the god they worshipped imprinted upon their hand or shoulder; in allusion to which custom,

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy redeemer, and he that formed thee from the womb; I am the LORD that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself:

25 That frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise men backward, and maketh their knowledge foolish:

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

C H A P. XLV.

1 *God calleth Cyrus for his church's sake:—5 He challengeth obedience:—20 He sheweth the vanity of idols.*

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know, that I the LORD, which call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I am the LORD, and there is none else; there is no god besides me: I girded thee, though thou hast not known me:

6 That they may know, from the rising of the sun, and from the west, that there is none besides me: I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker? let the potsherd strive with the potsherd of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it:

tom, it is said of the worshippers of Antichrist, that they receive his mark in their hand, Rev. 13. 16. and 14. 9.

23. *Sing, O ye heavens, &c.*] This apostrophe to the whole creation to join in praising God for his wonderful mercies is remarkably beautiful.

28. *He is my shepherd, &c.*] I will make him my instrument of gathering my people together, and leading them home, as a shepherd does his flock. This is one of the most remarkable prophecies in scripture, where Cyrus is called by his name, as the prophet expresses it, chap. 45. 4. above an hundred years before he was born.

ANNOTATIONS ON CHAP. XLV.

Verse 1. *Thus saith the Lord to his anointed, to Cyrus, &c.*] God giveth the title of anointed to Cyrus, to shew that he was raised up to be an immediate instrument of Providence in restoring the Jews from their captivity.

7. *I form the light, and create darkness; I make peace, and create evil,*

I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over; and they shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee, and there is none else; there is no god.

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD, and there is none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no god else besides me; a just God and a Saviour; there is none besides me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely shall one say, In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

C H A P. XLVI.

1 *The idols of Babylon could not save themselves.—3 God saveth his people to the end.—5 Idols are not comparable to God.*

BELOWETH down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast.

2 They stoop; they bow down together; they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb.

4 And even to your old age, I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 ¶ To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They

&c.] These words, being directed to Cyrus king of Persia, must be understood as spoken to the Persian sect of the Magians, who held light and darkness, good and evil, to be the supreme beings, without acknowledging the great God of heaven and earth, who is infinitely superior to them both. In opposition to this opinion, the prophet instructs king Cyrus, that light and darkness, good and evil, are under the direction and disposal of Almighty God.

14. *The labour of Egypt—shall be thine*] These words were in some degree verified in Cyrus's devoting the tribute coming out of the rich provinces of Egypt, Ethiopia, and Seba, to the building and service of God's temple; but are principally meant of the flourishing state of the church, when the Gentile world, submitting themselves to its government, should bring in their riches to the adorning and support of this temple of truth.

ANNO-

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that are far from righteousness.

13 I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

C H A P. XLVII.

1 God's judgments upon Babylon and Chaldea,—6 for their unmercifulness,—7 pride,—10 over-boldness.

C OME down and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

2 Take the milstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our Redeemer, the LORD of hosts *is* his name, the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy: upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children.

9 But these two *things* shall come to thee in a moment, in one day; the loss of children, and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

ANNOTATIONS ON CHAP. XLVI.

Verse 6. *They lavish gold, &c.*] The same argument against idolatry had been made use of before, chap. 40. 19. and 44. 12. and it was proper to repeat it for the sake of those that were to live among the Babylonians, whose authority would powerfully recommend idolatry.

9. *Remember the former things:*] What I have formerly done for you, both in Egypt, and after your settlement in Canaan.

ANNOTATIONS ON CHAP. XLVII.

Verse 5. *Sit thou silent, &c.*] Silence and darkness are opposed to that noise and gaiety that is seen in rich and populous cities, which being destroyed, are reduced to a melancholy silence and solitude. Babylon has been for many years an heap of ruins.

7. *A lady for ever:*] I shall be the chief city and mistress of the world.
8. *Thou sayest in thine heart, I am, and none else besides me:*] Words full of insolence and blasphemy, whereby she arrogated that power to herself which solely belongs to God.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels; let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver themselves from the power of the flame: *there shall* not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth; they shall wander every one to his quarter; none shall save thee.

C H A P. XLVIII.

1 God, to convince the people of their obstinacy, revealeth his prophecies:—12 He exhorteth them to obedience.

H E A R ye this, O house of Jacob, *which are* called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass:

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image and my molten image hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not: lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*; for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Israel my called; I *am* he; I *am* the first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken

9. *These two things, &c.*] The Babylonians being besieged by Darius, in order to hold out to the last extremity, took all their women, and each man choosing one of them, out of those of his own family whom he liked best, they strangled the rest, that unnecessary mouths might not consume their provisions: and hereby was signally fulfilled this remarkable prophecy, viz. *that the loss of children and widowhood should come upon them in one day*: in what greater perfection could these calamities come upon them, than when they themselves thus became the executioners of them upon themselves?

ANNOTATIONS ON CHAP. XLVIII.

Verse 12. *Hearken unto me, O Jacob, &c.*] An exhortation to the Jews to hearken to the voice of that God who had called their father Abraham, from an idolatrous country and kindred, to be his servant, and chosen his seed to be his peculiar people.

ANNO-

spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God and his Spirit hath sent me.

17 Thus saith the LORD thy Redeemer, the holy One of Israel, I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea;

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth: say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.

C H A P. XLIX.

1 *Christ being sent to the Jews, complaineth of them:—5 He is sent to the Gentiles.—13 God's love to his church.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb: from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword? in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, saith the LORD, that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his holy One, To him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

ANNOTATIONS ON CHAP. XLIX.

Verse 1. *The Lord hath called thee from the womb.*] This or the like expression is used of Jeremiah, chap. 1. 5. and of Paul, *Gal.* 1. 15. but it was far more eminently true of Christ, who, as he was chosen to this great office of redemption from eternity, so he was separated and called to it before he was born, being both conceived and sanctified by the Holy Ghost in his mother's womb, and sent into the world upon this errand.

3. *Thou art my servant, O Israel.*] As the name of David is sometimes given to his successors, 1 *Kings* 12. 16. and particularly to Christ, *Jer.* 30. 9. *Ezek.* 34. 24. *Hos.* 3. 5. and Jacob is called, as many think, by the name of his grandfather Abraham, *Acts* 7. 16. and the name of Isaac is given to his posterity, *Amos* 7. 9. so here the name of Israel may not unfitly be given to Christ, not only because he descended from his loins, but also because he was the true and great Israel, who, in a more eminent manner, prevailed with God, as that name signifies, of whom Jacob, who was first called Israel, was but a type.

7. *To him whom man despiseth, &c.*] These words describe the won-

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shall surely clothe thee with them all as with an ornament, and bind them *on* thee as a bride *doth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me; give place to me, that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and *who* hath brought up these? Behold, I was left alone; these, where *had* they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

C H A P. L.

1 *Christ sheweth the cause of the Jews' direliction.—10 An exhortation to trust in God.*

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is* it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions *is* your mother put away.

2 Where-

derful progress of the gospel from small beginnings: that the Author of it, from being the contempt of all the great men of the world, should at last be the adoration of the world, verse 23.

10. *They shall not hunger nor thirst, neither shall the heat nor sun smite them, &c.*] There shall be nothing in their way from Babylon that shall hinder or hurt them; but these words are by St. John, *Rev.* 7. 16, 17. applied to the heavenly estate of the New Jerusalem.

ANNOTATIONS ON CHAP. L.

Verse 1. *Where is the bill of your mother's divorcement? &c.*] Those husbands, who put away their wives merely out of levity or passion, were obliged to give them a bill of divorce, which vindicated their wife's innocence, and declared, that the husband's will and pleasure alone was the cause of the divorce; see *Deut.* 24. 1. *Matt.* 19. 3. In allusion to this custom, God demands of the captives, who despaired of his mercy, to produce the bill of divorce which he had given to their mother: on the contrary, he was ready to receive her, whenever she would return from her idolatry and other iniquities.

6. *I gave*

2 Wherefore, when I came, *was there no man?* when I called, *was there none to answer?* Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh, because *there is no water*, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is near that justifieth me*; who will contend with me? let us stand together: who *is mine adversary*? let him come near to me.

9 Behold, the Lord God will help me; who *is he that shall condemn me?* lo, they all shall wax old as a garment: the moth shall eat them up.

10 ¶ Who *is among you that feareth the LORD*, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks *that ye have kindled*. This shall ye have of mine hand, ye shall lie down in sorrow.

C H A P. LI.

1 *An exhortation, after the pattern of Abraham, to trust in Christ.—9 Christ defendeth his people from fear.*

HE A R K E N to me, ye that follow after righteousness, ye that seek the LORD; look unto the rock *whence ye are hewn*, and to the hole of the pit *whence ye are digged*.

2 Look unto Abraham your father, and unto Sarah *that bare you*; for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is near*; my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Harken unto me, ye that know righteousness, the people in whose heart *is my law*; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness

shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art thou not it that hath cut Rahab, and wounded the dragon?*

10 *Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?*

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.

12 ¶ I, *even I, am* he that comforteth you: who *art thou*, that thou shouldest be afraid of a man *that shall die*, and of the son of man, *which shall be made as grass?*

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth: and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where *is the fury of the oppressor?*

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: the LORD of hosts *is his name*.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 *There is none to guide her among all the sons whom she hath brought forth: neither is there any that taketh her by the hand, of all the sons that she hath brought up.*

19 These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine.

22 Thus saith thy Lord, the LORD, and thy God, *that pleadeth the cause of his people*, Behold, I have taken out of thine hand the cup of trembling, *even the dregs of the cup of my fury*; thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

C H A P. LII.

1 *Christ persuadeth the church to believe his free redemption,—7 to receive the ministers,—9 to joy in the power thereof.*

A W A K E, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought: and ye shall be redeemed without money.

4 For

6. *I gave my back to the smiters, &c.*] The prophets generally met with very bad treatment from the men of their own times. We learn from hence, that Isaiah's lot was no better than that of his brethren; however, the words were literally fulfilled in the great Redeemer of mankind.

9. *Lo, they all shall wax old as a garment.*] They shall quickly die, and all their wicked designs shall perish with them. Herod, Pilate, and the chief priests, are long since perished; but Christ lives and abides for ever.

ANNOTATIONS ON CHAP. LI.

Verse 2. *Look unto Abraham your father, and unto Sarah, &c.*] You sprung from Abraham and Sarah, when they were past the age of having children. It is therefore no difficulty to God to multiply their posterity, however small their number may be.

No. 42.

5. *Mine arms shall judge the people, &c.*] i. e. The power of the most High shall accompany the preaching of the gospel.

6. *The heavens shall vanish away like smoke, &c.*] Here, we see, is an end put to the race of men at once, and their habitation: but God's righteousness and salvation, which are to be for ever, must mean his bestowing the rewards of eternal life on his faithful servants.

17. *O Jerusalem, which hast drunk, &c.*] The prophet here represents Jerusalem as one lying astonished under the stroke of the Almighty's judgments, which are commonly described under the similitude of a cup of intoxicating liquor, because they astonish the children of men, and bereave them of their reason and discretion.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day, that I *am* he that doth speak; behold, *it is I*.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

12 For ye shall not go, out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your re-reward.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

C H A P. LIII.

1 The prophet excuseth the scandal of the cross,—4 by the benefit of his passion,—10 and the good success thereof.

WH O hath believed our report? and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor

comeliness: and when we shall see him, *there is no beauty* that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our faces* from him; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his seed*, he shall prolong *his days*; and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion with the great*, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he *was* numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

C H A P. LIV.

1 The amplitude of the Gentile church,—4 their safety,—6 their deliverance out of affliction,—11 their fair edification,—15 and sure preservation.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate, than the children of the married wife, saith the Lord.

2 Enlarge

ANNOTATIONS ON CHAP. LIII.

Verse 7. *How beautiful upon the mountains, &c.*] A poetical description of the messenger who first brought the news of Cyrus's decree for the people's return. This passage is very properly applied by St. Paul to the first preachers of the gospel, *Rom.* 10. 15. the very words importing good tidings of peace and salvation, whereby the kingdom of God was founded among men.

10. *Shall see the salvation of our God.*] These words can only be understood of the revelation of the gospel being preached in every part of the world.

13. *Behold, my servant shall deal prudently.*] Or, *shall prosper*. This prophecy can belong only to the Messiah, who is, in an eminent sense, called *God's servant*.

14. *Many were astonished at thee, &c.*] The prophet means that astonishment which seized the people, on the strange alteration between him who was lately followed by multitudes with acclamations and hosannas, and revered as *the great prophet that should come into the world*, and the same person suffering on the cross, and treated as *the scorn of men, and the outcast of the people*.

ANNOTATIONS ON CHAP. LIV.

Verse 1. *Who hath believed our report? &c.*] The prophet having, in the three last verses of the preceding chapter, made a general report concerning the great and wonderful humiliation and exaltation of Christ, of which he intended to discourse more largely in this chapter, before he descended to particulars, thought fit to use this preface: *Who*, not only of the Gentiles, but even of the Jews, *will believe* the truth of what I have said and must say? Few or none. The generality of them will never receive nor believe in such a Messiah as this. Thus this place is expounded by Christ himself, *John* 12. 38. and by Paul, *Rom.* 10. 16.

2. *He shall grow up before him;*] *i. e.* Before the Lord. The prophet gives the reason why the Jews rejected Christ, *viz.* the meanness of his outward appearance. The Messiah is here resembled to a *tender plant*, and to a *branch* growing out of a *dry ground*, which appears withered, and does not promise either life or fruit.

3. *Acquainted with grief.*] The blessed Jesus endured the continual contradiction of sinners, and all the ill treatment which the malice of men or devils could suggest.

4. *Surely he hath borne our griefs.*] He hath borne the evils and punishments due to our sins.

5. *The chastisement of our peace was upon him, &c.*] He was chastised for our reconciliation.

6. *The iniquity of us all.*] *i. e.* The punishment of our iniquity.

7. *He was oppressed, &c.*] The words may be better rendered, *He was exacted of him, and he answered the demand;* *i. e.* he gave that satisfaction which God's justice demanded for our sins.

Yet he opened not his mouth.] All the hard usage he met with did not prevail with him to utter any intemperate expression; he even refused to make a just defence, any further than it was necessary for him to plead his innocence.

He is brought as a lamb to the slaughter, &c.] Meekly submitting to the violence of his persecutors.

8. *He was taken from prison and from judgment;*] Or, *He was carried away to execution by tyrannical oppression, and a sentence of condemnation.*

9. *He made his grave with the wicked, and with the rich in his death.*] There are two words in the original which seem to have changed places in this verse; when they are restored to their proper situations, the sense will be very clear; thus, *He was taken up, (suspended) with wicked men in his death; and with a rich man was his sepulchre.*

12. *A portion with the great.*] This expression is equivalent to that in *Psa.* 2. 8. *I will give him the heathen for his inheritance, &c.*

He shall divide the spoil with the strong.] This expression alludes to the custom of conquerors, in dividing the spoils of their victory with their officers and soldiers. No Christian can possibly doubt of this chapter being predictive of the Messiah, when he considers *Acts* 8. 35. For after finding that the eunuch of Ethiopia had been reading this very chapter, (and had asked Philip, *Of whom speaketh the prophet this?*) we are told at the 9th verse, *Then Philip began at the same scripture, and preached unto him Jesus.*

ANNOTATIONS ON CHAP. LIV.

Verse 1. *More are the children of the desolate, &c.*] The church or congregation of the Gentiles, which in the times of the Old Testament was desolate, having neither husband nor children, doth now under the gospel bring forth unto God a far more numerous posterity than the church of the Jews, which had been married to God for many ages, until by her apostasy from God, and from her Messiah, she provoked God to put her away.

2. Enlarge

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

3 For thou shalt break forth on the right hand, and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband, (the LORD of hosts is his name,) and thy Redeemer the holy One of Israel. The God of the whole earth shall be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the LORD, and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the LORD; and their righteousness is of me, saith the LORD.

CHAP. LV.

1 The prophet, with the promises of Christ, calleth to faith,—6 and to repentance.—8 The happy success of them that believe.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

2. *Enlarge the place of thy tent, &c.]* He describes the city of Jerusalem, the figure of the Christian church, under the metaphor of a tent, the most ancient way of dwelling.

4. *The reproach of thy widowhood:]* That time and state when thou wert like a widow disconsolate and desolate, forsaken by thy husband, and having in a manner no children; which was a great reproach, especially among the Jews.

9. *As I have sworn that the waters of Noah, &c.]* The solemn promise which God here makes must relate to some period of time, when God will not any more afflict his people: but this has never yet been accomplished. This prophecy probably refers to the millenium.

ANNOTATIONS ON CHAP. LV.

Verse 1. *Come ye to the waters.]* Divine grace is often represented under the similitude of springs and streams of water: and, in the same manner, divine knowledge, the food and support of the soul, is expressed by the metaphors of meat and drink, which sustain the body, John 6. 27. The prophet here exhorts men, under this metaphor, to make use of the means of instruction offered by the gospel; and thus the words are expounded by Christ himself, John 7. 37.

3 Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the LORD thy God, and for the holy One of Israel: for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for an everlasting sign, that shall not be cut off.

CHAP. LVI.

1 The prophet exhorteth to sanctification:—3 He promiseth it shall be general without respect of persons:—9 He inveigheth against blind watchmen.

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant:

7 Even

Without money and without price.] This expression shews, that divine knowledge is of far greater value than to be purchased with money, being the gift of God, and obtainable only by earnest prayers and sincere endeavours.

3. *I will make an everlasting covenant with you, &c.]* The gospel is often called an everlasting covenant, in opposition to the law, which was designed to last only for a time, and to give way to a better.

ANNOTATIONS ON CHAP. LVI.

Verse 2. *That keepeth the sabbath from polluting it, &c.]* The sabbath was ordained as a token of God's covenant with his people; and hence the observation of it became the distinguishing character of a Jew; by which he declared himself a worshipper of the true God, who created heaven and earth, and instituted the sabbath as a memorial of that creation.

3. *Neither let the son of the stranger.]* The strangers were those who joined themselves with the Jews in worshipping the true God, without being circumcised, or obliging themselves to observe the whole law of Moses. Here God declares his acceptance of such, preparing thereby a way for the gospel institution, when the partition wall between the Jews and Gentiles should be broken down.

10. His

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called, An house of prayer for all people.

8 The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather *others* to him, besides those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour; *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

C H A P. LVII.

1 *The blessed death of the righteous.*—3 *The Jews reprov'd for their whorish idolatry.*—13 *Evangelical promises to the penitent.*

THE righteous perisheth, and no man layeth it to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, *each one walking in his uprightness.*

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood;

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys, under the clefts of the rocks.

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot; even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered *thyself to another* than me, and art gone up: thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is *no* hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace, even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain:

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

10. *His watchmen are blind:—they are all dumb dogs, &c.*] The cause of these miseries is imputed here to the ignorance and carelessness of their governors, both in church and state, whom the prophet compares to *dumb dogs*, that give no warning of approaching enemies, but abandon themselves to sloth and idleness.

ANNOTATIONS ON CHAP. LVII.

Verse 1. *No man layeth it to heart.*] No man reflects with himself how sore a judgment it is to have good men, and especially pious princes, taken away in times of danger and distress.

2. *They shall rest in their beds, &c.*] As death is compared to sleep, so the grave is resembled to lying down in a bed. In 2 Chron. 16. 14.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy, I dwell in the high and holy *place*; with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

C H A P. LVIII.

1 *Hypocrisy is reprov'd.*—8 *The promises due to godliness,*—13 *and to the keeping of the sabbath.*

CR Y aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the LORD shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am: if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day.

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.

13 ¶ If

we read of the bed of spices in which king Asa was laid: and, if we understand this text of the death of some of their kings, the phrase will allude to the costly funerals with which they honoured the memory of their pious princes after their decease.

ANNOTATIONS ON CHAP. LVIII.

Verse 4. *Ye shall not fast, &c.*] Isaiah seems to have made this discourse upon some extraordinary day of humiliation, when it was usual for the prophets to make public exhortations to the people, Jer. 36. 6. and he here tells them, that their fasts ought not to be like this which they now kept, which consisted only in being noisy in the worship of God, as if their outward vehemency would make their prayers reach to heaven.

13. If

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a Delight, the Holy of the LORD, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

C H A P. LIX.

1 *The damnable nature of sin.*—9 *Calamity is for sin.*—16 *Salvation is only of God.*—20 *The covenant of the Redeemer.*

BEHOLD, the LORD's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice-eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and *there is no judgment in their goings*: they have made them crooked paths; whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but, behold, obscurity; for brightness, *but we walk in darkness*.

10 We grope for the wall like the blind, and we grope as if *we had no eyes*: we stumble at noon-day as in the night; *we are in desolate places as dead men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is none*; for salvation, *but it is far off from us*.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and *as for our iniquities, we know them*:

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that *there was no judgment*.

16 ¶ And he saw that *there was no man*, and wondered that *there was no intercessor*: therefore his arm brought salvation unto him, and his righteousness it sustained him.

13. *If thou turn away thy foot, &c.*] The foot is metaphorically put for labour; this expression seems to signify, *If thou refrain from all servile work on the sabbath-day.*

From doing thy pleasure.] As feasting and rejoicing were essential to the sabbath at this time, it is intimated that they were carried to a sinful excess.

ANNOTATIONS ON CHAP. LIX.

Verse 1, 2. *Behold, the Lord's hand is not shortened, &c.*] The reason of the continuance of your calamities is not want either of power in God to deliver you, or of goodness to hear your prayers; but your own iniquities render him a stranger to you.

20. *And the Redeemer shall come to Zion, &c.*] This and the following verse are expounded by St. Paul of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times, Rom. 11. 26, 27.

No. 42.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to *their deeds*, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

C H A P. LX.

1 *The glory of the church in the abundant access of the Gentiles,*—15 *and the great blessings after a short affliction.*

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box, together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The

ANNOTATIONS ON CHAP. LX.

Verse 1. *Arise, shine; for thy light is come, &c.*] It is common for the prophets to describe happiness under the metaphor of light, and affliction under that of darkness. Accordingly Jerusalem is here bid to arise from the ground or dust, where her afflictions had laid her low, and, like the morning star or sun, to give light to all around her, and communicate to others part of that honour and lustre which she hath received from God, the true Sun of righteousness. The prophet in this chapter has described the glories of Christ's kingdom, which began upon the first publication of the gospel, but will not be completed till the fulness of the Jews and Gentiles are come into the church.

11. *Thy gates shall be open continually, &c.*] It is a sure sign of a settled peace, and that there is no fear of an enemy, when the gates of a city stand continually open. But we are also to understand by this phrase, that the concourse of people will be too great to admit of the gates being ever shut.

6 L

19, 20. The

14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The city of the LORD, The Zion of the holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

C H A P. LXI.

1 *The office of Christ.—4 The forwardness,—7 and the blessings of the faithful.*

THE Spirit of the Lord God is upon me: because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their

land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.

C H A P. LXII.

1 *The prophet's fervent desire to confirm the church in God's promises.—8 The minister's duty in preaching the gospel.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence:

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, Surely, I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed

19, 20. *The sun shall be no more thy light by day, &c.]* The favour of the Almighty, and the light of his countenance, shall give thee greater comfort and lustre, than the light of the sun and moon: a promise that will be fulfilled in the New Jerusalem, where there shall be no vicissitude of day and night, for the glory of God and of the Lamb are the light thereof, Rev. 21. 23. and 22. 5.

21. *Thy people also shall be all righteous, &c.]* This character can belong only to the New Jerusalem; for, in this state of the church, the chaff and tares will always be mixed with the wheat, till they are separated by the great Judge of quick and dead.

ANNOTATIONS ON CHAP. LXI.

Verse 1. *The Spirit of the Lord God is upon me, &c.]* The descent of the Holy Ghost upon our blessed Saviour supplied the external unction, and qualified him for the office of a prophet beyond all others that were before him; and in this respect he was anointed with the oil of gladness above his fellows.

To preach good tidings unto the meek:] i. e. To preach the gospel to the poor, St. Matt. and St. Luke. The humble and poor in spirit have a particular title to the privileges of the gospel.

To bind up the broken-hearted, &c.] To give ease to those who are wearied with the burden of their sins.

2. *To proclaim the acceptable year of the Lord.]* This is spoken in allusion to the proclaiming the year of jubilee, when there was a general release of all manner of servitude, debts, and obligations; a type of that freedom which Christ hath purchased for us.

3. *That they might be called trees of righteousness.]* It is a common metaphor in the prophetic writings to resemble the righteous to trees: *He shall be like a tree planted by the rivers of water, Psa. 1. 3. The righteous shall flourish like a palm-tree; he shall grow like a cedar in Lebanon, Psa. 92. 12.*

7. *You shall have double:]* i. e. Double recompence.

10. *I will greatly rejoice in the Lord, &c.]* The Jewish church is here introduced as speaking, and returning thanks to the Almighty for the honour he had conferred on her and her children after their dispersion, making her glorious in the eyes of the whole world.

ANNOTATIONS ON CHAP. LXII.

Verse 1. *For Zion's sake will I not hold my peace, &c.]* The prophet here speaks in the person of the Messiah, and declares, that he will never cease interceding with God, till the redemption of Israel be accomplished.

6. *I have set watchmen, &c.]* The original word properly signifies those priests and Levites who kept watch day and night about the temple; and some of them at certain hours sung psalms of prayer and praise.

10. *Go through—the gates, prepare ye the way of the people, &c.]* The prophet, relying upon the oath of the Almighty, speaks of the general restoration of the Jews as if it was then performing; and exhorts those nations through whose territories they were to pass in their return to their own land; to repair the roads for them, and level the rough and stony places, signifying by this metaphor, the removal of all obstacles that might hinder their return.

ANNO-

deemed of the LORD: and thou shall be called, Sought out, A city not forsaken.

C H A P. LXIII.

1 *Christ sheweth who he is,—2 what is victory over his enemies,—7 and what his mercy toward his church.*

WH O is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-press alone, and of the people *there was* none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed *is* come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury; and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their saviour.

9 ¶ In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea, with the shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

ANNOTATIONS ON CHAP. LXIII.

Verse 1. *Who is this that cometh from Edom? &c.*] The Idumeans joined with the enemies of the Jews in bringing on the destruction of Jerusalem at the time of the captivity; for which they were severely reproved by the prophets, and threatened with utter destruction; which accordingly came to pass. Bozrah was the chief city of the Idumeans. But the words *Edom* and *Bozrah* may be taken in the appellative sense, to denote in general a field of blood, or place of slaughter; the word *Edom* signifying *red as blood*, and *Bozrah*, *vintage*; which, in the prophetic idiom, imports God's vengeance upon the wicked.

Glorious in his apparel, travelling in the greatness of his strength?] Like a general marching in triumph at the head of his army, and carrying tokens of victory on his raiment.

I that speak in righteousness, mighty to save,] Christ answers: I am now come to fulfil all my promises, and deliver you from your enemies. Several parts of the prophetic writings are written in the form of a dramatic poem, where different persons are introduced, speaking by turns, and answering one another. This observation will often account for the altering the prophet's style from the first to the second or third person.

6. *Make them drunk in my fury.*] God's judgments are often represented by a cup of intoxicating liquor, because they usually bereave men of their senses.

7. *I will mention the loving-kindnesses of the Lord, &c.*] The prophet breaks out into a grateful acknowledgment of God's former mercies to his people, which he considers as so many earnest of his goodness for the time to come.

9. *In all their affliction he was afflicted.*] When there was a necessity

16 Doubtless thou *art* our father, tho' Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer: thy name *is* from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; they were not called by thy name.

C H A P. LXIV.

1 *The church prayeth for the illustration of God's power,—9 and complaineth of affliction.*

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence.

3 When thou didst terrible things *which* we looked not for thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth, and worketh righteousness; *those that* remember thee in thy ways: behold, thou art wroth, for we have sinned: in those *is* continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the clay, and thou our Potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

C H A P. LXV.

1 *The Gentiles called.—2 The Jews rejected.—17 The blessed state of the New Jerusalem.*

I A M sought of *them that* asked not for me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have

for punishing them, in order to their amendment, he had a compassionate sense of the evils they suffered.

The angel of his presence saved them, &c.] The angel who conducted them by a cloud and a pillar of fire, was no other than the *Logos*, or Second Person of the blessed Trinity.

15. *Where is thy zeal, &c.*] Where is thy love and concern for thy people, and the power thou usedst to exert for their deliverance? where are thy tender mercies which thou formerly shewedst towards me?

ANNOTATIONS ON CHAP. LXIV.

Verse 1. *Oh that thou wouldest—come down!*] The prayer, begun the 15th verse of the foregoing chapter, is continued to the end of this, in the name of the church and people of the Jews, who are represented as languishing and disconsolate under the long dejection they had suffered.

That the mountains might flow down at thy presence.] A poetical description of the thunder and lightning which shook mount Sinai, and the violent rains which accompanied that tempest, when the mountains appeared as if they were melting down.

5. *Thou meetest him that rejoiceth, &c.*] Thou preventest, with the blessings of thy goodness, those that take pleasure in the ways of thy commandments, and live under a continual sense of thy providence.

11. *Our holy and our beautiful house, &c.*] This relates to the burning of the temple by the Romans, who made an entire destruction of it, according to our Saviour's prediction.

ANNOTATIONS ON CHAP. LXV.

Verse 1. *Unto a nation that was not called by my name:*] *i. e.* I manifested myself to the Gentiles.

2. I have

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts.

3 A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels:

5 Which say, Stand by thyself, come not near to me; for I am holier than thou: these *are* a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me, I will not keep silence; but will recompense, even recompense into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not, for a blessing *is in it*: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people; and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

C H A P. LXVI.

1 God will be served in humble sincerity.—5 The humble comforted.—15 God's judgments against the wicked.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor, and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man: he that sacrificeth a lamb, *as if* he cut off a dog's neck: he that offereth an oblation, *as if* he offered swine's blood: he that burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth: before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck; ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For

2. *I have spread out my hands, &c.*] I did not make myself known to the Gentiles, till the Jews had rejected me.

8. *Destroy it not, &c.*] As a few good grapes are found in a cluster of bad ones, and one speaketh to another, that would pluck it from the vine, to spare it, because some of the grapes may come to good; so I will not destroy the whole nation of the Jews, for the sake of a few righteous persons that spring out from among the rest.

11. *That prepare a table for that troop;*] That multitude of idols, of whom they thought they could never have enough.

17. *Behold, I create new heavens and a new earth.*] The conversion of the Jews will happen when the world is near its period, and then will follow the *new heavens and new earth*, which are to commence when the present shall be dissolved. Such a new state of things, St. Peter tells us,

we are to expect, according to God's promise; which must relate to some prophecies of the Old Testament, and particularly to this and the following chapter, the apostle using the very same expressions we find here.

25. *The wolf and the lamb, &c.*] See chap. 11. 6, 7, &c.

Dust shall be the serpent's meat, &c.] The curse pronounced upon the serpent shall be then fully accomplished; Christ having put all enemies under his feet, especially the devil, who is the head of them.

ANNOTATIONS ON CHAP. LXVI.

Verse 7. *Before she travailed, she brought forth.*] This denotes the sudden increase of the Christian church, upon God's rejecting the Jews, and destroying their temple and worship; the very destruction of the Jewish polity making way for the growth of the gospel, inasmuch as it abated that opposition which the Jewish zealots gave to the spreading of it.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire:

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the Gentiles.

17. *Behind one tree in the midst.*] The Hebrew has it, "They who sanctified themselves, and purified themselves in the gardens, behind the temple of Adad, i. e. the sun."

20 And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel, into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

24. *They shall go forth, &c.*] Without the circuit of the New Jerusalem, or the camp of the saints, and look upon the carcases of those enemies of God that were slain in the battle mentioned verse 16.

THE BOOK OF The Prophet JEREMIAH.

THE ARGUMENT.

JEREMIAH was of the sacerdotal race, the son of Hilkiah, of Anathoth, in the tribe of Benjamin. He was called to the prophetic office when he was very young, in the thirteenth year of Josiah, i. e. *anno mundi* 3375, and continued in the discharge of it about forty-three years. He was not carried captive into Babylon with the other Jews, but remained in Judea to lament the desolation of his country. He was afterwards a prisoner in Egypt, with his disciple Baruch, where it is supposed he died at a very advanced age.—Part of the Prophecy of Jeremiah relates to the time after the captivity of Israel, and before that of Judah, from the first chapter to the forty-fourth; and part of it, namely, from the forty-fourth chapter to the end, to the time of the latter captivity. The prophet exposes the sins of the kingdom of Judah with great freedom and boldness, and reminds them of the severe judgments which had befallen the ten tribes for the same offences: he passionately laments their misfortunes, and recommends to them a speedy reformation. Afterwards he predicts the grievous calamities that were approaching, particularly the seventy years' captivity in Chaldea. He also foretells their deliverance and happy return, and the recompence which Babylon, Moab, and other enemies of the Jews, should meet with in due time.

CHAP. I.

1 *The calling of Jeremiah:—11 his visions:—15 his message against Judah:—17 God promiseth to assist him.*

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God, behold, I cannot speak; for I am a child.

7 ¶ But the LORD said unto me, Say not, I am a child:

for thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces; for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth: and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see a seething-pot, and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For

ANNOTATIONS ON CHAP. I.

Verse 1. *That were in Anathoth, &c.*] Anathoth was one of the cities allotted to the priests. St. Jerom tells us it was situated in the tribe of Benjamin, about three miles from Jerusalem.

3. *Unto the carrying away, &c.*] The Jews underwent several captivities before their final desolation. The first was when Jehoiachin was carried away captive in the eighth year of Nebuchadnezzar. There was another captivity in the eighteenth year of his reign; after which followed, in the next year, that captivity which accompanied the destruction of the temple and city of Jerusalem, in the fifth month; in memory of which calamity the fast of the fifth month was observed during the seventy years' captivity.

No. 43.

5. *I knew thee, &c.*] Some persons have been designed for certain offices by a particular decree of God, even before they were formed in the womb: examples of this kind we have in St. John the Baptist, St. Paul, Gal. 1. 15. and the prophet Jeremiah, &c. &c.

11, 12. *I see a rod of an almond-tree, &c.*] The almond-tree buds and blossoms very early in the spring; and therefore a branch of it, adorned with buds and blossoms, is a proper emblem to denote God's hastening the execution of the predictions he made by his prophet. Accordingly Jeremiah lived to see most of the predictions fulfilled.

13. *I see a seething-pot, &c.*] A steam of a seething-pot very properly represents the judgments of the Almighty, which are often compared to a fire, as the afflictions of the Israelites are to a smoking furnace.

6 M

ANNO

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them, touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

C H A P. II.

1 *God's expostulation with the Jews touching their causeless revolt:—14 They are the cause of their own calamities.*

MOREOVER, the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the LORD, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the LORD, that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing;

11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the LORD.

13 For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ Is Israel a servant? is he a home-born slave? why is he spoiled?

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burnt without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD God of hosts.

20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the LORD God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary, traversing her ways;

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no, for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children, they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD: have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords, we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

C H A P.

ANNOTATIONS ON CHAP. II.

Verse 11. *My people have changed their glory, &c.*] The people of Israel and Judah, even in the worst and most idolatrous times, did never totally renounce the true God: but they worshipped false gods with and besides him.

13. *They have forsaken me, &c.*] God is the author of all blessings, both spiritual and temporal, from whom all good gifts are derived, as from an inexhaustible fountain: and if ever men place their happiness,

either in false religions, or in the uncertain comforts of worldly blessings, they will find themselves as wretchedly disappointed, as they who expect to find water in broken cisterns.

30. *Your own sword hath devoured your prophets:*] You have slain your own prophets, for reproving you.

34. *The blood of the souls:*] The blood of the lives of the children offered in sacrifice to Molech.

C H A P. III.

1 *God's great mercy in Judah's vile whoredom.—12 The promises of the gospel to the penitent.*

THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lain with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth!

5 Will he reserve *his anger* for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these *things*, Turn thou unto me: but she returned not. And her treacherous sister Judah saw it.

8 And I saw when, for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce: yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, and I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land; in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD, and all the nations shall be gathered unto it to the name of the LORD, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

ANNOTATIONS ON CHAP. III.

Verse 12. *Proclaim—Return, thou backsliding Israel, &c.*] The sin of the ten tribes being attended with more favourable circumstances than that of Judah, the prophet is here commanded to call them to repentance, with promises of pardon; and, according to this, he is bid to direct his speech northward, *i. e.* towards Assyria and Media, whither the ten tribes were carried away captive.

17. *At that time they shall call Jerusalem the throne of the Lord, &c.*] Jerusalem is often called the city of God, and is therefore a proper type of the church of God, which the text tells us shall be called the *throne of the Lord*; *i. e.* God shall give evident proofs of his peculiar residence there, as the king and protector of his people, and in a more eminent manner than ever he did in the temple at Jerusalem.

19. *How shall I put thee among the children, &c.*] How can it be consistent with the Divine justice, for God to receive such a rebellious people into favour, to own them for his children, and to put them into possession of the goodly inheritance which he gave their fathers?

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me.

20 ¶ Surely *as* a wife treacherously departeth from her husband; so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings: behold, we come unto thee, for thou art the LORD our God.

23 Truly in vain is *salvation hoped for* from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us; for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

C H A P. IV.

1 *God calleth Israel by his promise.—3 He exhorteth Judah to repentance.*

IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow-ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl; for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast greatly

ANNOTATIONS ON CHAP. IV.

Verse 2. *The nations shall bless themselves in him, &c.*] A prediction of the gospel times, when the heathen should join with the Israelites in paying all solemn acts of worship and devotion to the true God alone, and in ascribing all honour and glory to him, and to his only Son the Messiah, in whom all nations were to be blessed.

3. *Break up your fallow-ground, &c.*] An exhortation to repentance, under the metaphor of plowing up their fallow-ground, which had lain long uncultivated, and clearing it from thorns, that it might be capable of receiving good seed.

5, 6. *Blow ye the trumpet in the land, &c.*] The prophet here begins a new discourse, and describes the dreadful preparations for war, such as blowing the trumpet, and setting up a standard for assembling them together in order to leave the open country, and retire with their families and goods to the fortified cities, both for their own safety, and that they might defend those garrisons against the power of the enemy.

7. *The lion is come up, &c.*] Nebuchadnezzar king of Babylon, whose monarchy,

greatly deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people, and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse:

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations, behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form, and void: and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee, for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

CHAP. V.

The judgments of God upon the Jews for their manifold corruptions.

monarchy, is represented by a lion. He is called here the destroyer of the Gentiles, or rather of the nations, because Judea and all the neighbouring countries were, by God's decree, delivered into his hands.

28. *I have purposed it, and will not repent, &c.*] God's purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, upon the supposition that the greatest part of them would continue impenitent, which he likewise foresaw.

31. *I have heard a voice as of a woman in travail, &c.*] Jerusalem

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth, surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock, they have refused to return.

4 Therefore I said, Surely these *are* poor, they *are* foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD; and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy, but make not a full end: take away her battlements, for they *are* not the LORD's.

11 For the house of Israel, and the house of Judah, have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is* not he; neither shall evil come upon us, neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them; thus shall it be done unto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are*, all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not.

22 Fear ye not me? saith the LORD: will ye not tremble

here is very pathetically described as a woman in travail, bewailing the loss of her children by the hand of the Chaldeans, and in vain imploring assistance.

ANNOTATIONS ON CHAP. V.

Verse 1. *Run ye to and fro through the streets of Jerusalem.*] The prophet describes the general corruption of mankind in much the same terms with those of the psalmist, *There is none that doeth good, &c.*

ble at my presence? which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD; shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land:

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

C H A P. VI.

1 The enemies sent against Judah,—4 encourage themselves.—

6 God setteth them on work because of their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate woman.

3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about: they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon: woe unto us, for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee: lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time that I visit them, they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein.

17 Also I set watchmen over you, saying, Harken to the sound of the trumpet: but they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friends shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy: their voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

29 The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 Reprobate silver shall men call them, because the LORD hath rejected them.

C H A P. VII.

1 Jeremiah is sent to call to true repentance:—8 He rejecteth their vain confidence.

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus

The Chaldean generals and their armies, who should feed upon and devour her.

20. To what purpose cometh there to me incense from Sheba? Sheba was part of Arabia Felix, and famous for its incense and perfumes. The prophet here reproves the hypocrisy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion, which the prophets often declared to be of no value, when they do not proceed from a devout mind.

24. Let us now fear the Lord our God that giveth rain, &c.] The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is so remarkable a proof of the being of a God and his providence, that it is obvious to the meanest capacity; and on this account it is frequently insisted on by the inspired writers. The former rain fell soon after sowing time, to make the seed take root; the latter just before harvest, to plumb and fill the ears.

ANNOTATIONS ON CHAP. VI.

Verse 3. The shepherds with their flocks shall come unto her, &c.] i. e. No. 43.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? behold, even I have seen it, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not:

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they not provoke themselves*, to the confusion of their own faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto

you all my servants the prophets, daily rising up early and sending *them*.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them, but they will not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD; they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter: for they shall bury in Tophet, till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

C H A P. VIII.

1 *The Jews' calamity:—4 Their impenitency upbraided:—13 Their judgment showed,—18 and their desperate estate bewailed.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back, by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened, and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.

9 The

ANNOTATIONS ON CHAP. VII.

Verse 9. *Will ye steal, murder, &c.*] He does not charge them with the transgression of the ritual ordinances of Moses, but with the breach of the weightier matters of the law; thereby preparing their minds for the reception of the gospel.

22, 23. *I spake not unto your fathers—concerning sacrifices, &c.*] The two parts of this sentence are not to be taken separately, as if God did not require burnt-offerings at all; but that he did not insist so much upon sacrifices, as obedience to the commandments of the moral law.

31. *They have built the high places of Tophet, &c.*] This unnatural custom of burning their children by way of sacrifice to Molech was derived from the Canaanites. The place where they performed this inhuman rite was called *Tophet*, from the tabrets which sounded there to drown the cries of the children thus cruelly murdered. The *valley of the son of Hinnom*, or the valley of Hinnom; in the Hebrew *Gee Hinnom*, from whence the word *Gehenna* is derived, and used to signify hell; the sacrifices here offered being a lively picture of the infernal torments.

9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit *them*: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD; *there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good *came*: and for a time of health, and, behold, trouble.

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not be* charmed, and they shall bite you, saith the LORD.

18 ¶ When I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country: *is* not the LORD in Zion? *is* not her King in her? why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt? I am black: astonishment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people recovered?

C H A P. IX.

1 The Jews lamented for their manifold sins,—9 and judgments.—12 Disobedience the cause of their calamity.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and

will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation; because they are burnt up, so that none can pass through *them*, neither can *men* hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ Who *is* the wise man that may understand this? and *who is he* to whom the mouth of the LORD hath spoken? that he may declare it, for what the land perisheth, and is burnt up like a wilderness, that none passeth through.

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death *is* come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD, which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will punish all *them which* are circumcised with the uncircumcised.

26 Egypt,

ANNOTATIONS ON CHAP. VIII.

Verse 22. *Is there no balm in Gilead? &c.*] Gilead was famous for balm and other healing drugs. The prophet applies this metaphorically to the state of the Jews, and asks whether there have been no methods used to heal these mortal wounds and distempers; and if there have, why are they attended with so little success? implying, that God had sent his prophets, as so many spiritual physicians, and that they had given the best advice, but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions.

ANNOTATIONS ON CHAP. IX.

Verse 1. *Oh that my head were waters, &c.*] The prophet most affectingly sympathizes with the calamities of his people, in order to

excite them to a sense of their own misfortunes, and prevail upon them to humble themselves under the afflicting hand of God.

3. *They bend their tongues like their bow, &c.*] The Psalmist compares the tongue to a bow, and the words of calumny to arrows, *Psa.* 64. 3, 4.

10. *For the mountains will I take up a weeping, &c.*] He here laments that general desolation which he foresees is coming on the whole land.

23, 24. *Let not the wise man glory in his wisdom, &c.*] The only true valuable endowment is the knowledge of God, to have a serious sense of his mercies to the penitent, of his judgments to the obstinate, and of his truth and integrity in making good his promises and threatenings to both. It is in the exercise of these attributes that the Almighty chiefly delights; and it is by these he desires to make himself known to mankind.

ANNO-

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

C H A P. X.

1 *The unequal comparison of God and idols.—19 The spoil of his tabernacle by foolish pastors.*

HE A R ye the word which the LORD speaketh unto you, O house of Israel.

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but speak not: they must needs be borne, because they cannot go; be not afraid of them, for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder; blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, and the work of errors: in the time of their visitation they shall perish.

16 The Portion of Jacob *is* not like them; for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress!

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

ANNOTATIONS ON CHAP. X.

Verse 2. *Be not dismayed at the signs of heaven, &c.*] Both the Chaldeans and Egyptians were famous for their skill in astrology; and therefore the prophet means, that when the Jews were to live, during their captivity, among those people, they should pay no regard to the predictions they might make from the heavenly bodies; by the aspects of which they pretended to foretell great calamities, whereby they terrified the people with the apprehension of impending evils.

18. *When he uttereth his voice, &c.*] When God sends his thunder

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

C H A P. XI.

1 *Jeremiah proclaimeth God's covenant,—8 and rebuketh the disobedient Jews:—11 He prophesieth evils to come upon them.*

TH E word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

3 And say thou unto them, Thus saith the Lord God of Israel, Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel, and the house of Judah, have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem, have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many? and the holy flesh *is*

abroad, the clouds immediately distil in abundance of rain, which fructifies the earth, and causes all vegetables to flourish.

20. *My children are gone forth of me, and they are not, &c.*] My inhabitants are gone into captivity, and will not return either any more; so that they are the same to me as if they were actually dead.

ANNOTATIONS ON CHAP. XI.

Verse 15. *What hath my beloved to do in mine house? &c.*] Why doth this my chosen people, as they love to call themselves, make their appearance before me in mine house, since they have gone a whoring after several idols of the nations round about them?

is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge of it, and I know it; then thou shewedst me their doings.

19 But I was like a lamb or an ox, that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword, their sons and their daughters shall die by famine;

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

C H A P. XII.

1 *Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin.*—14 *God's promise to the penitent.*

RIGHTEOUS art thou, O LORD, when I plead with thee; yet let me talk to thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them; yea, they have taken root; they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me; thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein; the beasts are consumed, and the birds, because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee; believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly-beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it.

9 Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, come to devour.

19. *I was like a lamb or an ox, &c.*] This verse is variously interpreted, but by the fathers generally applied to the crucifixion of Christ.

21. *That thou die not by our hand.*] This was generally the usage the prophets met with from their enemies: they were even treated in this manner by their neighbours, their friends, and relations.

ANNOTATIONS ON CHAP. XII.

Verse 1. *Righteous art thou, O Lord:—yet let me talk with thee of thy judgments, &c.*] Though I have not the least doubt of thy justice and holiness, yet suffer me to argue with thee concerning the prosperity of the wicked, and the afflictions of the righteous: a dispensation which has, in all ages, been made an objection against Providence, and on that account a stumbling-block even to good men.

ANNOTATIONS ON CHAP. XIII.

Verse 4. *Hide it there in a hole of a rock, &c.*] God commanded the prophet to hide the girdle by the bank of the Euphrates, to signify the Jews being carried captive over that river. In the first ages of the world, mutual converse was upheld by a mixed discourse of words and

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 ¶ They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth, (as they taught my people to swear by Baal,) then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

C H A P. XIII.

1 *In the type of a linen girdle, the people's destruction is prefigured.*—12 *By the bottles filled with wine, their drunkenness in misery is foretold.*

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus

actions. This practice subsisted long after the necessity had ceased: especially among the eastern people, whose natural temperature inclined them to a mode of conversation which so well exercised their vivacity and motion; and so much gratified it, by a perpetual representation of material images. Of this we have innumerable instances in holy Scripture: as where the false prophet pushed with horns of iron, to denote the entire overthrow of the Assyrians, 1 Kings 22. 11.—where Jeremiah, by God's direction, hides a girdle in a hole of a rock near the Euphrates, chap. 13.—where he breaks a potter's vessel in the sight of the people, chap. 19.—puts on bonds and yokes, chap. 27.—and casts a book into the Euphrates, chap. 51.—where Ezekiel, by the same appointment, delineates the siege of Jerusalem on a tile, chap. 4.—weighs the hair of his head in balances, chap. 5.—carries out his household stuff, chap. 12.—and joins together the two sticks for Judah and Israel, chap. 37. By these actions the prophets instructed the people in the will of God, and conversed with them by signs.

Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king, and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? (for thou hast taught them to be captains, and as chief over thee,) shall not sorrows take thee as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields: woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

C H A P. XIV.

1 The grievous famine—7 causeth Jeremiah to pray.—10 The Lord will not be entreated.—13 Lying prophets are no excuse for them.

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, (for there was no rain in the earth,) the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

17. My soul shall weep in secret places, &c.] If ye resolve to harden yourselves against those messages I deliver unto you from the mouth of God, I will lay aside my public character, and secretly bewail your obstinacy and contempt of God's word and threatenings.

23. Can the Ethiopian change his skin? &c.] This passage imports the extreme difficulty of overcoming bad habits, custom being a second nature. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God to a natural impossibility, viz. to a camel's passing through the eye of a needle: but he qualifies the comparison, by adding, What is impossible with men, is possible with God.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons: their eyes did fail, because there was no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for their good.

12 When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and, behold, trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

C H A P.

ANNOTATIONS ON CHAP. XIV.

Verse 6. The wild asses—snuffed up the wind like dragons.] The wild asses, wanting water, got upon high places, where was the freest and coolest air, and sucked in the wind; and this, it is said, they did like dragons; of whom Aristotle and Pliny report, that, by reason of the great heat of their bodies, they ordinarily stand upon high places, sucking in the cool air; and they tell us those creatures will live upon it for some time.

C H A P. XV.

1 *The utter rejection and manifold judgments of the Jews.*
—15 *Jeremiah prayeth,*—19 *and receiveth a gracious promise.*

THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave them of children, I will destroy my people, since they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them, against the mother of the young men, a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass, with thine enemies, into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15 ¶ O LORD, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake, I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced: I sat alone, because of thy hand; for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced

brassen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee, to save thee, and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

C H A P. XVI.

1 *The utter ruin of the Jews foretold.*—14 *Their return from captivity shall be stronger than their deliverance out of Egypt.*

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done worse than your fathers; (for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me;)

13 Therefore will I cast you out of this land, into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt:

15 But, The LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And

ANNOTATIONS ON CHAP. XV.

Verse 1. *Though Moses and Samuel stood before me, &c.*] God declares he would not listen to his greatest favourites. Moses obtained pardon for the people after their sin in making the molten calf, and again after their despising the promised land. Samuel's intercession prevailed for their

deliverance out of the hands of the Philistines; and therefore these two persons are mentioned together, as remarkable for the prevalence of their prayers. But here God declares, that if these very persons were alive, and in that near attendance on him which they formerly enjoyed, yet even their prayers would not avert his judgments from his people.

ANNO.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

C H A P. XVII.

1 *The captivity of Judah for her sin.*—5 *Trust in man is cursed.*—7 *in God is blessed.*—9 *The deceitful heart cannot deceive God.*—12 *The salvation of God.*

THE sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars:

2 Whilst their children remember their altars and their groves by the green trees, upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 ¶ Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart is deceitful above all things, and desperately wicked; who can know it?

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the Hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 ¶ Behold, they say unto me, Where is the word of the LORD? let it come now:

16 As for me, I have not hastened from being a pastor to follow thee, neither have I desired the woeful day, thou knowest: that which came out of my lips was right before thee.

ANNOTATIONS ON CHAP. XVI.

Verse 19. *The Gentiles shall come unto thee, &c.*] The prophet foretells, that the time will come, when the very Gentiles themselves shall be ashamed of the idolatry they and their forefathers have so long been guilty of, humbly confess their sin, and address themselves to the true God in all their wants, as their only refuge and defence.

ANNOTATIONS ON CHAP. XVII.

Verse 5. *Cursed be the man that trusteth in man.*] This alludes to the Jews confiding in the assistance which the Egyptians and other allies would afford them against the Babylonians, who, he tells them, would deceive them, and make them forfeit the Divine protection.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus saith the LORD unto me, Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the LORD, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem.

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein:

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD.

27 But if ye will not hearken unto me, to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

C H A P. XVIII.

1 *Under the type of a potter is shewed God's absolute power in disposing of nations.*—11 *Judgments threatened to Judah for her strange revolt.*

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it:

8 If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it:

10 If

9. *The heart is deceitful above all things.*] Here he assigns a reason why we ought to put our trust in God, and not in man; who often, under the pretences of sincerity, conceals the most mischievous designs.

ANNOTATIONS ON CHAP. XVIII.

Verse 8. *I will repent of the evil, &c.*] Whenever repentance is ascribed to God, it must be meant only of a change with regard to the outward administrations of his providence, and his dealing with men otherwise than he did before. Nor does this imply any change in God, but in ourselves. He still acts by the same rules; but we, according to our different behaviour, become the objects either of his favour or displeasure.

Jeremiah prophesying
in the valley of Hinnom.
— (Jerem. ch. XIX.) —



Wale delin.

Walker sculp.

Engraved
for
NUTTALL'S
Family Bible
1862.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up;

16 To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east-wind before the enemy: I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good; for they have digged a pit for my soul: remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal thus with them in the time of thine anger.

C H A P. XIX.

1 Under the type of breaking a potter's vessel, is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east-gate, and proclaim there the words that I shall tell thee:

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I

commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words.

C H A P. XX.

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.—7 Jeremiah complaineth of contempt, &c.

NOW Pashur, the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks: Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For.

14. Will a man leave the snow of Lebanon? Lebanon derives its name from the whiteness of the snow which covers the summit of it, even in the midst of summer. But the words may be translated thus: Will a man leave the moisture of the field for the snow-water of Lebanon?

ANNOTATIONS ON CHAP. XIX.

Verse 1. Go, and get a potter's earthen bottle, &c.] An earthen pitcher, No. 44.

with a narrow neck to drink out of. By this emblem the prophet signified, that, if God pleased, the city and people might be as easily destroyed as an earthen vessel could be broken. See note on chap. 13. 4.

ANNOTATIONS ON CHAP. XX.

Verse 7. O Lord, thou hast deceived me.] The following verses contain the doleful reflections of Jeremiah on the ill success of his prophecies, which

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name: but *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD; for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide:

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

C H A P. XXI.

- 1 *Zedekiah enquireth the event of Nebuchadnezzar's war.—*
3 *Jeremiah foretelleth a hard siege, and miserable captivity.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur, the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us, (for Nebuchadnezzar king of Babylon maketh war against us,) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life;

which had little effect upon others, and brought many calamities upon himself. The sense of what he says is this: Thou hast promised to be my safeguard against mine enemies, but I find myself disappointed, and exposed to all their malice.

ANNOTATIONS ON CHAP. XXI.

Verse 2. *Enquire, I pray thee, of the Lord.*] Not that the king was touched with repentance for his sins, but that the prophet might pray unto God to take this plague away, as Pharaoh entreated Moses.

7. *He shall smite them with the edge of the sword, &c.*] Zedekiah himself was not slain, but carried to Babylon, where he died; though his sons and his great men were slain by the command of Nebuchadnezzar.

and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD.

12 O house of David, thus saith the LORD, Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor; lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I *am* against thee, O inhabitant of the valley, and rock of the plain, saith the LORD: which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

C H A P. XXII.

- 1 *An exhortation to repentance, with promises and threats.—*
10 *The judgment of Shallum,—13 of Jeboiakim,—20 and of Coniah.*

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people, that enter in by these gates;

3 Thus saith the LORD, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art* Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD, touching Shallum, the son of Josiah king of Judah, which reigned instead of Josiah

But it is common in all writers to express that indefinitely, which is true of the greatest part of the persons concerned.

14. *I will kindle a fire in the forest thereof.*] The word *forest* is often used metaphorically by the prophets to signify a city; because its stately buildings resemble cedars standing in their several ranks.

ANNOTATIONS ON CHAP. XXII.

Verse 6. *Thou art Gilead unto me, and the head of Lebanon, &c.*] Though thou wert never so precious in my sight, wert as valuable for riches and plenty as the fat pastures of Gilead, and thy buildings as stately as the tall cedars of Lebanon; yet, unless thy princes and people reform, thou shalt become nothing but ruin and desolation.

Josiah his father, which went forth out of this place, He shall not return thither any more :

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work :

14 That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy, then it was well with him: was not this to know me? saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim, the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry, and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD:

30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

C H A P. XXIII.

1 He prophesieth a restoration of the scattered flock.—9 Against false prophets.

WOE be unto the pastors, that destroy and scatter the sheep of my pasture, saith the LORD.

2 Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited

them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

4 And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome; because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have

22. The wind shall eat up all thy pastors, &c.] The judgments of the Almighty, like a blasting wind, shall destroy all thy governors, both ecclesiastical and civil.

ANNOTATIONS ON CHAP. XXIII.

Verse 1. Woe be unto the pastors, &c.] By the word *pastors* are here meant *kings*, as appears by comparing verse 5.

5. A righteous Branch.] The Messiah is often called the *Branch*, to denote his descent from the stock of David.

Shall execute judgment, &c.] This character is also given by the Psalmist and the prophet Isaiah, because his laws are the most perfect rule of righteousness, and he himself the most impartial rewarder of every man according to his works.

6. In his days Judah shall be saved, and Israel, &c.] This prophecy is in part fulfilled in all true believers, the mystical Israel, but will receive its utmost completion when the Jewish nation shall be restored.

7, 8. Therefore, behold, the days come, saith the Lord, &c.] This wonderful work of God's restoring the Jewish nation, after their dispersion into every part of the world, will so far exceed the miracles he wrought in their deliverance out of Egypt, that the latter will not deserve to be mentioned with the former. St. Paul calls this restoration of the Jews, *life from the dead*, Rom. 11. 15. i. e. it will be a miracle as surprising as if a dead body were restored again to life.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am I a God at hand*, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places, that I shall not see him? saith the LORD: do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart?

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what *is* the chaff to the wheat? saith the LORD.

29 *Is not my word like as a fire?* saith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, *I am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, *I am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, *I am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts, our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you, and your fathers, and cast you out of my presence.

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

C H A P. XXIV.

1 *By good and bad figs,—4 he foresheweth the restoration from captivity,—8 and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and

29. *Is not my word like as a fire?—and like a hammer?* My word is quick and powerful like fire, making its way through all opposition; and the threatenings it denounces will as certainly take hold of the ungodly, as fire does of the stubble. And as a hammer breaketh the hardest rock in pieces, so is my word able to break down the confidence of the most hardened sinner.

ANNOTATIONS ON CHAP. XXIV.

Verse 1. *Two baskets of figs, &c.* The vision represented two such baskets of figs as used to be offered up for first-fruits at the temple. The good figs signified those that were gone into captivity, and so saved their lives; and the bad figs, those that remained, and were yet subject to the sword, famine, and pestilence.

7. *An heart to know me, &c.* The captives who returned from Babylon were the peculiar objects of these blessings; which principally

the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD; and they shall be my people, and I will be their God: for they shall return unto me with *their* whole heart.

8 ¶ And as the evil figs, which cannot be eaten they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt;

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

C H A P. XXV.

1 *Jeremiah, reproving the Jews' disobedience to the prophets,—8 foretelleth the seventy years' captivity,—12 and, after that, the destruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that *is*, the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, not inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever.

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon,

consisted in the knowledge and fear of God, and grace to live in obedience to his commands.

ANNOTATIONS ON CHAP. XXV.

Verse 4. *The Lord hath sent unto you all his servants the prophets, &c.* There seems to have been several prophets contemporary with Jeremiah, though only two of them are mentioned in scripture, namely Zephaniah, and Urijah the son of Shemaiah. From the time of Samuel, when the answers by Urim began to cease, schools or seminaries for educating persons for the prophetic office were established; and God generally made choice of persons educated in these schools to exercise this function. From the time of these schools of the prophets being settled, there was a succession of prophets continued till the captivity, when the office began by degrees to cease.

Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the milstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink unto whom the LORD had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as it is this day;)

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation, he shall give a shout, as

they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is desolate; because of the fierceness of the oppressor, and because of his fierce anger.

C H A P. XXVI.

1 Jeremiah exhorteth to repentance:—8 He is apprehended,—10 and arraigned:—12 His apology:—16 He is quit in judgment.

I N the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me, to walk in my law, which I have set before you;

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, (but ye have not hearkened,)

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy

nounce and execute a terrible judgment upon the temple, the place he had chosen for his habitation.

34. *Howl, ye shepherds, &c.*] By shepherds are here meant princes and governors; and, in pursuing the same metaphor, the principal of the flock signifies the great and wealthy men of each nation against whom these judgments are denounced.

38. *Because of the fierceness of the oppressor.*] The Hebrew word, which is translated oppressor, signifies likewise a dove; and we are informed, that the Assyrians bore the figure of a dove in their standards; and from this symbol they might take the denomination.

11. *Seventy years.*] This computation of seventy years' captivity is to be reckoned from the first year of Nebuchadnezzar, when that monarch made his first attempt upon Judea; from which time, to the first year of the reign of Cyrus over the Assyrian monarchy, is just seventy.

28. *If they refuse to take the cup at thine hand, &c.*] If they either do not believe thy threatenings, or disregard them, because they think themselves sufficiently provided against any hostile invasion, thou shalt let them know, that the judgments denounced against them are God's irreversible decree.

30. *He shall mightily roar upon his habitation, &c.*] God shall pro-
No. 44.

thy to die, for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes, and all the people, unto the priests, and to the prophets, This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people.

24 Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people, to put him to death.

C H A P. XXVII.

Under the type of bonds and yokes he prophesieth the subduing of the neighbouring kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel, Thus shall ye say unto your masters,

5 I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand

of Nebuchadnezzar the king of Babylon my servant, and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets, that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem,

22 They shall be carried to Babylon, and there shall they be, until the day that I visit them, saith the LORD: then will I bring them up, and restore them to this place.

C H A P. XXVIII.

1 *Hananiah's false prophecy:—10 He breaketh Jeremiah's yoke.—12 Jeremiah telleth of an iron yoke,—15 and foretelleth Hananiah's death.*

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year,

and temple; and by that means fulfilled the prediction of our blessed Saviour, that there should not be left one stone upon another. When conquerors would signify their purpose that a city should never be rebuilt, they used to plow up the ground where it stood.

ANNO.

ANNOTATIONS ON CHAP. XXVI.

Verse 19. *Zion shall be plowed like a field, &c.*] The Jews suppose this prophecy to have been fulfilled in the utter destruction of the second temple by Titus, when Terentius razed the very foundations of the city

year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD;

6 Even the prophet Jeremiah said, Amen: the LORD do so, the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go, and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore, thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year, in the seventh month.

C H A P. XXIX.

1 Jeremiah's letter to the captives in Babylon.—20 The fearful end of Ahab and Zedekiah, two lying prophets.

NOW these are the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon,

5 Build ye houses, and dwell in them: and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7 And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name; I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD, and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity:

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Judah, which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire.

23 Because

ANNOTATIONS ON CHAP. XXVIII.

Verse 2. *I have broken the yoke, &c.*] That tyrannical power which Nebuchadnezzar exercised, of which Jeremiah's bonds and yokes were figures. The false prophet counterfeited the style of the true prophets, both in the names which he gives unto God, and in speaking of what God would do, as if already done.

16. *This year thou shalt die, &c.*] As Hananiah had limited the accomplishment of his prophecy to the space of two years, in order to gain credit with the people by so punctual a prediction; so Jeremiah confines the proof of his veracity to a much shorter time: the event, being exactly conformable, evidently shewed the falsehood of the other's pretences.

ANNOTATIONS ON CHAP. XXIX.

Verse 7. *Seek the peace of the city, &c.*] It is the duty of all private persons to submit to the government that protects them, and to pray for its prosperity: and, if they are enemies to the truth, they are to leave it to God to execute upon them the judgments he hath denounced against tyrants and oppressors.

22. *Whom the king of Babylon roasted in the fire.*] This cruel punishment was common in the East, and often used during the persecution of the Christians under the emperor Dioclesian.

ANNO-

23 Because they have committed villany in Israel, and have committed adultery with their neighbour's wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

27 Now, therefore, why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

C H A P. XXX.

1 The Jews' return.—10 Jacob comforted.—18 Their return shall be gracious.—23 Wrath to the wicked.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness?

7 Alas, for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore, fear thou not, O my servant Jacob, saith the LORD, neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of

their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, and thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore, all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

C H A P. XXXI.

1 The restoration of Israel.—22 Christ is promised.—27 His care over the church.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness, *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou

ANNOTATIONS ON CHAP. XXX.

Verse 6. *Travail with child?* &c.] All men seem to carry that concern in their countenances, from the apprehension of approaching evils, as is common to women when they draw near the time of their travail.

7. *Alas, for that day is great,* &c.] The word *day* here signifies the whole time of the siege and taking of Jerusalem, the destruction of the city and temple, and the carrying away the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, called the *great and terrible day of the Lord*.

9. *David their king,* &c.] *i. e.* The Messiah, who should come of the stock of David, and is by the prophets often called by the name of David.

24. *In the latter days ye shall consider it.*] Or rather, *understand it*. The *latter days* may signify the time to come, but the expression commonly implies the times under the gospel, as being the last dispensation, and

what should continue to the end of the world. If we take the phrase in this sense, the words import, That when all these evils are come upon you, which God has threatened against your disobedience, and particularly for your heinous sin in rejecting the Messiah, and you have found the denunciations of the prophets verified in the several captivities you have undergone; then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning.

ANNOTATIONS ON CHAP. XXXI.

Verse 3. *An everlasting love,* &c.] The mercies I promised, when I made a covenant with your fathers, shall never fail.

4. *O virgin of Israel,* &c.] The Jews are called the *virgin of Israel*, to imply that, by repentance and reformation, they have washed away the stains of their former idolatries, so often compared to whoredoms in the scriptures.

6. The

5 Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: set

thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the LORD:)

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which divideth the sea, when the waves thereof roar; The LORD of hosts *is* his name.

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city

6. *The watchmen upon the mount Ephraim shall cry, Arise ye, &c.*] The expression, *Arise ye, &c.* alludes to the Jews going in companies to Jerusalem, at three solemn feasts of the year. By *watchmen* may be understood those evangelical preachers, who shall be instruments in converting the Jews, and bringing them into the bosom of the church.

15. *A voice was heard in Ramah—Rachel weeping for her children.*] The prophet describes the lamentations in and about Jerusalem, at the time of the several captivities, under the metaphor of a mother lamenting over her dead children. The mournful scene is laid in Ramah, in the tribe of Benjamin, and Rachel the mother of that tribe is introduced as being chief mourner on so sad an occasion. This figurative representation was, in a great measure, literally fulfilled, when Herod slew the infants at Beth-lehem, the place where Rachel was buried; and therefore she may, with great propriety, be represented as rising from her grave, and lamenting the death of her innocent children.

22. *A new thing in the earth, &c.*] Most Christian writers understand this passage of the miraculous conception of the Virgin Mary. Nor will it be thought, that such a prophecy concerning the conception of Christ is here inserted abruptly, if it be considered, that, as the coming of the

Messiah is the foundation of all the promises both of the first and second covenant, so it contains the most powerful arguments to persuade men to obedience; and that covenant, of which Christ was to be the Mediator, is plainly foretold and described in the thirty-first and following verses of this chapter.

31. *I will make a new covenant with the house of Israel, &c.*] This must be meant of the evangelical covenant, as the text is expounded by St. Paul, *Heb. 8. 8, and 10.*

33. *I will put my law in their inward parts, &c.*] Or, *in their minds*, as St. Paul explains it: *i. e.* the new covenant shall require inward purity as well as external obedience, and a reasonable service as well as ceremonial ordinances. Accordingly the gospel is called in the New Testament *the law of the Spirit*, Rom. 8. 2. in opposition to the *law of a carnal commandment*, Heb. 7. 16.

34. *They shall teach no more—saying, Know the Lord, &c.*] The laws of the new covenant shall be so plain, and agreeable to the dictates of reason, that there shall be no need for continually putting them in mind of it, as the former covenant, a great part of whose ordinances was purely positive and ceremonial.

city shall be built to the LORD, from the tower of Haneel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD: it shall not be plucked up, nor thrown down, any more for ever.

C H A P. XXXII.

1 Jeremiah's imprisonment:—16 his complaint to God.—26 The captivity confirmed.—36 A promise of a gracious return.

THE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself: then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed, according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed, again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee:

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts, is his name;

19 Great in counsel, and mighty in work; (for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings:)

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men, and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans that fight against this city shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me as a provocation of mine anger, and of my fury, from the day that they built it even unto this day; that I should remove it from before my face;

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries whither

ANNOTATIONS ON CHAP. XXXII.

Verse 9. And weighed him the money, even seventeen shekels of silver.] That is, about 2l. 2s. 6d. a small purchase, which argues the field here mentioned to be but some orchard or garden; though we must allow the price of land strangely fallen at this time, when the enemy was besieging

the chief city of the country. It should seem they were wont to make their payments more by weight than by tale.

24. Behold the mounts.] The word signifies ramparts, or rather battering-rams, engines of war, which those nations used to batter walls, or to shoot great stones into places besieged.

39. I will

whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me:

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul.

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

C H A P. XXXIII.

1 A return promised.—15 Christ the branch of righteousness.

MOREOVER, the word of the LORD came unto Jeremiah the second time, (while he was yet shut up in the court of the prison,) saying,

2 Thus saith the LORD, the maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword:

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first.

8 And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate without man, and without inhabitant, and without beast,

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our Righteousness.

17 ¶ For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel.

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, If my covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

C H A P. XXXIV.

Jeremiah prophesieth the captivity of Zedekiah and the city.

THE word which came unto Jeremiah from the LORD, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus

39. *I will give them one heart, &c.*] This must be understood, at least with regard to its ultimate completion, of the re-union of Judah and Israel after their general restoration, when they shall be converted.

40. *An everlasting covenant, &c.*] The Jewish covenant, with respect to the ceremonial ordinances contained in it, is sometimes called an *everlasting covenant*, because these ordinances were to continue for a long succession of time, and to last till the age of the Messiah. But when this expression is applied to the Gospel covenant, it has a peculiar emphasis; implying, that it shall never be abolished, or give way to any other dispensation.

ANNOTATIONS ON CHAP. XXXIII.

Verse 13. *Shall the flocks pass again under the hands of him that telleth them:*] That is, of their shepherds, who number their cattle by striking every one of them with a rod, as it comes out of the fold, See *Lev.* 27. 32.

17. *David shall never want a man, &c.*] This is apparently a promise relating to Christ; for David's line had failed long since, had it not

been continued in Christ, whose kingdom is and shall be an everlasting kingdom. So long as Israel remained a kingdom, those of the line of David ruled over it; when that failed, Christ came in the flesh, who ruleth, and shall rule, over Israel of God for ever.

22. *As the host of heaven cannot be numbered, &c.*] This relates to the promise made to Abraham of *multiplying his seed as the stars of heaven*, Gen. 22. 17. If we consider the literal sense of this promise, as fulfilled when the Jews first peopled the land of Canaan, it is wonderful to reflect on the vast numbers of inhabitants who dwelt in Judea, a country not above 160 miles in length, and about 120 in breadth, if we take in all the country on the other side of Jordan, to the borders of Arabia; and yet in David's time there were reckoned above fifteen hundred thousand fighting men, 1 *Chron.* 21. 5, 6.

24. *The two families, &c.*] By the two families are meant the tribes of Judah and Levi. The words are spoken by those who thought the Jews would never be restored to their former condition, or again enjoy their ancient government in church or state.

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire;

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants, and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation, without an inhabitant.

C H A P. XXXV.

1 By the obedience of the Rechabites,—12 the Jews' disobedience is condemned.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwelt at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall

ANNOTATIONS ON CHAP. XXXIV.

Verse 14. *Your fathers hearkened not unto me, &c.*] It appears from hence, and other passages in scripture, that the sabbatical years were wholly neglected for several years before the captivity. The author of the Second Book of Chronicles assigns this reason for the captivity, *that he land might enjoy her sabbaths*, chap. 36. 21. Now, if we reckon the whole seventy years' captivity as a punishment for this neglect, it will follow, that the law for observing those sabbatical years had been disregarded for about 490 years.

ANNOTATIONS ON CHAP. XXXV.

Verse 6. *Ye shall drink no wine, &c.*] Jonadab was a considerable man in his family, 2 Kings 10. 15. and by this prohibition he intended to reduce his descendants to the primitive manner of life, which was that of shepherds living in tents, having no certain habitations, taking care only for what was necessary barely to supply nature.

11. *We dwell at Jerusalem.*] Where, during the siege, we are forced to continue: in such a case, they did not think themselves obliged to a strict observance of the injunctions of Jonadab.

shall dwell in the land which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me;

17 Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

C H A P. XXXVI.

1 Baruch writeth Jeremiah's prophecy.—20 Jehoiakim burneth the roll:—27 His judgment denounced.—32 Baruch writeth a new copy.

AND it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord, in the ears of the people, in the Lord's house, upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribe's chamber, and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah,

and Elnathan the son of Achbor, and Gemariah the son of Shaphan; and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter house, in the ninth month; and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah, had made intercession to the king, that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the Lord hid them.

27 ¶ Then the word of the Lord came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words.

C H A P.

19. For ever:] i. e. For a long continuance.

ANNOTATIONS ON CHAP. XXXVI.

Verse 2. Take thee a roll of a book.] The ancient manner of writing
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was upon a long scroll of parchment, which they afterwards rolled upon sticks.

9. They proclaimed a fast, &c.] It was customary among the Jews to proclaim anniversary fasts upon certain days, in memory of some great calamity which had befallen them at that time.

C H A P. XXXVII.

1 *The Egyptians having raised the Chaldeans' siege, Zedekiah sendeth to Jeremiah,—6 who prophesieth the Chaldeans' return and victory:—11 He is beaten, and put into prison.*

AN D king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army which is come forth to help you shall return to Egypt, into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is false*; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is: for, said he, Thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king; let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

C H A P. XXXVIII.

1 *Jeremiah is put into the dungeon:—7 Ebed-melechgetteth him some enlargement:—17 His counsel to the king.*

TH E N Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live: for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is, for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD,

ANNOTATIONS ON CHAP. XXXVII.

Verse 13. *Thou fallest away to the Chaldeans.*] The ground of this accusation was the prophet's having foretold that the Chaldeans should take the city, and exhorted the Jews to submit to them.

ANNOTATIONS ON CHAP. XXXVIII.

Verse 6. *Then took they Jeremiah, and cast him into the dungeon, &c.*] It is commonly thought that Jeremiah, during his confinement in this loathsome place, composed the melancholy meditations inserted in the third chapter of the Lamentations. See chap. 3. 53d and 55th verses.

15. *Wilt thou not surely put me to death? &c.*] The prophet had so often experienced the unsteadiness of the king's temper, his backwardness in following good counsel, and his want of courage to support those who dared to give him proper advice, that he might very reasonably determine not to venture his life to serve a man who was, in some measure, incapable of being directed. And although God had shewed the prophet what would be the effect of this advice, if it were followed, yet it doth not appear that he had commanded him to make this known to Zedekiah.

LORD, the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee; obey, I beseech thee, the voice of the **LORD**, which I speak unto thee; so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the **LORD** hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes; and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also, what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

C H A P. XXXIX.

1 Jerusalem is taken.—4 Zedekiah is made blind, and sent to Babylon.—8 The city is ruined.—9 The people taken captive.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and

overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained:

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the **LORD** came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the **LORD** of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the **LORD**, and thou shalt not be given into the hand of the men of whom thou art afraid:

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the **LORD**.

C H A P. XL.

1 Jeremiah being set free by Nebuzar-adan, goeth to Gedaliah.—7 The dispersed Jews repair unto him.—13 Ishmael's conspiracy.

THE word which came to Jeremiah from the **LORD**, after that Nebuzar-adan, the captain of the guard, had let him go from Ramah, when he had taken him, being bound in chains, among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The **LORD** thy God hath pronounced this evil upon this place.

3 Now the **LORD** hath brought it, and done according as he hath said: because ye have sinned against the **LORD**, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well

ANNOTATIONS ON CHAP. XXXIX.

Verse 2. *The city was broken up, &c.*] Such breaches were made in the walls, that the armies of the Chaldeans entered, and took possession of the city.

4. *When Zedekiah—saw them, &c.*] When the king and his officers saw that the Chaldeans were entered into the city, and had made themselves masters of it, instead of submitting himself to them, as Jeremiah had advised him, he endeavoured to make his escape.

7. *He put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.*] It is added, chap. 52. 11. that he put him in prison till the day of his death. Thus two prophecies, which seemed at first to contradict each other, were fulfilled: the first was that of Jeremiah, namely, that Zedekiah's eyes should behold the king of Babylon, chap. 32. 4. and the second, that of the prophet Ezekiel, who foretold that he should not see Babylon, though he should die there, Ezek. 12. 13.

ANNO-

24. *Let no man know of these words.*] These words sufficiently let us know that Zedekiah stood in awe of his courtiers; and we might probably think, that, had it not been for them, he would have done better. This is the righteous judgment of God; those that will not sanctify the Lord of hosts, and make him their fear, shall fear men, whom to fear is both base and ignoble.

26. *Then thou shalt say, &c.*] The king instructs the prophet, in case the princes should be inquisitive to know what discourse passed betwixt the king and him, to tell them, that he petitioned him, that he might be sent no more to the prison in the house of Jonathan, of which he complained, and petitioned the king to be freed from it, chap. 37. 20.

27. *And he told them according to all these words that the king had commanded.*] Jeremiah answered them according as the king had directed. A man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us, which the princes had not.

well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, *even* Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not:

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

C H A P. XLI.

1 *Ishmael treacherously killeth Gedaliah and others.—11 Johanan recovereth the captives, and mindeth to flee into Egypt.*

NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him whom the king of Babylon had made governor over the land.

ANNOTATIONS ON CHAP. XL.

Verse 7. *When all the captains, &c.*] By the taking of Jerusalem the Chaldeans made a complete conquest of Judea; and the Jewish army with its commanders fled, and dispersed themselves in several parts of the country; but, upon the news of Gedaliah's being appointed governor of the land, they all repaired unto him.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew it.

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and thir clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them, that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done;

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Ahikam,) *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

C H A P. XLII.

1 *Johanan desireth Jeremiah to enquire of God, promising obedience.—7 Jeremiah's answer.—19 Their hypocrisy reproved.*

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee,

ANNOTATIONS ON CHAP. XLII.

Verse 1. *In the seventh month.*] The city was destroyed in the fourth month, and Gedaliah slain in the seventh, which month contained part of September and part of October.

thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us.)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell.

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword which ye feared shall overtake you there in the land of Egypt; and the famine whereof ye were afraid shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the

LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now, therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go, and to sojourn.

C H A P. XLIII.

1 *Johanan carrieth Jeremiah into Egypt.—8 Jeremiah prophesieth the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words;

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there.

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they, *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver such *as are* for death, to death; and such *as are* for captivity, to captivity; and such *as are* for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

C H A P. XLIV.

1 *The desolation of Judah for idolatry.—15 The Jews' obstinacy,—20 is threatened.—29 The destruction of Egypt is prophesied.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell

they had been defiled during their sojourning there; and this was the reason why he often reproved them by his prophets for making alliances with Egypt. Besides, it was the rival kingdom, which contended for empire with that of Babylon. The Jews therefore, by seeking protection in Egypt, refused to submit themselves to the king of Babylon, to whom God had decreed the government of Judea and all the neighbouring countries.

ANNOTATIONS ON CHAP. XLIII.

Verse 12. *I will kindle a fire in the houses of the gods of Egypt.* When God punishes an heathen nation, one of the principal sins for which he visits it is idolatry; and therefore he executes his vengeance in a remarkable manner upon their idols.

ANNOTATIONS ON CHAP. XLII.

Verse 3. *That the Lord—may shew us, &c.* This is the nature of hypocrites, who would know of God's word what they should do, but will follow it only in those particulars where it tallies with their own inclinations.

10. *I repent me of the evil that I have done unto you.* This expression implies a declaration from God, that the punishment the Jews had already undergone had made satisfaction to his justice, as far as concerns this world; and that he would not continue the same severity towards them, unless they gave him fresh provocation. See chap. 18. 8.

19. *The Lord hath said—Go ye not into Egypt, &c.* God commanded the Jews, by Moses, not to have any commerce with Egypt, that they might not practise the idolatrous customs of that country, with which

dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein.

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit, I sent unto you all my servants the prophets, rising early and sending *them*, saying, O do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain.

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword, *and* by the famine: they shall die, from the least even unto the greatest, by the sword, and by the famine; and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee:

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

ANNOTATIONS ON CHAP. XLIV.

Verse 3. *To serve other gods, whom they knew not, &c.*] These idols are opposed to the true God, called elsewhere *the God of their fathers*; i. e. he that made himself known to them by so many miracles of mercy, and promised to shew the same favour to their posterity, if they continued stedfast in their obedience.

7. *To cut off from you man and woman, child, &c.*] God designed that this remnant should have kept possession of Judea, when the rest of their brethren were carried away captive; but by going into Egypt,

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt.

25 Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine or theirs.

29 ¶ And this *shall* be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAP. XLV.

1 *Baruch being dismayed,—4 Jeremiah instructeth and comforteth him.*

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou

and defiling themselves with the idolatry of that nation, they provoked God to destroy them utterly.

26. *That my name shall no more be named, &c.*] The Jews seem to have joined the worship of the true God with that of idols, as the Samaritans had done before them. See 2 Kings 17. 41. Hence God declares that he will not receive any such polluted worship at their hands, nor suffer his name to be any longer profaned by such hypocrites, but will consume them by a sudden and general destruction, or deliver them up to impenitence and utter apostacy.

ANNO-

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest.

C H A P. XLVI.

1 *The overthrow of Pharaoh's army.—13 The conquest of Egypt by Nebuchadrezzar.—27 Jacob comforted in their chastisement.*

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for fear was round about*, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses, and rage, ye chariots, and let the mighty men come forth; the Ethiopians, and the Libyans, that handle the shield, and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

ANNOTATIONS ON CHAP. XLV.

Verse 3. *The Lord hath added grief to my sorrow, &c.*] The sorrow which I felt for the threatenings denounced against my country and religion are increased by my own troubles, being sought after, by the king's command, in order to be put to death.

ANNOTATIONS ON CHAP. XLVI.

Verse 1. *The word of the Lord—against the Gentiles.*] This title belongs to the five following chapters, and refers to the general denunciation of God's judgments upon the countries round about Judea.

2. *Against the army of Pharaoh-necho king of Egypt.*] This was the

18 *As* I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh: it cometh out of the north.

21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old; saith the LORD.

27 ¶ But fear not thou, O my servant Jacob; and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

C H A P. XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands:

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

C H A P.

second battle the king of Babylon (called the king of Assyria) fought with Pharaoh-necho. In the first of these expeditions Josiah was slain.

11. *O virgin, the daughter of Egypt, &c.*] Those countries or cities are called *virgins* which were never conquered. Egypt was become great by its success, and therefore did not apprehend the least danger of being conquered.

ANNOTATIONS ON CHAP. XLVII.

Verse 2. *Waters rise up out of the north.*] An overflowing flood is a common metaphor to describe the march of an army that overruns a country. By the north is meant the land of the Chaldeans.

ANNO-

C H A P. XLVIII.

1 The judgment of Moab for their several corruptions.—47
Their restoration.

A G A I N S T Moab thus saith the LORD of hosts, the God of Israel, Woe unto Nebo, for it is spoiled: Kiriathaim is confounded and taken; Misgab is confounded and dismayed.

2 There shall be no more praise of Moab: in Heshbon they have devised evil against it: come, and let us cut it off from being a nation; also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed, her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity, with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the LORD deceitfully; and cursed be he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded, for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon;

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken; for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD: but it shall not be so; his lies shall not so effect it.

31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer; the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision, and a dismay to all them about him.

40 For thus saith the LORD, Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit, and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They

ANNOTATIONS ON CHAP. XLVIII.

Verse 2. *Thou shalt be cut down, O Madmen.*] *Madmen* was another city in the country of Moab; some think, the same with Ptolemy's Madiama. To that city also the prophet threateneth ruin and destruction by the sword.

4. *Moab is destroyed, &c.*] *Moab* was both the name of the whole country, and of a principal city in it. Some by it here understand the city: by her little ones some understand little children; others, inferior magistrates, or the common people.

10. *Cursed be he that doeth the work of the Lord deceitfully, &c.*] He here shews that God would punish the Chaldeans if they did not destroy the Egyptians. God executes his judgments upon sinners by the ministry of men, and even often by as great sinners as those they are sent to chastise. He had declared, by Jeremiah, his purpose of making the Chaldeans his instruments in punishing the Jews, and the neighbouring countries. Their success answered the prediction; and Nebuchadnezzar seems to

have considered Jeremiah as a prophet, and had a particular regard for his character, chap. 39. 11. Being thus assured that he had a commission from God, he might confidently proceed in these conquests; and it would have been a fault to have shewn mercy to those whom he had good reason to believe that the Almighty himself had devoted to destruction.

11. *Moab hath been at ease from his youth, and he hath settled on his lees;*] *i. e.* Hath gone on carelessly in a long and uninterrupted course of wickedness; and, as wine feeds on its lees, hath flourished in peace, and grown rich.

17. *How is the strong staff broken, and the beautiful rod!*] A staff or rod is an emblem of authority, and thence is used to signify a kingdom or government.

32. *O vine of Sibmah, I will weep for thee with the weeping of Jazer, &c.*] This expression denotes the destruction of the fruitful vineyard of Sibmah, the loss of which the inhabitants of Jazer would have reason to deplore.

45 They that fled stood under the shadow of Heshbon, because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth! for thy sons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

C H A P. XLIX.

1 The judgment of the Ammonites—7 of Edom,—23 of Damascus,—28 of Kedar,—30 of Hazor,—34 and of Elam.

CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD, Behold, they whose judgment was not to drink of the cup have assuredly drunken: and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, and despised among men.

16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the Red sea.

22 Behold, he shall come up, and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings; they are faint-hearted: there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get ye up unto the wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever; there shall no man abide there, nor any son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the

ANNOTATIONS ON CHAP. XLIX.

Verse 2. *Her daughters shall be burnt with fire, &c.*] i. e. The lesser cities, which are reckoned as so many daughters to the mother city, shall be laid in ashes by the enemy.

3. *Howl, O Heshbon, for Ai is spoiled, &c.*] When Ai, a city of the Ammonites, is destroyed, it is time for Heshbon, the chief city of Moab, to lament her danger.

6. *I will bring again the captivity of the children of Ammon.*] Such a promise we read of, chap. 48. 47. concerning Moab; but when this was fulfilled the scripture does not inform us. Josephus tells us something; but this prophecy is rather thought to refer to the conversion of some of the Ammonites, as well as other heathens, unto Christ.

7. *Is wisdom no more in Teman? &c.*] The inhabitants of the East were famous for their wisdom and learning; and the people of Teman, No. 45.

a city of Edom, were long known to be among the first class.

19. *He shall come up like a lion from the swelling of Jordan, &c.*] A noble description of Nebuchadnezzar's army marching against Idumea, whom the prophet compares to a lion, roused from his den by the swelling of the Jordan in time of harvest.

I will suddenly make him run away from her.] The words should have been rendered, *I will rouse him up, and make him run upon her.*

31. *Wealthy nation—which have neither gates nor bars.*] The supposed result of Nebuchadnezzar's counsels, giving charge to his armies to march against the Kedarens, which lived at ease and quiet, and took no care; that had no cities, nor gates nor bars to keep their enemies out; nor were near any neighbours that could assist them; nor very near to one another, living in tents; so might easily be overrun, and conquered, and made a prey to enemies.

the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will statter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them.

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

C H A P. L.

1, 9, 21, 35 *The judgment of Babylon.*—4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice; even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye

destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is as scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts, in the land of the Chaldeans.

26 Come against her from the utmost border, open her store-houses; cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The

36. *Upon Elam will I bring the four winds.*] The prophet threateneth the destruction of the Persians by a confederacy of enemies, suppose Babylonians, Medes, &c. which should assault them on all sides, as when the wind blows at the same time from all quarters.

39. *I will bring again the captivity of Elam.*] We had the like promise as to Moab, chap. 48. 47. and to Ammon, ver. 6. the latter days either signifying *after many days*, or in the time of the Messias. In the former sense it may refer to Cyrus, who conquered Persia; in the latter sense it is referred to the spiritual liberty which some of these poor heathens were brought into by the gospel. We read, Acts 2. 9. that some of those Elamites were at Jerusalem at Pentecost, and were some of those then converted to Christ.

ANNOTATIONS ON CHAP. L.

Verse 1. *The word that the Lord spake against Babylon, and—the Chaldeans.*] The prophet having, from the 46th chapter, been denouncing the judgments of God against the other Gentiles, the Egyptians, Moabites, Philistines, Ammonites, Edomites, Syrians, Kedarens, Hazorites, Elamites, or Persians, (the most of which had been enemies to the Jews,) in these two chapters he denounceth God's judgments against the Chaldeans and Babylonians. These were to execute God's vengeance on all the rest, and therefore are themselves threatened in the last place to be destroyed by the Medes. The prophecy against them is mixed with many gracious promises to the Jews.

5. *Let us join ourselves to the Lord in a perpetual covenant, &c.*] The words may allude to that solemn covenant entered into by Josiah and the

people of Judah, after the general corruption of religion and morality, which, like a deluge, had overflowed the nation during the reign of Manasseh.

7. *We offend not, because they have sinned against the Lord, &c.*] The Heathen took advantage against the Jews from those remarkable judgments which the Almighty had brought upon his people, and concluded from thence, that he had cast them off utterly for their sins; and being deprived of his protection, they presumed that they might use them as they pleased.

19. *And I will bring Israel again to his habitation, &c.*] By Israel here must be understood Judah, which was part of that people who were called Israel; for to this day we have neither read nor heard of the ten tribes being brought back again to their habitation.

20. *The iniquity of Israel shall be sought for, &c.*] Some here restrain the term *iniquity* to the idolatry of the Jews, which indeed was their great sin, which God did more especially punish them for; and after the captivity of Babylon, we do not read of their offending in that kind, which was according to the prophecy of Isaiah, chap. 27. 9.

For I will pardon them whom I reserve.] For as to those whom I save from the captivity of Babylon, I will pardon them. Temporal punishment was remitted to the whole body of the Jews. The obligation that sin layeth the sinner under to eternal death may be remitted, and yet the temporal punishment due to them may remain, 2 Sam. 12. 13, 14, &c. and, on the other side, the punishment in this life may be suspended or remitted, and the obligation sin layeth the sinner under to eternal death may remain.

ANNO-

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; The LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars, and they shall dote: a sword is upon her mighty men, and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

38 A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

C H A P. LI.

The severe judgments of God against Babylon, in revenge of Israel.

THUS saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets:

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity: for this is the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

18 They are vanity, the work of errors: in the time of their visitation they shall perish.

19 The Portion of Jacob is not like them; for he is the former of all things, and Israel is the rod of his inheritance: The LORD of hosts is his name.

20 Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms:

21 And

ANNOTATIONS ON CHAP. LI.

Verse 7. *Babylon hath been a golden cup in the Lord's hand.*] She hath recommended her idolatries to the whole world by several specious pretences, as well as by her authority and example; so that they have resembled poison dispensed in a golden cup, which has induced men to drink without being aware of the danger. The sense of this verse is evidently applied by St. John to the spiritual Babylon, which hath used the most plausible methods to disguise her idolatrous practices.

11. *The Lord hath raised up the spirit of the kings of the Medes.*] Neriglissor king of Babylon having formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes commanded by Cyaxerxes. This Cyaxerxes

king of Media, called Darius the Mede in scripture, was the uncle of Cyrus, and it was properly his army that made the expedition against the Babylonians, employing Cyrus as his general. Persia was then a small part of the empire of Media, and of little account, till Cyrus advanced its reputation; and even then it was called the kingdom of the Medes and Persians, the Medes having still the preference.

12. *Set up the standard upon the walls of Babylon.*] Historians tell us, that the city was fortified by walls fifty cubits high, and two hundred cubits broad, and by a very deep and large ditch, besides that on one side it had the river Euphrates. In these and the following words the prophet ironically encourages the Babylonians to use their best skill and courage for the defence of their city, which yet he foresees will be to no purpose.

34. Nebu-

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider.

22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid:

23 I will also break in pieces with thee the shepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundation; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in their holds; their might hath failed, they became as women; they have burnt her dwelling-places, her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end.

32 And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon; shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant.

38 They shall roar together like lions: they shall yell as lion's whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land, a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans.

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered.

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the Lord God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and this Seraiah was a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words, that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see and shalt read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates.

64 And

34. *Nebuchadrezzar—hath devoured me, &c.*] A pathetic description of the calamities brought upon the Jews by Nebuchadrezzar and his forces, who after devouring the wealth, and laying waste the country, carried them away captive into a strange land.

58. *The broad walls of Babylon shall be utterly broken, &c.*] The walls of Babylon, according to Herodotus, were eighty-seven feet in breadth, Ctesias says, they were so wide, that six chariots might run abreast. Their height was three hundred and fifty feet. The city was square,

and in each side were twenty-five gates of brass, which were taken away by Darius, when he made himself master of the city: he also reduced the walls to the height of fifty cubits.

63. *And cast it into the midst of Euphrates.*] This threatening was in a literal sense fulfilled by Cyrus's breaking down the head or dam of the great lake that was on the west side of the city, in order to turn the current of the river that way; for no care being afterwards taken to repair the breach, the whole country around it was overflowed. So that the prophecy,

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

C H A P. LII.

1 *Zedekiah rebelleth.—4 Jerusalem is besieged and taken.—8 Zedekiah's sons killed, and his own eyes put out.—12 Nebuzar-adan burneth and spoileth the city:—24 he carrieth away the captives.—31 Evil-merodach advanceth Jehoiachin.*

ZEDEKIAH was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden, (now the Chaldeans *were* by the city round about,) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 ¶ Now in the fifth month, in the tenth day of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan captain of the guard, *which* served the king of Babylon, into Jerusalem,

13 And burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers, and for husbandmen.

17 Also the pillars of brass, that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls, that *were* under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapter of brass *was* upon it, and the height of one chapter *was* five cubits, with net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

25 He took also out of the city an eunuch, which had the charge of the men of war, and seven men of them that were near the king's person, which were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land *that were* found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: In the seventh year, three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments; and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

phcy of Isaiah was also literally fulfilled, of making the country of Babylon a possession for the bitter, and pools of water, chap. 14. 23.

64. Thus far are the words of Jeremiah.] These words are inserted to shew, that the next chapter was added by Ezra, or whoever collected this prophecy into one volume.

THE Lamentations of Jeremiah.

THE ARGUMENT.

THE composition of this mournful song is alphabetical; *i. e.* the first clause in each of these chapters begins with Aleph in Hebrew, the second with Beth, and so on: so that every chapter has twenty-two clauses; but, in the third chapter, the translators have divided each clause into two or three verses. St. Jerom and other learned men are of opinion, that the prophet laments the death of the good king Josiah, as the beginning of those calamities that followed. The style of the Lamentations is lively and pathetic; the subject of the most affecting kind. In the Septuagint there is a preface to this book, which is not in the Hebrew, to this effect: "It came to pass, that after Israel was carried captive, and Jerusalem desolate, Jeremiah sat weeping, and bewailed Jerusalem with this Lamentation; and, bitterly weeping and mourning, said as follows."

CHAP. I.

1 *Jerusalem's misery for her sins:—12 her complaint,—18 and confession of God's righteous judgment.*

HOW doth the city sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, and princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider, for I am become vile.

ANNOTATIONS ON CHAP. I.

Verse 1. *How is she become as a widow!*] Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands and children: when therefore they are bereaved of these, they are said to be widows and childless. Under these affecting circumstances, Jerusalem is described as sitting alone, and in a pensive condition, the multitude of her inhabitants being dispersed and destroyed.

She that was great among the nations, &c.] The kings of Judah, in the time of their prosperity, made conquests in the countries of the Philistines, Edomites, and other neighbouring nations; and thus, by enlarging their dominions, advanced the power and grandeur of Jerusalem.

12 ¶ *Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.*

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back; he hath made me desolate and faint all the day.

14 The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck: he hath made my strength to fall; the LORD hath delivered me into *their* hands, from whom I am not able to rise up.

15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me, to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press.

16 For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD, for I am in distress; my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

21 They have heard that I sigh; there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them as thou hast done unto me, for all my transgressions: for my sighs are many, and my heart is faint.

CHAP. II.

1 *Jeremiah lamenteth the misery of Jerusalem:—20 he complaineth thereof to God.*

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven

2. *Among all her lovers she hath none to comfort her, &c.*] All her allies, viz. the Egyptians and Assyrians, whose friendship she courted by sinful compliances, have forsaken her in her afflictions, and even join with her enemies in insulting over her.

3. *Because of affliction, &c.*] For her cruelty towards the poor, and oppression of servants, Jer. 34. 11.

ANNOTATIONS ON CHAP. II.

Verse 1. *The beauty of Israel:*] The temple and all its glory. *Remembered not his footstool in the day of his anger*] And even spared not the ark itself, the footstool of the Shechinah, which sat between the cherubims as on a throne.

heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath brought them down to the ground: he hath polluted the kingdom, and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar; he hath abhorred his sanctuary; he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The Perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee; they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17 The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied; and he hath caused thine enemy to rejoice over thee: he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest, let not the apple of thine eye cease.

19 Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him, for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this: shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword: thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

C H A P. III.

The faithful bewail their calamities.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travail.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone: he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot prosperity.

18 And I said, My strength and my hope is perished from the LORD;

19 Remembering mine affliction and my misery, the wormwood and the gall:

20 My soul hath them still in remembrance, and is humbled in me.

21 This

3. The horn of Israel:] The glory and strength of Israel.

19. Arise, cry out in the night: in the beginning of the watches, &c.] Devout persons shewed their earnestness in prayer, by attending upon it late at night, and early in the morning. The Hebrews divided the night into four parts, which they called watches: the first of these began at sun-set, and lasted till nine at night; the second lasted till midnight, the third till three in the morning, and the fourth ended at sun-rising.

20. Shall the women eat—children of a span long?] God thought proper to bring upon them that terrible judgment which he had denounced against them, if they continued to provoke him, viz. that they should eat the flesh of their sons and daughters.

ANNOTATIONS ON CHAP. III.

Verse 1. I am the man that hath seen affliction, &c.] The prophet here speaks particularly of the ill treatment he met with in the discharge of his office, when he declared the destruction of Jerusalem.

4. He hath broken my bones.] The anguish I feel in my mind is as painful as if my bones were broken.

15. Drunken with wormwood.] He hath confounded me with severe and righteous treatment.

16. He hath also broken my teeth with gravel-stones, &c.] He aggravates the calamities of his people by such expressions as imply, that misery and affliction are poured without measure on the sons of Jacob.

39. A man,

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of the LORD's mercies that we are not consumed, because his compassions fail not.*

23 *They are new every morning: great is thy faithfulness.*

24 The LORD is my portion, saith my soul; therefore will I hope in him.

25 The LORD is good unto them that wait for him, to the soul that seeketh him.

26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

27 *It is good for a man that he bear the yoke in his youth.*

28 He sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust, if so be there may be hope.

30 He giveth his cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the LORD approveth not.

37 ¶ Who is he that saith, and it cometh to pass, when the LORD commandeth it not?

38 Out of the mouth of the most High proceedeth not evil and good.

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with our hands unto God in the heavens.

42 We have transgressed, and have rebelled; thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that our prayer should not pass through.

45 Thou hast made us as the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart, because of all the daughters of my city.

52 Mine enemies chased me sore like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head: then I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice; hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; judge thou my cause.

60 Thou hast seen all their vengeance, and all their imaginations against me.

61 Thou hast heard their reproach, O LORD, and all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I am their music.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger, from under the heavens of the LORD.

C H A P. IV.

1 *Zion's pitiful estate bewailed:—13 she confesseth her sins.—*

21 Edom is threatened.—22 Zion is comforted.

HOW is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.

8 Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

10 The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her;

14 They have wandered as blind men in the streets: they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye, it is unclean: depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

16 The anger of the LORD hath divided them; he will

no

39. *A man for the punishment of his sins?* If we consider God's afflictions as a just reward for our evil doings, we shall never murmur or repine at Providence; and we ought to be thankful, however bitter our afflictions may be, for having an opportunity given us of repenting.

52. *Mine enemies chased me sore like a bird, without cause.* The prophet, in this and the following verses, describes his own sufferings, when his enemies seized him, and cast him into the dungeon, Jer. 37. 16. He compares them to a fowler who is in pursuit of a bird; as they, like him, took every opportunity of depriving him of his life and liberty, and even without any provocation on his part.

ANNOTATIONS ON CHAP. IV.

Verse 1. *How is the gold become dim! &c.* How is the glory of the temple obscured! The sanctuary which was overlaid with gold now lies in ruins, and the stones of it blended with the rubbish in one common heap of confusion.

2. *The precious sons of Zion, comparable to fine gold, &c.* Those that in honour and worth exceeded the common people as much as gold doth earthenware, now lie undistinguished in death.

no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets; our end is near, our days are fulfilled, for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

CHAP. V.

A pitiful complaint of Zion, in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money, our wood is sold unto us.

5 Our necks are under persecution: we labour, and have no rest.

19. *Our persecutors are swifter than the eagles of heaven.*] God hath brought upon us the judgment he threatened by Moses, of bringing a nation against us as swift as the eagle flieth; such were the horsemen in the Chaldean army.

6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, and are not; and we have borne their iniquities.

8 Servants have ruled over us: *there is none* that doth deliver *us* out of their hand.

9 We gat our bread with *the peril* of our lives, because of the sword of the wilderness.

10 Our skin was black like an oven, because of the terrible famine.

11 They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim,

18 Because of the mountain of Zion, which is desolate; the foxes walk upon it.

19 Thou, O LORD, remainest for ever: thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, and forsake us so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned: renew our days as of old.

22 But thou hast utterly rejected us: thou art very wroth against us.

21. *Rejoice and be glad, O daughter of Edom.*] An ironical expression, like that of Solomon, *Rejoice, O young man, &c.*

ANNOTATIONS ON CHAP. V.

Verse 16. *The crown is fallen, &c.*] All our glory is at an end.

THE BOOK OF The Prophet EZEKIEL.

THE ARGUMENT.

EZEKIEL was a prophet of the house of Aaron. He was carried away captive to Babylon with Jeconiah, and began to prophesy in the fifth year of that captivity. He was contemporary with Jeremiah, who prophesied at the same time in Judea. The exiles at Babylon repining at their ill fortune, and thinking their countrymen who remained in Judea much happier than themselves, the prophet sets before their eyes that terrible scene of calamities which God would bring upon Judea and Jerusalem, which should end in the entire destruction both of the city and temple. He recounts, in very strong and lively colours, the heinous provocation of the Jews, which brought down these heavy judgments upon them. He also distinctly predicts the plagues which were to fall upon the enemies of the Jews, and foretells the coming of the Messiah, and the flourishing state of his kingdom.

CHAP. I.

1 *The time of Ezekiel's prophecy*:—4 *His vision of four cherubims*,—15 *of the four wheels*,—26 *and of the glory of GOD.*

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar,) that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, (which was the fifth year of king Jehoiachin's captivity,)

ANNOTATIONS ON CHAP. I.

Verse 1. *I was among the captives by the river of Chebar, &c.*] These captives were placed in towns and villages that lay upon the river Chebar in Mesopotamia.

4. *Behold, a whirlwind came out of the north.*] God's anger and judgments are often compared to a whirlwind; and this whirlwind is here represented as coming out of the north, because Babylon lay to the northward of Jerusalem.

And a fire infolding itself, &c.] The Divine presence is usually represented by fire.

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

6. And

presented in scripture as a bright light, or flaming fire, breaking out of a thick cloud.

5. *Four living creatures, &c.*] These living creatures were four cherubims, that supported the throne of God in the following vision.

6. *Every one had four faces, &c.*] These were the faces of a man, a lion, an ox, and an eagle; which were the figures on the standards of the four principal tribes. The lion is the most noble among wild beasts; the ox among the beasts of labour; the eagle among birds; and the man is God's master-piece.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings, on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not *when they went*; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned as the appearance of a flash of lightning.

15 ¶ Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl; and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high, that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other; every one had two which covered on this side, and every one had two which covered on that side, their bodies.

11. *Their wings were stretched upward.*] In a posture of flying, to shew their readiness to execute God's commands.

13. *Their appearance was like burning coals of fire, &c.*] The angels are always described of a bright and flaming colour; but here, the coals of fire, and the lightning breaking forth out of the fire, denote God's vengeance coming in flaming fire to destroy the city and temple of Jerusalem.

16. *As it were a wheel in the middle of a wheel.*] Like two circles in a sphere cutting each other at right angles; to signify the stability and uniformity of their motion, and the subserviency of one part of providence to another.

17. *They turned not when they went.*] They never went backward: to signify that Providence doth nothing in vain, but always accomplishes its end.

18. *They were dreadful.*] Their circumference was so prodigious as to cause a terror in the prophet who beheld them; to signify the vast compass of Providence, which reacheth from one end of the earth to the other.

Their rings were full of eyes, &c.] Septuagint reads, *Their backs were full of eyes*; which seems to be confirmed by chap. 10. 12. This signifies, that all the motions of Providence are directed by a consummate wisdom and foresight.

19, &c. *When the living creatures went, &c.*] Both were animated by the same principle of understanding and motion; to signify with what readiness all the instruments of Providence concur in carrying on its great designs.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it *had* brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD: and when I saw it, I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

1 *Ezekiel's commission:—6 his instruction:—9 the roll of his heavy prophecy.*

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, *even* unto this very day.

4 For *they* are impudent children, and stiff-hearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious.

8 But thou, son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein.

10 And he spread it before me; and it *was* written within and without, and *there was* written therein lamentations, and mourning, and woe.

CHAP.

26. *The appearance of a man above upon it.*] When Moses and the elders saw the God of Israel, they beheld no determinate figure, but an inconceivable resplendent brightness, that they might not think God could be represented by any image; but, in this vision, the form of a man is directly represented to Ezekiel as a figure of the incarnation.

28. *As the appearance of the bow that is in the cloud, &c.*] The light reflected from this vision had the appearance of a rainbow, a token of God's benevolent covenant with the sons of men; to denote, that the Almighty, in the midst of justice, would remember mercy, and not utterly destroy his people; especially as this vision was an evident representation of the Word that was to be made flesh, whose incarnation is the basis of God's covenant of mercy with mankind.

ANNOTATIONS ON CHAP. II.

Verse 6. *Be not afraid of them, &c.*] The messengers of God are often exhorted to take courage, and promised a proportionate assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness.

8. *Open thy mouth, and eat that I give thee.*] The knowledge of divine truths is often expressed by the metaphors of bodily food and nourishment, and, therefore, to eat the words of this prophecy, signifies to commit them to memory, to meditate upon them, and digest them.

10. *Lamentations, and mourning, and woe.*] All the prophecies contained in this roll consisted of God's judgments, without any mixture of mercy, at least with regard to the Jews of the present age.

ANNO-

C H A P. III.

1 *Ezekiel eateth the roll.*—15 *God sheweth him the rule of prophecy,*—22 *and shutteth and openeth the prophet's mouth.*

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel:

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

ANNOTATIONS ON CHAP. III.

Verse 1. *Eat this roll.*] By which is meant, that none is meet to be God's messenger before he has received the word of God in his heart, as verse 10.

3. *Cause thy belly to eat.*] The belly in scripture often signifies the mind; so here the expression denotes the laying up this prophecy in his memory.

It was in my mouth as honey for sweetness, &c.] I took delight in having God's secret counsels communicated to me, and in delivering his commands to my brethren, being pleased with the hopes of proving an instrument of their conversion, at least of the amendment of some.

12. *Blessed be the glory of the Lord from his place.*] Whatever place God honours with his especial presence is equivalent to his temple; and there the angels always attend upon the Divine Majesty, to give him the honour due unto his name.

15. *I sat—and remained there astonished—seven days.*] This is perhaps

20 Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain, and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

C H A P. IV.

Under the type of a siege is shewed the time from Jeroboam's defection to the captivity.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and set battering-rams against it round about.

3 Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in

not to be understood literally: thus Job's friends are said to have sat in silence by him seven days and seven nights, bewailing his misfortunes.

17. *I have made thee a watchman, &c.*] Prophets, like watchmen placed on a tower, see, by their prophetic spirit, the evils coming on the ungodly, and are bound to give the people timely notice, that they may avoid them by a sincere repentance.

ANNOTATIONS ON CHAP. IV.

Verse 6. *Thou shalt bear the iniquity of the house of Judah forty days.*] It is plain they are so many years, but not so plain where to begin them; whether from Manasseh, or more probably from Judah's renewing covenant, until the destruction of the temple, which is forty years; during which time God deferred to punish, expecting whether they would keep covenant and walk with God, or retain their idolatries and wicked ways; which latter they did for thirteen years of Josiah's reign, for eleven of Jehoiakim's, and eleven of Zedekiah's reign, and five of his captivity, which amounts just to forty years.

in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung; and thou shalt prepare thy bread therewith.

16 Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment;

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

CHAP. V.

1 *Under the type of hair,—5 is shewed the judgment of Jerusalem for their rebellion,—12 by famine, sword, and dispersion.*

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her;

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

10. *Twenty shekels a day;*] About ten ounces.

11. *Sixth part of an hin;*] Something above a pint and a half.

ANNOTATIONS ON CHAP. V.

Verse 2. *In the midst of the city;*] Of that delineation of the city which he was commanded to make.

Smite about it with a knife;] To shew that a third part of the inhabitants should be slain; which was remarkably fulfilled, Jer. 52. 10.

3. *Bind them in thy skirts;*] As men tie up in a handkerchief, or in the skirts of their garment, what they would not lose; so some few shall be kept: God will not cut off the whole house of Israel, but will reserve a remnant, viz. those few that shall be left in the land under Gedaliah, Jer. 40. 5, 6.

4. *For thereof shall a fire come forth into all the house of Israel.*] From their sin against God, their discontents at their state, and conspiracies against their governor appointed by Nebuchadrezzar, evil, like another fire, shall devour the most, and be near consuming all the house of Israel, as happened to them after Gedaliah's death, and their going down to

‡

8 Therefore thus saith the Lord GOD, Behold, I, *even* I, am against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD, surely because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury, and in furious rebukes: I the LORD have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread.

17 So will I send upon you famine, and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I the LORD have spoken it.

CHAP. VI.

1 *The judgment of Israel for their idolatry.—8 A remnant shall be blessed.—11 The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, saying, 2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD, Thus saith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols, and I will scatter your bones round about your altars.

6 In all your dwelling-places the city shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may

Egypt, (Jer. 40. to 46.) under Johanan's revolt, which the Chaldeans did revenge at last.

9. *I will do in thee that which I have not done.*] Though the old world perished by water, and the judgment was greater in its extent, and Sodom destroyed by fire; yet neither one or other was so lingering a death. These poor Jews were long dying, and felt themselves dying. Read the *Lamentations* as a commentary on this text, or Josephus's Wars of the Jews.—Though in the siege of Samaria women did eat their children, yet the city was not taken, sacked, and burnt, as Jerusalem was after a long siege. And if we comprehend all the marks of God's indignation, which have already lain upon that people for above 1700 years, (and how much longer they may continue we know not,) it may be truly said, that none of God's judgments have been like it.

12. *I will draw out a sword after them;*] i. e. Mine anger shall still pursue thee, even into countries whither thou art carried captive. This was particularly fulfilled in those that went into Egypt, and remarkably verified in the many persecutions and massacres they have undergone at different times in most parts of Europe since their general dispersion.

ANNO.

may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you; and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate; yea, more desolate than the wilderness *toward* Diblath, in all their habitations; and they shall know that I *am* the LORD.

C H A P. VII.

1 *Israel's final desolation:—16 The mournful repentance of them that escape.—23 Under the type of a chain is shewed their miserable captivity.*

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord God, An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

ANNOTATIONS ON CHAP. VI.

Verse 9. *I am broken with their whorish heart.*] God is here introduced as speaking after the manner of men, whose patience is tired out by repeated provocations.

11. *Smite with thine hand, and stamp, &c.*] Join to thy words those gestures which are expressive of extreme grief and concern.

14. *More desolate than the wilderness toward Diblath.*] A desolation greater or above the desolations of that most horrid wilderness of Moab, which is here called *Diblath*. It was that wherein the fiery serpents so much annoyed Israel.

ANNOTATIONS ON CHAP. VII.

Verse 7. *The morning is come upon thee.*] God's judgments shall over-

10 Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs; neither *shall their be* wailing for them.

12 The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive; for the vision *is* touching the whole multitude thereof, *which* shall not return: neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready, but none goeth to the battle; for my wrath is upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them, and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it!

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

C H A P. VIII.

1 *Ezekiel's vision of jealousy.—7 The chambers of imagery.*

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then

take thee speedily and unexpectedly. The expression alludes to the time when the magistrates used to pronounce sentence on offenders, which was in the morning, *Jer. 21. 12.*

26. *Law shall perish from the priest, &c.*] Jeremiah, Daniel, and Ezekiel himself, were carried into captivity; after which there was no prophet left among them favoured with divine revelations. By the word *ancients* is meant the elders, or men in authority, whose advice they asked in all cases of difficulty.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *The elders of Judah sat before me.*] This was the usual posture of those that came to hear the instruction of any prophet or teacher.

2 Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and, behold, northward, at the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house, which *was* toward the north; and, behold, there sat women weeping for Taminuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAP. IX.

A vision whereby is shewed the preservation of some,--5 and the destruction of the rest.--8 God cannot be entreated for them.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw

near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house; and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

6 Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary: then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain; go ye forth: and they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

1 The vision of the coals of fire, to be scattered over the city.--

8 The vision of the cherubims.

THEN I looked, and, behold, in the firmament that *was* above the head of the cherubims, there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And

3. The spirit lifted me up--and brought me in the visions of God to Jerusalem.] This expression, in the visions of God, seems to indicate that all this representation was performed only in vision; i. e. by a lively representation to the mind, as if the prophet had been personally present at Jerusalem.

ANNOTATIONS ON CHAP. IX.

Verse 2. Behold, six men came, &c.] Angels in the shape of men. With a writer's inkhorn by his side:] To set a mark upon those who were to be saved from the common destruction.

3. And he called to the man:] The *Logos*, or Second Person of the blessed Trinity, gave his commands to the angel mentioned ver. 3.

4. A mark upon the foreheads, &c.] This alludes to an eastern custom of marking servants in their foreheads.

ANNOTATIONS ON CHAP. X.

Verse 3. The cherubims stood on the right side of the house.] The cherubims here mentioned were those described in this vision, chap. 1.

The cloud filled the inner court.] These words may be understood of the Shechinah removing from the inner sanctuary, or holy of holies, and coming towards the door of the house.

4. The glory of the Lord went up from the cherub:] Meaning, that it would soon depart from the temple.

7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also; for the spirit of the living creature was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them; and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

C H A P. XI.

1. The princes' presumption.—4 Their sin and judgment.—13 God's purpose in saving a remnant.—21 and punishing the wicked.

MOREOVER, the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and, behold, at the door of the gate five, and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD, Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, Your slain, whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel.

12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died: then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 ¶ Afterward the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

C H A P.

11. They turned not, &c.] Until they had executed God's judgment.
13. It was cried—O wheel.] They were put in mind of continually attending on their duty, for the wheels and living creatures were animated with the same principle of understanding and motion.

ANNOTATIONS ON CHAP. XI.

Verse 3. *This city is the caldron, and we be the flesh.* Jeremiah foretold the destruction of Jerusalem under the metaphor of a seething-pot; Jer. 1. 13. and Ezekiel himself here uses the same figure of speech. These infidels therefore made use of the same expression, in order to deride the menaces of the prophets: as if they had said, If this city be a caldron, we had rather take our chance of being consumed in it, than

leave our commodious habitations and other advantages, and run the risk of war and captivity.

16. *As a little sanctuary, &c.* To comfort those who were in captivity, God tells them, that though they were deprived of the benefits of attending upon his sanctuary, and being placed under his protection, yet he would supply that deficiency, by being a constant refuge and defence to them in the countries where they were scattered.

19. *I will take the stony heart out of their flesh, &c.* The insensibility of men with regard to religious matters is often ascribed to the hardness of their hearts, which will receive no impression. But here the Almighty promises to give them teachable dispositions, and to take away the veil from their hearts; as St. Paul expresses it, 2 Cor. 3. 16.

C H A P. XII.

1 The type of Ezekiel's removing sheweth the captivity of Zedekiah.—17 Ezekiel's trembling sheweth the Jews' desolation.

THE word of the LORD also came unto me, saying,
2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

17 Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling, and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

ANNOTATIONS ON CHAP. XII.

Verse 3. Prepare thee stuff for removing, &c.] Get all thy goods together, and pack them up as those who remove from one house to another. Do this openly at noon-day, that they may see and take notice of it. The prophets frequently prophesied by signs, as being of greater force and efficacy than words. See Jer. 13. 4.

5. Dig thou through the wall, &c.] To shew that Zedekiah should make his escape by the same means, ver. 12.

ANNOTATIONS ON CHAP. XIII.

Verse 4. Thy prophets are like the foxes, &c.] Or, as the apostle

21 ¶ And the word of the LORD came unto me, saying,
22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,
27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God.

C H A P. XIII.

1 The reproof of lying prophets,—10 and their untempered mortar.—17 Of prophetesses and their impostures.

AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD.

3 Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing.

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the LORD.

6 They have seen vanity, and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it, albeit I have not spoken?

8 Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 ¶ Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hail-stones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hail-stones in my fury, to consume it.

14 So will I break down the wall that ye have daubed with

styles them, 2 Cor. 11. 13. deceitful workers, who craftily insinuate false doctrines into unstable minds; and, at the same time, are hungry and ravenous, greedily catching at the least appearance of advantage.

5. Ye have not gone up into the gaps:] Or, stood in the gap; alluding to the intercession made by Moses for the Israelites, whereby he withheld, as it were, the hand of God, when it was stretched out to take vengeance on the people for their enormous sin in making the golden calf, Exod. 32. 10.

9. Not be in the assembly of my people.] They shall not be members of the church here, nor partake of the communion of saints in heaven.

with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God, Woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people? and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God, Behold, I *am* against your pillows, wherewith ye there hunt the souls to make them fly; and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

C H A P. XIV.

1 God answereth idolaters according to their own heart.—

12 God's irrevocable decrees.—22 A remnant shall be reserved.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols, and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stran-

ger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him:

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions: but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; but they only shall be delivered themselves.

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

C H A P.

17. The daughters of thy people, which prophesy, &c.] Direct thy discourse against those she-pretenders to prophecy; compare chap. 20. 46. and 21. 2. God did sometimes bestow the gift of prophecy upon women: see Exod. 15. 20. Judg. 4. 4. 2 Kings 22. 14. This encouraged others of that sex to pretend to the same gift: compare Rev. 2. 20.

19. To slay the souls, &c.] To slay and to make alive here signify, to promise men life, or threaten them with death.

ANNOTATIONS ON CHAP. XIV.

Verse 3. These men have set up their idols in their heart, &c.] They are not only inclined to idolatry in their hearts, but have actually set up idols, and worshipped them, whereby they have committed the abominable sin of deserting me and my worship.

9. I the Lord have deceived that prophet, &c.] i. e. I have suffered him to be deceived. I have given him up to strong delusions, as a just judgment upon him for going after idols, and setting up false pretences to inspiration.

13. When the land sinneth—by trespassing grievously, &c.] The design of this and the following verses is, to shew, that when the inhabitants of a land have filled up the measure of their sins, and God ariseth to execute

cute judgment upon them, the few righteous among them shall not be able by their prayers to deliver the nation from the judgments decreed against it; they shall but deliver their own souls: as we see in the case of Sodom, where there were no righteous except Lot and his family; those just persons saved themselves, but no intercession could prevail with God to spare the city.

14. Though these three men, Noah, Daniel, and Job, were in it, &c.] All these persons were eminent for their piety. Noah and his family were saved from the universal deluge, and obtained a promise from the Most High, that he would never again destroy the world by a flood of waters, Gen. 8. 21. Daniel interceded with God for the whole nation of the Jews, and obtained a promise of their restoration, Dan. 9. and Job was appointed by God himself to make intercession for his three friends, Job 42. 8.

22. Ye shall see their way, and their doings.] Their afflictions shall bring them to a due sense of their former iniquities, and they shall humbly confess their own sins, and the sins of those who were consumed in the destruction of the city; whereby it will appear, that I have not punished them beyond what their sins have deserved.

C H A P. XV.

1 *By the unsuitness of the vine branch for any work,—6 is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,
2 Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned: is it meet for any work?

5 Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from one fire, and another fire shall devour them: and ye shall know that I am the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

C H A P. XVI.

By a wretched infant is shewed the state of Jerusalem.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live: yea, I said unto thee, when thou wast in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badger's skin; and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver, and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou

wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God.

15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour; and thus it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God,)

24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh, and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street, and hast not been as an harlot, in that thou scornest hire;

32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

33 They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And

ANNOTATIONS ON CHAP. XV.

Verse 3. *Shall wood be taken thereof to do any work?* The wood of vine is of no use for building, or making any utensil. The works of that kind which Pliny takes notice of, *Nat. Hist. l. xiv. c. 14.* are rather to be looked upon as rarities, than as things of common use.

ANNOTATIONS ON CHAP. XVI.

Verse 2. *Cause Jerusalem to know her abominations.* This order was probably performed by way of letter, as Jeremiah signified the will of God to the captives at Babylon, *Jer. 29. 1.*

8. *Behold, thy time was the time of love, &c.]* I thought it now a pro-

per time to betroth thee to myself. The Jews' deliverance out of Egypt is elsewhere described as the time of God's espousing them to himself; see *Jer. 2. 2, &c. Hos. 2. 15, 19.* And his entering into covenant with them is commonly represented by a marriage contract; see *Isa. 54. 5. Jer. 3. 1—14.*

14. *Thy renown went forth, &c.]* For the magnificence of the temple, called the beauty of holiness, and honoured with God's especial presence.

25. *Thou hast built thy high place, &c.]* These and the following expressions allude to the practice of common harlots, who used to frequent the most public places, to allure passengers to them.

*

37. Will

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms : and in that thou givest a reward, and no reward is given unto thee ; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD.

36 Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them ;

37 Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated : I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock, and shed blood, are judged ; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places : they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women : and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things* ; behold, therefore, I also will recompense thy way upon *thine* head, saith the Lord God : and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children : and thou *art* the sister of thy sisters, which loathed their husbands and their children : your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand ; and thy younger sister that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations : but as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her, and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me : therefore I took them away, as I saw good.

51 Neither hath Samaria committed half of thy sins : but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

37. *Will discover thy nakedness.*] They shall see thee carried away captive, stripped and bare, without any covering to thy nakedness, according to the barbarous custom of conquerors. The words allude to the punishment that used to be inflicted upon common harlots and adulteresses, who were stripped naked, and exposed to the world.

44. *Every one that useth proverbs, &c.*] They that love to apply the memorable sayings of former ages to the present times, shall apply that common proverb to thee ; That the daughter followeth the mother's steps ; and that Jerusalem is no better than the Amorites, whose land they inhabit, and whose manners they imitate.

48. *Sodom—hath not done—as thou hast done, &c.*] The sins of Sodom were not attended with such aggravating circumstances of ingratitude ; nor did I use such powerful methods of convincing them of the enormity of their wickedness, as I have done with regard to thee.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they : they are more righteous than thou ; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them :

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness, and thine abominations, saith the LORD.

59 For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee ; and thou shalt know that I *am* the LORD.

63 That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

C H A P. XVII.

1 *By the two eagles and a vine,—11 is shewed God's judgment upon Jerusalem.—22 God promiseth to plant the cedar of the gospel.*

AND the word of the LORD came unto me, saying, 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel ;

3 And say, Thus saith the Lord God, A great eagle, with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar :

4 He cropped off the top of his young twigs, and carried it into a land of traffic : he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field : he placed it by great waters, and set it as a willow-tree ;

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him : so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle, with great wings, and many feathers ; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil, by great waters, that it might

60. *An everlasting covenant,*] Which shall never be abolished, namely, that of the gospel.

61. *Not by thy covenant.*] Not by virtue of the old covenant I made with your fathers when they came out of Egypt, the privileges of which ye have forfeited by your disobedience ; but by virtue of the new covenant I will make with you, through the mediation of the Messiah.

ANNOTATIONS ON CHAP. XVII.

Verse 4. *A land of traffic, &c.*] Babylon, and the country round about it, being the seat of universal monarchy, must of consequence have been a place of great trade. Strabo tells us, that vessels of great burden came up the Euphrates, to the walls of the city, from the Persian gulph.

9. *Even without great power, &c.*] God will appear visibly on the Chaldeans' side, so that a large force to subdue their enemies will be unnecessary.

might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east-wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things* mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons.

18 Seeing he despised the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all these *things*, he shall not escape.

19 Therefore, thus saith the Lord God, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant *it*; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done *it*.

C H A P. XVIII.

1 God reproveth the unjust parable of sour grapes,—25 defendeth his justice,—31 and exhorteth to repentance.

THE word of the LORD came unto me again, saying,

2 What mean ye that ye use this proverb concern-

ing the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman;

7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man;

9 Hath walked in my statutes, and hath kept my judgments, to deal truly: he *is* just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like;

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife;

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment;

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As* for his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have

10. Shall it not utterly wither, &c.] The prophet compares the Chaldean army to a parching wind, that blasts the fruit of the earth.

12. Know ye not what these things mean? &c.] Will ye not apply your minds to understand what God speaks unto you?

23. In the mountain of the height of Israel will I plant it.] The temple stood upon mount Moriah, 2 Chron. 3. 1. thence styled God's holy mountain; which expression is often used in the prophets to denote the Christian church, which is described as a city set on a hill, and conspicuous to the whole world. See chap. 20. 40.

And it shall bring forth boughs, &c.] The living members of the church are compared to fruitful trees and flourishing branches.

Under it shall dwell all fowl of every wing, &c.] i. e. Of every kind. A powerful and easy government is a shelter and security to all its subjects: such shall be the kingdom of Christ to all who submit themselves to his laws.

24. I—have brought down the high tree, &c.] Christ's kingdom shall by degrees exalt itself above all the kingdoms of the world; shall at length put an end to them, and itself continue to all eternity.

23 Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions where-by ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

C H A P. XIX.

A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit.

MOREOVER, take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? a lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps; it became a young lion; and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities, and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought

him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule: this is a lamentation, and shall be for a lamentation.

C H A P. XX.

1 God refuseth to be consulted by the elders of Israel.—5 The story of their rebellions:—33 he promiseth to gather them.

AN D it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? as I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, son of man? wilt thou judge them? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God.

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And

although God works in us to will and to do, and is the first mover in our regeneration, yet we must be workers together with his grace.

ANNOTATIONS ON CHAP. XIX.

Verse 14. *And fire is gone out of a rod of her branches, &c.*] Zedekiah's breaking his oath of fealty to the king of Babylon hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government.

ANNOTATIONS ON CHAP. XX.

Verse 11. *Which if a man do, he shall even live in them.*] By life is meant, in the Old Testament, all that happiness which is contained in the literal sense of the promises belonging to that covenant. Under these were mystically comprehended the promises of a better life, wherein God will bestow upon his servants the peculiar marks of his favour.

12. *I gave them my sabbaths, &c.*] The setting apart the seventh day for the worship of God was a sign of his setting apart the Jews to be his peculiar people, and the worshippers of the true God, who in six days made heaven and earth, and rested the seventh day. The sabbath was also instituted as a memorial of their deliverance out of Egypt, and the rest they afterwards enjoyed, Deut. 5. 15.

7 B

32. And

ANNOTATIONS ON CHAP. XVIII.

Verse 26, 27. *When a righteous man turneth away from his righteousness, &c.*] An opinion prevailed among the Jews, that, in the day of judgment, a considerable number of good actions would overbalance men's evil ones; they therefore thought it hard, that a person who had lived righteously the greater part of his life, if he at last committed iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning, and not repenting, should die in his sins; and the wicked man, upon repenting, should save his soul alive.

31. *And make you a new heart, and a new spirit.*] The prophets often exhort the Jews to an inward purity and holiness, thereby to take them off from relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law; see the note on verse 4. By thus instructing them in a more excellent way of serving God than the ceremonial law did directly describe, they prepared their minds for receiving those truths which the gospel would more fully discover. God promises, chap. 36. 26. to give them a new heart, and to put within them a new spirit: here he exhorts them to make themselves a new heart and a new spirit. Which difference of expression is thus to be reconciled: That

No. 47.

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands:

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness:

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols.

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them:

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding, the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless, I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live.

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith

the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 *For* when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols:

40 *For* in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD, Thus saith the Lord God, Behold, I will, kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

C H A P.

32. *And that which cometh into your mind shall not be at all, &c.*] God tells them here, that he will prevent this purpose of theirs from taking effect: and we find, from the very time of their return from the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches towards it.

39. *Go ye, serve ye every one his idols, &c.*] An ironical permission, full of indignation and rebuke, sharply upbraiding them for despising those many warnings God had given them, and implying that he was re-

solved to forsake them, and give them up to strong delusion, as a just judgment for their abuse of the means of grace so long offered to them, and still rejected.

40. *In mine holy mountain:*] In the Christian church, called *God's holy mountain*, in allusion to the temple built on mount Moriah.

46. *Against the forest of the south field:*] *i. e.* Against Jerusalem; the word *forest* being taken by the prophets metaphorically for a city, because its stately buildings resemble cedars standing in their several ranks.

C H A P. XXI.

1 *Ezekiel prophesieth against Jerusalem.—8 The sharp and bright sword.*

AND the word of the LORD came unto me, saying,
2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy loins*: and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD, Say, A sword, a sword is sharpened, and also furbished.

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man, for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy thigh*.

13 Because *it is* a trial; and what if *the sword* contemn even the rod? it shall be no more, saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite *thine hands* together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their heart* may faint, and *their ruins* be multiplied; ah, *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand or on the left, whithersoever *thy face is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his arrows* bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem; to appoint captains to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering-rams* against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear: because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end;

26 Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high.

27 I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach: even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

32 Thou shalt be for fuel to the fire: thy blood shall be in the midst of the land: thou shalt be no more remembered: for I the LORD have spoken *it*.

C H A P. XXII.

1 *A catalogue of sins in Jerusalem:—13 God will burn them as dross in his furnace.—23 The sins of the prophets.*

MORE OVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed, and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood; and in

ANNOTATIONS ON CHAP. XXI.

Verse 3. *Will cut off from thee the righteous and the wicked, &c.*] That is, those who have not been guilty of idolatry, and other national sins, as well as those that have. God's absolute dominion will justify any calamity he thinks fit to bring upon men. And every man is so much a sinner, that no evil which befalls him in this world can be thought unjust in God who inflicts it.

21. *To use divination.*] St. Jerom describes this way of divining by arrows thus: They wrote on several arrows the names of the nations or cities they intended to attack, mixed them together in a quiver, and then drawing the first that came to hand, they declared war with the nation, or besieged the city, whose name was written upon the ar-

row first drawn. This custom still prevails among the Turks and Arabians.

22. *At his right hand, &c.*] When the king of Babylon stood at the head of two ways, verse 21. to consult which of the two he should take, the tokens that were shewed him persuaded him to march with his army to the right, i. e. toward Jerusalem.

25. *Thou, profane wicked prince of Israel, &c.*] Zedekiah, whom he calls profane and wicked, for breaking that solemn oath, uttered in the name of God, whereby he had engaged to be tributary to the king of Babylon.

27. *Until he come, &c.*] After Zedekiah is deprived of his real authority, there shall be no more kings of that family, till the coming of the Messiah.

ANNO-

in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 ¶ Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen; and thou shalt know that I am the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

19 Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger, and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them that should

make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

C H A P. XXIII.

1 The whoredoms of Aholah and Aholibah.—22 Aholibah is to be plagued by her lovers.—46 Their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother.

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses,

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness; they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the Assyrians, her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet

ANNOTATIONS ON CHAP. XXII.

Verse 16. *Thou shalt take thine inheritance, &c.*] Instead of being mine inheritance, and under my peculiar protection, thou shalt be cast out among the heathen, and receive the just reward of thy wickedness.

ANNOTATIONS ON CHAP. XXIII.

Verse 2. *There were two women, &c.*] Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the daughters of Syria signify the inhabitants of that country, chap. 16. 57. Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country.

4. *Aholah the elder, and Aholibah her sister.*] The word *Aholah* signifies *Her tent, or tabernacle*; *Aholibah* denotes, *My tent, or tabernacle,*

is in her. These two appellations imply, that Samaria had indeed a place for public worship, but of her own founding, namely, the cities of Dan and Beth-el, where the golden calves were set up; whereas God's tabernacle at first, and afterwards his temple, was placed at Jerusalem, the city he chose for his peculiar residence. Samaria is called the elder sister to Jerusalem, as being the capital city of the kingdom of Israel, a much larger kingdom than that of Judah.

5. *And Aholah played the harlot, &c.*] After she had lived in covenant with me, and attended upon my service and worship all the time of the Judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeroboam's wicked device of setting up the golden calves.

25. *They*

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, which shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose, and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn, and had in derision: it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons whom they bare unto me to pass for them through the fire to devour them.

38 Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

C H A P. XXIV.

1 By a boiling pot,—6 is shewed Jerusalem's destruction.—15 By Ezekiel's not mourning with his wife,—19 is shewed the Jews' calamity.

A GAIN, in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it.

4 Gather the pieces thereof into it, even every good piece, the thigh and the shoulder: fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For

25. They shall deal furiously with thee.] They shall punish thee with that fury with which a man in the rage of jealousy shall treat a wife that hath been unfaithful to him.

27. Thus will I make thy lewdness to cease, &c.] These severe judgments shall effectually deter thee from idolatry. Accordingly we find, that, after the captivity, the Jews never returned to their idolatrous practices.

41. Satest upon a stately bed, &c.] These expressions denote their sitting down with idolaters, and partaking of their sacrifices. Instead of sitting, as is now the custom, the Jews, Romans, and other eastern nations, used to lie upon beds or couches at their meals.

42. And a voice of a multitude, &c.] All sorts of expressions of joy were heard at these her meetings; such as music and dancing, which usually accompanied idolatrous festivals: see Exod. 32. 6, 18, 19.

45. The righteous men, &c.] By righteous men may be understood the No. 47.

prophets who foretold the judgments God would inflict upon Samaria and Jerusalem, and are said to execute the judgments they foretel. So Ezekiel says of himself, that he was sent to destroy the city, that is, to prophesy its destruction, chap. 43. 3.

ANNOTATIONS ON CHAP. XXIV.

Verse 3. Utter a parable, &c.] Add this emblem or parable of a boiling pot to the rest thou hast delivered to them; though they seem resolved not to regard what thou deliverest, either in plain words or figurative expressions. The destruction of Jerusalem is represented by a boiling pot, both by Jeremiah, chap. 1. 13. and Ezekiel, chap. 11. 3.

4. Gather the pieces, &c.] Meaning the chief of the citizens.

6. Let no lot fall upon it.] Conquerors used to cast lots what share of the vanquished they would save; see 2 Sam. 8. 2. Joel 3. 3. Nahum 3. 10. Here there will be no use of lots, for all the principal inhabitants shall be slain.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust:

8 That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the Lord have spoken *it*; it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so*?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I *am* the Lord God.

25 Also thou, son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters;

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the Lord.

7. *She set it upon the top of a rock, &c.*] In a presumptuous manner, and with an high hand, she *shed it*, as the Chaldee paraphrast expresses the sense: she was impudent and barefaced in her cruelties; she did not seek to cover or excuse them.

10. *Spice it well.*] The words import, that the Chaldeans should be as eager to destroy the city and inhabitants, as hungry people are to devour a well-dressed meal.

23. *Ye shall not mourn, &c.*] These terrible judgments shall strike you with such poignant grief, as is too great to be expressed by words or actions.

25. *When I take from them their strength, &c.*] *i.e.* The temple, whose beauty and magnificence were their most peculiar glory; together with their sons and daughters, whereupon they placed their affections.

ANNOTATIONS ON CHAP. XXV.

Verse 3. *Because thou saidst, Aha, &c.*] The Ammonites, Moabites, and Edomites, though nearly related to the Jews, bore them a constant

1 God's vengeance, for their insolence against the Jews, upon the Ammonites,—8 Moab,—15 and the Philistines.

THE word of the Lord came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity:

4 Behold, therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I *am* the Lord.

6 For thus saith the Lord God, Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel:

7 Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the Lord.

8 ¶ Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen:

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east, with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah, by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred:

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

C H A P.

hatred, and took all opportunities to shew it, when they were under any distress, particularly at the time of the general captivity, and destruction of their city and temple.

12. *Against the house of Judah, &c.*] The Idumeans, being the posterity of Esau, bore an inveterate hatred against the Jews, on account of their ancestor's losing his birthright, and the reduction of Edom afterward by David. Upon these accounts they embraced every opportunity of venting their malice against them, especially at the time of the captivity, when their cruelty was remarkable.

14. *By the hand of my people Israel.*] The Jews themselves, whom the Edomites have so often consulted, shall be the instruments of my vengeance upon Edom, and shall requite the wrongs they have received by subduing Idumea; which they did under the conduct of Judas Maccabeus, see 1 Macc. 5. 3. 2 Macc. 10. 16, 17. compare Jer. 49. 2. And afterwards, the high-priest Hircanus made an entire conquest of this country.

C H A P. XXVI.

1 *Tyrus, for insulting against Jerusalem, is threatened.—7 Nebuchadrezzar's power against her.—15 The mourning for her.*

AND it came to pass in the eleventh year, in the first day of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people; she is turned unto me; I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord God, Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a *place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord God: and it shall become a spoil to the nations:

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses, their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a *place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and

say to thee, How art thou destroyed *that wast* inhabited of sea-faring men, the renowned city which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall: yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee:

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou *shalt be* no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

C H A P. XXVII.

1 *The rich supply of Tyrus.—26 The great and irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying, 2 Now thou, son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, thus saith the Lord God, O Tyrus, thou hast said, I *am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship*-boards of fir-trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim.

7 Fine linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that were* in thee, were thy pilots.

9 The ancients of Gebal, and the wise *men* thereof, were in thee thy calkers: all the ships of the sea, with their mariners, were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut, were in thine army thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers; they hanged their shields upon thy walls round about: they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The

ANNOTATIONS ON CHAP. XXVI.

Verse 2. *I shall be replenished.*] When Jerusalem was taken, the spoil of the city was carried to Tyre for sale, and several of the inhabitants that were made captives were sold there as slaves.

4, 5. *I will also scrape her dust from her, &c.*] I will make an entire riddance of her buildings, so that not so much as any dust or rubbish of them shall be left, (compare verse 12.) and nothing shall be seen but the rocks upon the sea shore, in the place where the city formerly stood. Nebuchadrezzar quite demolished Old Tyre, and the stones and rubbish of it were afterwards made use of by Alexander to carry on a causeway from the continent to the island where New Tyre stood; by which means he took it. This latter city is since so decayed, that there are no remains of it left, but a few huts for fishermen to hang out their nets a-drying upon the rocks, as is related by travellers that have been upon the place.

16. *All the princes of the sea, &c.*] All the princes and rich merchants of Sidon, Carthage, and other maritime cities, who carried on a trade with Tyre, shall express a deep concern for her misfortune.

17. *Which wast strong in the sea, &c.*] Tyre was famous for the strength of its situation, which was on the sea shore, and for the number and power of its naval forces.

20. *With them that descend into the pit, &c.*] When thou shalt be thrust down into hell, (as our Saviour speaks concerning Capernaum, Luke 10. 15.) and brought to utter desolation, like cities which have been long ago buried in ruins and oblivion.

I shall set glory in the land of the living:] *i. e.* In Judea, when it shall be restored.

ANNOTATIONS ON CHAP. XXVII.

Verse 7. *Fine linen, &c.*] Fine linen was one of the principal commodities of Egypt, and was an habit used for persons of the best quality; which shews to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships.

12. *Tarshish was thy merchant, &c.*] Tarshish was most probably a port of Spain, called by the Greek and Latin authors *Tartessus*, situated near the place where Cadiz now stands, famous for the pillars of Hercules, the utmost boundary of the ancient navigation.

C H A P. XXVIII.

1 God's judgment upon the prince of Tyrus.—20 The judgment of Zidon.

THE word of the LORD came again unto me, saying, 2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God,

7 Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 ¶ Moreover, the word of the LORD came unto me, saying.

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished

15 The men of Dedan were thy merchants, many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wool.

19 Dan also and Javan, going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy markets, and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas, in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land,

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes;

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

ANNOTATIONS ON CHAP. XXVIII.

Verse 2. *I sit in the seat of God, &c.*] Some princes have been so extravagant as to affect divine honours: this seems to have been the temper of this vain man. The words are an insolent boast of self-sufficiency; as if he had said, I fear none, nor stand in need of any; I am seated in a place of impregnable strength; the seas surround me, that no enemy can assault me.

3. *Behold, thou art wiser than Daniel.*] The prophet in an ironical manner upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel, so famous, though a young man, for his skill in the several parts of knowledge, and the arts of government.

13. *Eden, the garden of God.*] As thy situation was pleasant, so thou

wast plentifully supplied with every thing that could contribute to make thy life pleasant and happy. A state of paradise does, in common speech, denote a condition every way complete and happy.

14. *Thou art the anointed cherub.*] Anointing is the ceremony whereby kings are inaugurated; so the prophet compares the prince of Tyre to a ruling or principal cherub, one of the chief of the angelical order, who attended upon God in heaven. The words allude to the high advancement of Satan in heaven before his fall, where he was placed in one of the highest orders of his angels, such as were nearest in attending upon the Divine Majesty.

15. *Perfect in thy ways, &c.*] An exact description of the angelical purity in which the devil was created, and in which he continued, till, being lifted up with pride, he fell from his first estate.

astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it;

22 And say, Thus saith the Lord God, Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her, by the sword upon her on every side; and they shall know that I am the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

C H A P. XXIX.

1 The judgment of Pharaoh.—8 The desolation of Egypt.—

21 Israel shall be restored.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt.

3 Speak, and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD; because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years,

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities

among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered.

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 ¶ And it came to pass, in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them: and they shall know that I am the LORD.

C H A P. XXX.

1 The desolation of Egypt and her helpers.—20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy, and say, Thus saith the Lord God, Howl ye, Woe worth the day!

3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid; and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He

Nebuchadrezzar, will make Egypt a desolation the greatest part of forty years, nor shall it recover its former settlement till those are ended.

ANNOTATIONS ON CHAP. XXX.

Verse 3. *A cloudy day; it shall be, &c.*] When the calamities that are coming upon Egypt shall make every thing look dark and dismal, it shall be the time of punishment of the Egyptians and their allies.

7 D

12. I will

ANNOTATIONS ON CHAP. XXIX.

Verse 3. *The great dragon, &c.*] By the dragon is here meant the crocodile, a creature found in the river Nile, to which the prophet compares the king of Egypt, because he valued himself upon his dominion over that river.

11. *Neither shall it be inhabited forty years.*] The intestine wars between Apries and Amasis, and the conquest of the whole country by No. 48.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord GOD, I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Phi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt: and, lo, it shall not be bound up to be healed to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down: and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

C H A P. XXXI.

1 *A relation unto Pharaoh,—3 of the glory of Assyria,—10 and the fall thereof for pride.—18 The like destruction of Egypt.*

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness?

3 Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high, with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth.

12. *I will make the rivers dry, &c.]* I will destroy the strength of Egypt. The metaphor is taken from the decrease or falling of the Nile, upon the overflowings of which all the plenty and prosperity of Egypt depended.

13. *I will cause their images to cease out of Noph.]* Noph, or Memphis, was one of the principal cities of Egypt, a seat of their kings, and a place where their sepulchres were made.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him; the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches, so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen: he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he went down to the grave, I caused a mourning, I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be slain with the sword*; and *they that were* his arm, *that dwelt* under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be slain* by the sword: this *is* Pharaoh and all his multitude, saith the Lord GOD.

C H A P. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will therefore spread out my net over thee, with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And

ANNOTATIONS ON CHAP. XXXI.

Verse 8. *The cedars—could not hide him, &c.]* He over-topped the cedars, called in Hebrew *the cedars of God*, such as may be supposed to have grown in Paradise.

18. *This is Pharaoh, &c.]* The judgments that befell the king of Assyria, here described, is an exact representation of the destruction of Pharaoh and his people.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimdest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God, The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, *that* the word of the LORD came unto me, saying.

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword; draw her, and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur *is* there, and all her company: his graves *are* about him; all of them slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There *is* Elam, and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain,

with all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword: though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised, with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXIII.

1 By the duty of a watchman,—7 Ezekiel is admonished of his duty.—10 God sheweth the justice of his ways.

A G A I N the word of the LORD came unto me, saying, 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman;

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people:

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head:

5 He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take *any* person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak, to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10 ¶ Therefore,

ANNOTATIONS ON CHAP. XXXII.

Verse 7, 8. *I will cover the heaven, &c.*] These metaphors denote the downfall of states and governments; kings and rulers being figuratively expressed by the sun, moon, and stars.

21. *Speak to him out of the midst of hell, &c.*] The prophet has given, in this and the following verses, a poetical description of the infernal regions; where the ghosts of their hero-gods, whose souls they had placed among the stars, are represented as coming to meet the king of Egypt and his auxiliaries upon their arrival at the same place. *Hell*, signifies here the state of the dead.

25. *Have set her a bed, &c.*] The word *bed* is used for the grave, Isa. 57. 2. and may perhaps in both places allude to the costly monuments or sepulchres which used to be erected for persons of great quality.

27. *Gone down to hell with their weapons, &c.*] The prophet may

possibly represent the future state of these tyrants and warriors according to the popular notions received in the world, and describe their condition in the other life suitably to the character they bore in this.

Swords under their heads.] It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war.

32. *I have caused my terror, &c.*] As these kings and nations have been a terror to the world whilst they lived in it, so I will now be a terror to them, especially to Pharaoh and his people, in making them a remarkable example of my vengeance.

ANNOTATIONS ON CHAP. XXXIII.

Verse 5. *Deliver his soul.*] He shall save his life from the danger that threatens it. In like manner, he who takes warning by the prophet's admonition shall preserve himself from the judgments threatened against sinners.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As I live*, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right, he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the LORD is not equal: O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass, in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but *we are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols; and shed blood; and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God, *As I live*, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured; and they that *be* in the forts, and in the caves, shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease: and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I

have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *The shepherds reprov'd:—7 their judgment.—11 God's providence for his flock.—20 the kingdom of Christ.*

AND the word of the LORD came unto me, saying, 2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after* them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD:

8 *As I live*, saith the Lord God, surely, because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9 Therefore, O ye shepherds, hear the word of the LORD:

10 Thus saith the Lord God, Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God, Behold, I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather

21. *In the twelfth year of our captivity, &c.*] The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were placed, in about a year and four months after the calamity happened.

24. *Abraham was one—and he inherited the land, &c.*] If Abraham, being only a single person, had the whole country of Judea given to him, there is much greater reason to conclude, that God will preserve the possession of it to us, who are a numerous part of Abraham's posterity.

27. *They that be in the forts, and in the caves.*] The caves here mentioned were a sort of strong-holds formed by nature in the rocks, or cut out under the tops of mountains. Such a cave is mentioned by Dio, called *Ceria*, belonging to the *Getae*, whither they fled and carried their moveables for fear of *Crausus*.

ANNOTATIONS ON CHAP. XXXIV.

Verse 6. *My sheep wandered, &c.*] My people have been forced to

leave their habitations, and fly to any place where they might hope for protection.

10. *I will require my flock at their hand, &c.*] I will require a severe account from their kings and princes, their priests and prophets, of the damage my people have sustained through their ill management: and I will deprive them of that honour and pre-eminence which they have made such ill use of.

12. *So will I seek out my sheep, &c.*] I will bring them home from their several dispersions, whither they have been driven in the dismal time of the destruction of their country, and their miserable captivity.

13. *I will bring them out from the people, &c.*] This prophecy was in some degree fulfilled in the return of the Jews from captivity; but it seems still to look farther, even to the general restoration of all the seed of Abraham.

gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Secmeth* it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them, Behold, I, *even* I, will judge between the fat cattle, and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye, my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

C H A P. XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER, the word of the Lord came unto me, saying,

23. *One shepherd—even my servant David:*] Meaning Christ, of whom David was a figure.

He shall feed them, &c.] This prophecy was remarkably fulfilled, when Christ, by the preaching of the gospel, gathered in one the children of God which were scattered abroad; but it will receive a farther completion at the general conversion of the Jews, when this glorious event will complete the fulness of the Gentiles.

29. *A plant of renown.]* The Messias is often described under the name of the Branch, and the Rod, or Shoot, growing out of the stem of Jesse.

31. *Ye, my flock, &c.]* These words, at the conclusion of the chapter, explain the metaphor which runs through the whole, that what was said of a flock and its shepherd is to be understood of men and their governors; and especially of God's people, whom he takes care of as a shepherd does of his flock.

ANNOTATIONS ON CHAP. XXXV.

Verse 2. *Mount Seir:]* The same with Idumea.

No. 48.

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I *am* the Lord.

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their calamity, in the time *that their iniquity had* an end:

6 Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain *men*; in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there:

11 Therefore, *as* I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the Lord, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and they shall know that I *am* the Lord.

C H A P. XXXVI.

1 *The land of Israel is comforted by the heathens' destruction, —8 and by God's blessing.*

AL SO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession;

3 Therefore prophesy, and say, Thus saith the Lord God, Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people;

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes, and to the cities *that are* forsaken, which became a prey and derision to the residue of the heathen that *are* round about:

5 Therefore thus saith the Lord God, Surely in the fire of

10. *Whereas the Lord was there, &c.]* They did not believe that God had placed his name there, had chosen it as a place of his peculiar residence, and would never quite relinquish his property in it.

14. *I will make thee desolate.]* When I shall restore other countries conquered by the king of Babylon to their prosperity, thou shalt still lie waste and desolate. The Edomites never recovered their country after they were driven out of it by the Nabathens.

ANNOTATIONS ON CHAP. XXXVI.

Verse 2. *The ancient high places are ours in possession.]* The Idumeans boasted that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded the rest of the country.

3. *An infamy of the people.]* Your calamities have made you become a proverb and a reproach among the heathen, according to the threatenings of the prophets denounced against you.

7 E

13. *Thou*

of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen.

7 Therefore, thus saith the Lord God, I have lifted up mine hand; surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, *even* all of it, and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better *unto you* than at your beginnings; and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord God, Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore, I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, *which was* profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord God, when I shall be sanctified in you, before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

13. *Thou land devourest up men.*] The neighbouring people raised this ill character upon the land of Judea, because of the severe judgments of the sword, famine, and pestilence, which had destroyed the greatest part of the inhabitants.

23. *The heathen shall know, &c.*] *q. d.* The return of the Jews from the Babylonish captivity was remarked by the heathen as a signal instance of God's providence towards them; and their general conversion will be a much more signal proof of my fulfilling the promises made to their fathers; so that the heathen themselves will be forced to take notice of it.

25. *Then will I sprinkle clean water upon you, &c.*] The expression alludes to those legal purifications which were made by sprinkling water

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, *are become* fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord God, I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

C H A P. XXXVII.

1 *By the resurrection of dry bones,—11 the dead hope of Israel is revived.—20 Promises of Christ's kingdom.*

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about; and, behold, *there were* very many in the open valley, and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again, he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up

upon the unclean person, and denotes those divine influences, by which true believers are cleansed from their former sins, and inwardly sanctified to God.

ANNOTATIONS ON CHAP. XXXVII.

Verse 1. *Carried me out in the spirit.*] This was performed, either by a local translation of the prophet, or else by way of vision.

4. *O ye dry bones, &c.*] A lively representation of the voice of the Son of God, which *all that are in their graves shall hear* at the last day, and shall come forth.

7. *There was a noise, and, behold, a shaking, &c.*] Such a noise or commotion as we suppose the bones of a human body would make upon their meeting together again, after having been severed one from another.

9. *Prophecy*

up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore, prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

17 And join them one to another into one stick, and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever.

26 Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

C H A P. XXXVIII.

1 The army,—8 and malice of Gog.—14 God's judgment against him.

AND the word of the LORD came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him,

3 And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, *even* a great company *with* bucklers and shields, all of them handling swords.

5 Persia, Ethiopia, and Libya with them: all of them with shield and helmet:

6 Gomer, and all his bands, the house of Togarmah of the north quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought.

11 And thou shalt say, I will go up to the land of un-walled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates;

12 To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophecy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

15 And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16 And

ANNOTATIONS ON CHAP. XXXVIII.

Verse 2. *Set thy face against Gog, &c.*] Magog was the son of Japhet, from whom the Scythians are generally supposed to be derived. Dr. Hyde informs us, that the Mogul Tartars are still called by that name. The Turks therefore, who were originally natives of Tartary, are probably here meant by Gog and Magog. The land of Canaan hath, for several years, been in possession of the Turks; nor was the whole strength of Europe sufficient to recover that land from the infidels in the holy war: God therefore seems to have reserved that work for himself, when that country shall be the scene of some extraordinary event of providence.

8. *After many days, &c.*] This judgment shall be inflicted by God upon thee after many generations.

15. *All of them riding upon horses, &c.*] The character here given of this people may properly be applied to the Turks, the chief strength of whose armies consists in the cavalry, and the great numbers of them which they bring into the field.

9. *Prophecy unto the wind:*] Or rather, *to the spirit*; implying that vital principle which unites soul and body together, and is mentioned as distinct from the four winds, in the following words.

Come from the four winds, &c.] The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world.

11. *These bones are the whole house of Israel, &c.*] They represent the forlorn and desperate condition to which the whole nation is reduced.

12. *I will open your graves.*] I will re-unite you into one body or nation, who now lie scattered and dispersed, as the bones in a charnel-house.

22. *One king shall be king to them all, &c.*] The Messiah, who is that one shepherd and prince that shall rule over them all as one nation. He is described as King of the Jews in most of the prophecies of the Old Testament, beginning with that of Gen. 49. 10. concerning Shiloh. From David's time he is commonly spoken of as the Person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished.

16 And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, *Art thou* he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy, and in the fire of my wrath, have I spoken: surely in that day there shall be a great shaking in the land of Israel:

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hail-stones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

C H A P. XXXIX.

1 God's judgment upon Gog.—8 Israel's victory.—17 The feast of the fowls.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured.

5 Thou shalt fall upon the open field; for I have spoken *it*, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel, and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God; *this is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forest: for they shall burn

the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it*, The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah: thus shall they cleanse the land.

17 ¶ And thou, son of man, Thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God, from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and *am* sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither

17. *Of whom I have spoken in old time, &c.*] The prophet is speaking here of some terrible enemy to God's people, who shall be subdued by the immediate hand of Heaven, which victory should make way for glorious times of peace and prosperity.

18. *My fury shall come up in my face.*] An expression taken from human passions, which cause the blood to fly up into the face.

20. *The fishes of the sea, &c.*] Every part of the creation shall bear its share in this calamity, as if the whole frame of nature were convulsed. The prophets often describe God's judgments upon particular countries or persons, as if they predicted a dissolution of the whole world, because his particular judgments are as an earnest of the general judgment, when this dissolution shall actually happen.

The mountains shall be thrown down, &c.] By the *mountains* may be

understood the walls, towers, and other fortifications, which are dismantled and demolished in the time of war.

ANNOTATIONS ON CHAP. XXXIX.

Verse 9. *Burn the weapons, &c.*] In token of an entire conquest, and that such a lasting peace should ensue, that there should be no more need of warlike preparations.

10. *They shall take no wood, &c.*] The quantity of these weapons will afford sufficient fuel for all that time.

17. *Speak unto every feathered fowl.*] It was the custom for persons that offered sacrifice to invite their friends to the feast that was made of the remainder; so here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain.

29 Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.

C H A P. XL.

1 *The time, manner, and end, of Ezekiel's vision.—39 Eight tables,—44 the chambers,—48 the porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and an hand-breadth: so he measured the breadth of the building one reed, and the height one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold of the gate, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits, and the posts thereof two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure; and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the length of the gate thirteen cubits.

12 The space also before the little chambers *was* one cubit on this side, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the posts of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm-trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates, over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth from the fore-front of the lower gate, unto the fore-front of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked

toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side, and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits; and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and, behold, a gate toward the south; and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it, and in the arches thereof round about, like those windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate, and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof; and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the posts thereof on this side, and on that side; and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it*, according to these measures:

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about, the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof on this side, and on that side; and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four

29. For I have poured out my Spirit, &c.] There shall be a new effusion of God's spirit upon the Jews, in order to their conversion.

ANNOTATIONS ON CHAP. XL.

Verse 1. The hand of the Lord was upon me, &c.] i. e. The prophet felt sensible impressions of the power and spirit of the Almighty.

5. Of six cubits long, &c.] The prophet explains what sort of cubit he means in the following delineation of the temple, viz. such a one as consists of six hand-breadths, or one hand-breadth over the cubit used in Chaldea, where he now lived. This is the measure of a scripture cubit, generally agreed to be equivalent to eighteen inches, or a foot and a half of our measure.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate, *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

46 And the chamber, whose prospect *is* toward the north, *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok, among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square, and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

C H A P. XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits, before the temple; and he said unto me, *This is* the most holy place.

5 After he measured the wall of the house six cubits, and the breadth of *every* side-chamber four cubits, round about the house on every side.

6 And the side-chambers *were* three, one over another, and thirty in order; and they entered into the wall *which was* of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was* still upward, and so increased *from* the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about; the foundations of the side-chambers *were* a full reed of six great cubits.

9 The thickness of the wall, *which was* for the side-chamber without, *was* five cubits: and *that which was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and

another door toward the south: and the breadth of the place *that was* left *was* five cubits round about.

12 Now the building that *was* before the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long, and the separate place, and the building, with the walls thereof, an hundred cubits long.

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building, over against the separate place which *was* behind it, and the galleries thereof on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court.

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, (and the windows *were* covered.)

17 To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by measure.

18 And *it was* made with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces:

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

21 The posts of the temple *were* squared, and the face of the sanctuary: the appearance of *the one* as the appearance of *the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits: and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, *This is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *a-piece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one side, and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks.

C H A P. XLII.

1 *The priests' chambers.*—13 *The use thereof.*—15 *The outward court measured.*

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower and than the middlemost of the building.

6 For they *were* in three stories, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And

ANNOTATIONS ON CHAP. XLI.

Verse 2. *Ten cubits, &c.*] The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house

itself to be just twenty cubits, as is expressed in the latter part of the verse, which was the same in Solomon's temple, 1 Kings 6. 2.

ANNO.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers and the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister, for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides; it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.—7 The sin of Israel hindereth God's presence.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east.

2 And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw, when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the Spirit took me up, and brought me into the inner court, and, behold, the glory of the LORD filled the house.

ANNOTATIONS ON CHAP. XLII.

Verse 16. *He measured the east side, &c.*] This and the following verses contain the measures of the holy mountain, or area, upon which the temple stood, which is described to be an exact square, consisting of five hundred reeds in measure on each side of it. We may observe, that the heavenly Jerusalem, represented to St. John, Rev. 21. 16. is likewise described as four-square, that figure being an emblem of solidity; and Ezekiel's vision, as well as St. John's, is designed, in its mystical sense, to represent the regularity and strength of Christ's church and kingdom.

20. *It had a wall round about, &c.*] To defend it from being invaded or profaned. The wall was 500 cubits every way, (see verse 16.) as it composed the length and breadth of the temple and its courts.

ANNOTATIONS ON CHAP. XLIII.

Verse 2: *And, behold, the glory of the God of Israel, &c.*] This glory, which had departed from this place for so long a time, now returned to it,

6 And I heard *his* speaking unto me out of the house, and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain, the whole limit thereof round about *shall be* most holy: behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits; the cubit *is* a cubit and an handbreadth; *even* the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth one cubit.

15 So the altar *shall be* four cubits, and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long, and fourteen broad in the four squares thereof, and the border about it *shall be* half a cubit, and the bottom thereof *shall be* a cubit about, and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These *are* the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites, that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When

and fixed its residence there. The glory of the Lord, when it forsook the temple, is described as departing from the eastern gate of it, chap. 10. 19. Afterward it is represented as quite forsaking the city, and removing to a mountain on the east side of the city, chap. 11. 23. and now it returns by the same way it departed.

7. *I will dwell in the midst of the children of Israel for ever, &c.*] The prophet here means the promise formerly made in relation to the tabernacle and temple, alluding to Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zachary prophesies of the Messiah, that he should build the temple of the Lord, and bear the glory; that is, as the spiritual sense of these prophecies is explained in the New Testament, He shall build the Christian church; in him shall *all the fulness of the Godhead dwell bodily* and really, not in types and figures.

ANNO-

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish:

26 Seven days shall they purge the altar, and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

C H A P. XLIV.

1 *The east gate assigned only to the prince.*—9 *Idolaters incapable of the priest's office.*—17 *Ordinances of the priests.*

THEN he brought me back the way of the gate of the outward sanctuary, which looketh toward the east; and it was shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is for the prince;* the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house; and I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations,

8 And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them;

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my

holy things in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment, and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father or for mother, or for son or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering: and every dedicated thing in Israel shall be theirs.

30 And the first of all the first-fruits of all things, and every oblation of all of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

C H A P. XLV.

1 *The portion of land for the sanctuary,*—6 *for the city,*—7 *and for the prince.*

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the

God having particularly threatened to punish the sin of idolatry to the third and fourth generation.

28. *Shall be unto them for an inheritance.*] Their ministry in my sanctuary, with the perquisites thereto belonging, shall be to them instead of lands and cities, of which they shall not share with the other tribes, except the portion allotted to them.

ANNOTATIONS ON CHAP. XLV.

Verse 1. *When ye shall divide by lot the land, &c.*] The land was divided by lot in the first division of it under Joshua; a particular share of which

ANNOTATIONS ON CHAP. XLIV.

Verse 5. *All the laws thereof;* i. e. The laws relating to the admission of certain persons into the temple, or the courts of it, and the suffering none unqualified to attend upon God's service therein.

10. *The Levites that are gone away far from me.*] Many of these departed from attending upon God's service, and fell into idolatry; first in the general apostacy of the ten tribes; afterwards under Ahaz, and other wicked kings of Judah. These shall be degraded from attending upon the higher to the inferior offices, viz. to watch and keep the doors;

the LORD an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about: and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites the ministers of the house have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel, and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the

first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month, for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish, daily the seven days, and a kid of the goats daily for a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

C H A P. XLVI.

1 Ordinances for the prince in his worship,—9 and for the people.

THUS saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths, and in the new-moons.

4 And the burnt-offering, that the prince shall offer unto the LORD in the sabbath-day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts, and in the solemnities, the meat-offering

used in religious rites: most of the feasts under the law continued seven days; and this number of sacrifices seems to be derived from patriarchal institution; because such a custom prevailed where Moses' law was not known; see Numb. 23. 1, 2. Job 42. 8.

ANNOTATIONS ON CHAP. XLVI.

Verse 2. And he shall worship at the threshold of the gate;] By bowing his head, and bowing down his face to the earth, or falling down upon the ground, as the posture of divine worship is elsewhere described, Gen. 24. 26, 52. Exod. 12. 27.

which was to be God's portion, as an acknowledgment of his sovereign dominion. This practice has been adopted in all wise governments, in which the king has appointments of honorary tributes, not in themselves intrinsic, but marks of obeisance and homage.

7. A portion shall be for the prince, &c.] One half of the prince's portion was to lie on the west side of the three portions, laid out for the priests and sanctuary, the Levites, and the city; the other half lay on the east side of it, and parallel to them in breadth from north to south.

23. Seven bullocks, and seven rams, &c.] Seven was a number often

offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings, voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings, as he did on the sabbath-day: then he shall go forth; and after his going forth, *one* shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a continual burnt-offering.

16 ¶ Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; *it shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass-offering, and the sin-offering, where they shall bake the meat-offering, that they bear *them* not out into the outer court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court, and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty cubits long, and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of building round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

C H A P. XLVII.

1 The vision of the holy waters:—6 the virtue of them.—13 The borders of the land.

AFTERWARD he brought me again unto the door of the house, and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house *stood* toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate, by the way that looketh eastward, and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters: the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand, and *it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this*? then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given to salt.

12 And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God, This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath: and *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea: and *this is* the east side.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea: and *this is* the south side southward.

20 The west side also *shall be* the great sea from the border,

17. *It shall be his to the year of liberty.*] The year of jubilee is called by the name of liberty, Lev. 25. 10. because it freed both men's persons from the service of their masters, and their estates from any engagements by which the right of them was transferred from their proper owners.

ANNOTATIONS ON CHAP. XLVII.

Verse 1. *And, behold, waters issued out, &c.*] There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered. This was conveyed in pipes under ground from the fountain Etam, as Dr. Lightfoot observes from the Rabbins, and from Aristæas, an eye-witness. These waters gave occasion to the vision here related.

11. *But the miry places, &c.*] By those unsound, rotten places, may be understood hypocrites; who shall receive no benefit by these healing waters, no more than some sort of marsh land can be made fruitful, but, after all the care or culture that can be bestowed upon it, continue barren and unprofitable, which the Hebrew language expresses by being given to salt.

12. *Whose leaf shall not fade, &c.*] Flourishing like the trees of paradise; a very proper emblem of the righteous still bringing forth fruit unto holiness, and whose end is everlasting life.

The leaf thereof for medicine.] As the waters issuing from the sanctuary have an healing virtue, see verse 8. so the leaves of the trees shall have the same quality.

border, till a man come over against Hamath: this is the west side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

C H A P. XLVIII.

1, 23 *The portions of the twelve tribes,—8 and of the sanctuary.*

NOW these are the names of the tribes: From the north end to the coast of the way of Hethlon, as one goeth to Hamath; Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests *that are* sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand *that are* left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue shall be for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand, of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being in the midst of that which is the prince's*, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred, and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures, and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

ANNOTATIONS ON CHAP. XLVII.

Verse 11. *The Levites went astray, &c.*] The word *Levites* is here used in its greatest latitude, and comprehends the priests, as well as those who are properly called *Levites*. Many of these had defiled themselves with idolatry, for which crime they were to be degraded from the honours and privileges due to those priests who had continued faithful in their office.

35. *The name of the city, &c.*] Jerusalem was formerly called *The city of God*, and *The city of the great King*. But, in the new Jerusalem,

God shall dwell in a much more glorious manner, and make it the place of his perpetual residence; so that every part of that city shall be honoured with evident tokens of the Divine presence; and every member of it being dedicated to God's service, and becoming an habitation of God through his spirit, shall have some degree of the holiness of the temple, where God had placed his name. This is in a low degree fulfilled in all real Christians, who are styled *the temple of the living God, an habitation of God through the spirit*.

THE BOOK OF DANIEL.

THE ARGUMENT.

DANIEL was descended from the royal family of the kings of Judah, and contemporary with Ezekiel: he was carried captive to Babylon before he was twenty years old. His style is not so figurative and poetical as that of the other prophets; but it is clear and concise, and his narrations and descriptions simply natural. He was a very extraordinary person, highly favoured of God and honoured by men, beyond any that lived in his time. His prophecies concerning the coming of the Messiah, and the other great events of after times, are so clear and explicit, that some have thought they must have been written after the facts were done. Josephus says, that he not only foretold future events as other prophets did, but determined likewise the time when they should come to pass. Sir Isaac Newton observes, That, among the old prophets, Daniel is most distinct in order of time, and easiest to be understood; and, therefore, in these things which relate to the last times, he is the key to the rest. It is generally believed he died in Chaldaea, and did not take the permission granted to the Jews by Cyrus of returning to his own country.

CHAP. I.

1 Jehoiakim's captivity.—8 Daniel, Hananiah, Mishael, and Azariah, refusing the king's portion, do prosper with pulse and water.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names; for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs, that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king; who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenances appeared fatter and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

CHAP. II.

1 Nebuchadnezzar forgetting his dream.—14 Daniel findeth it.—31 The dream.—36 and the interpretation thereof.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams: so they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king,

they ate and drank to their gods, as a thankful acknowledgment that every thing they enjoyed was their gift. This practice generally prevailing made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean or polluted.

17. *In all visions and dreams.* It was an opinion generally received in the early ages of the world, that dreams, when they were attended with unusual circumstances, did portend or signify some future event. Joseph saith, *Do not interpretations (of dreams) come from God?* Gen. 40: 8. Eliphaz relates a night-vision he himself had, which instructed him in a truth of great importance, Job 4. 12. and 33. 14, 15. Elihu affirms, that *God speaks once, yea twice, to men—in a dream, in a vision of the night:* which indeed was the common way by which God revealed his will to the patriarchs of old, and afterward to the prophets; see Gen. 28. 12.

ANNOTATIONS ON CHAP. I.

Verse 2. *And the Lord gave Jehoiakim—into his hand.* He took Jehoiakim prisoner, and put him in chains, with a design to carry him to Babylon; but he having humbled himself, and submitted to become his tributary, was restored to his kingdom. Compare 2 Chron. 26. 6. with 2 Kings 24. 1.

And he brought the vessels into the treasure-house of his god. Of the idol Bel, (see Jer. 50. 2.) from whence they were taken by Cyrus, and delivered to Zorobabel, Ezra 1. 7, 8.

4. *Children in whom was no blemish, &c.* He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court.

8. *But Daniel purposed in his heart, &c.* It was the custom of most nations, before their meals, to make an oblation of some part of what

king, live for ever : tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me : if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour : therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you : for ye have prepared lying and corrupt words to speak before me, till the time be changed : therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter : therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth ; and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry, and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon :

15 He answered and said to Arioch, the king's captain, Why is the decree so hasty from the king ? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions :

18 That they would desire mercies of the God of heaven concerning this secret ; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision : then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever : for wisdom and might are his.

21 And he changeth the times and the seasons : he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding.

22 He revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee : for thou hast now made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the

king had ordained to destroy the wise men of Babylon : he went and said thus unto him, Destroy not the wise men of Babylon ; bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof ?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king ;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these :

29 (As for thee, O king, thy thoughts came into thy mind, upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.)

31 ¶ Thou, O king, sawest, and, behold, a great image : this great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass :

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream : and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all : thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces, and subdueth all things ; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And

ANNOTATIONS ON CHAP. II.

Verse 32. *This image's head was of fine gold.*] The Babylonian monarchy was arrived to the height of glory under Nebuchadnezzar, (see ver. 37, 38.) who likewise improved and adorned the city of Babylon to such a degree, as to make it one of the wonders of the world. So this empire might justly be compared to a golden head.

His breast and his arms of silver.] The second monarchy, viz. the Persian, will be inferior to the Babylonian with respect to continuance ; the Babylonian monarchy, if we date its beginning from Ninus, having lasted above 700 years.

32, 33. *His thighs of brass, his legs of iron.*] These emblems denote the strength of the third and fourth monarchies, (viz. the Grecian and Roman,) and the irresistible force with which they subdued their enemies.

34. *A stone was cut out without hands, &c.*] In the same manner, the kingdom of Christ shall break in pieces the fourth and last monarchy, in

which the remains of the other three were comprehended, and shall at length put an end to all earthly power.

35. *A great mountain.*] This denotes the advancement and increase of Christ's kingdom, that it should from small beginnings proceed to fill the whole earth ; as if a stone by degrees should grow to a mountain.

39. *Another third kingdom of brass, &c.*] The Grecian empire shall extend its conquests beyond the bounds of all the preceding empires, even to those parts of the East which none of the Persian monarchs ever attempted to subdue.

40. *Strong as iron.*] This fourth kingdom can be no other than the Roman empire. The reason why the Spirit of God takes notice of these empires rather than others is, because God's people were subject to these monarchies, as they succeeded one another.

41. *The kingdom shall be divided.*] The ten toes of the image signify the ten kings, who were in after times to partition this kingdom.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

C H A P. III.

1 Nebuchadnezzar dedicateth a golden image in Dura.—8 Shadrach, Meshach, and Abed-nego, are accused.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

43. *Iron mixed with miry clay, &c.*] These ten kingdoms shall be a medley of people of different nations, laws, and customs: and although the kings of the several nations shall try to strengthen themselves by marriage alliances into one another's families, yet the different interests which they pursue will make them often engage in wars with each other, and thereby weaken the common strength.

45. *The stone, (or, a) mountain without hands.*] The phrase *without hands* denotes it to be an act of God's own immediate power, and brought to pass without the interposition of second causes: so the heavenly body we are to receive at the resurrection is called a *building not made with hands*, 2 Cor. 5. 1.

46. *Fell upon his face, and worshipped Daniel.*] Doing reverence by prostration is not only an act of worship paid to God, but often given to kings and great men in the Old Testament, according to the custom of the eastern countries; see 2 Sam. 9. 6. and 14. 33. It was likewise

9 They spake, and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego: then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high

an expression of reverence paid to prophets on account of the sanctity of their office, and not refused by them, see 1 Kings 18. 7. Of this kind was probably the worship paid by the leper to Christ, Matt. 8. 2. whom he took for a prophet. But when other circumstances were added to it, which made it look like divine worship, then it was refused to be accepted, as in the case of St. Peter, Acts 10. 25. and of the angel, Rev. 19. 10.

ANNOTATIONS ON CHAP. III.

Verse 4. *O people, nations, and languages;*] Whatsoever parts of the empire ye come from, or whatever language ye speak.

16. *We are not careful, &c.*] In so plain a case, there is no room for deliberation: we have an answer ready at hand—that we ought to obey God rather than man.

25. *Like the son of God;*] Or, like a son of God: i. e. like an angel; for angels are frequently called the sons of God.

ANNO.

high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve, nor worship, any god except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort.

30 ¶ Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

C H A P. IV.

1 *Nebuchadnezzar's dream*:—19 *Daniel interpreteth it*:—
28 *The story of the event*.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head, troubled me.

6 Therefore made I decree, to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream:

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy Gods,) and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and, behold, a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven.

14 He cried aloud, and said thus, Hew down the

tree, and cut off his branches; shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know, that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy Gods is in thee.

19 ¶ Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While

ANNOTATIONS ON CHAP. IV.

Verse 1. *Nebuchadnezzar the king, unto all people, nations, &c.*] This chapter contains a recital of that edict which Nebuchadnezzar published after his restoration, the better to confirm the truth of the event here related.

4. *I Nebuchadnezzar was at rest, &c.*] I thought myself secure in my enjoyments, and at full ease and prosperity in my palace at Babylon.

13. *Behold, a watcher.*] The word *watcher* is understood of some principal angel. The angelical orders are described as attending upon God's throne, to receive and to execute his commands: for the same reason they are called the eyes of the Lord, Zech. 4. 10.

15. *With a band of iron and brass, &c.*] To denote, that while the

king was deprived of his reason, and lived among the beasts of the field, he was bound with chains, as madmen usually are.

17. *By the decree of the watchers.*] It is called the decree of the most High, verse 24. So the expression of the text is an allusion to the proceedings of earthly princes, who publish their decrees with the advice of their chief ministers. Thus God is described as summoning all the host of angels, and taking resolutions according to their advice, 1 Kings 22. 29. and Christ is represented as attended with angels and saints, as his assessors at the day of judgment.

19. *Then Daniel—was astonished for one hour.*] Both at the surprising circumstance of the judgments pronounced against the king, and from a tender regard for his person, and a grateful acknowledgment of the royal favours conferred on him and his three friends.

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me: and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me, and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom; and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

CHAP. V.

1 *Belshazzar's impious feast:—5 a hand-writing troubleth him.—17 Daniel reproveth him,—25 and interpreteth the writing.*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers: and the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his

countenance was changed in him, and his lords were astonished.

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake, and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy Gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the Gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour.

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21 And he was driven from the sons of men, and his heart was made like the beast's, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then

ANNOTATIONS ON CHAP. V.

Verse 1. *Made a great feast to a thousand of his lords, &c.*] The king made a great feast to the principal officers and great men of his court, and was himself present at it. This feast was made at a time of public rejoicing, being an annual festival, when the whole night was spent in revelling; which season Cyrus took the advantage of, to make himself master of the city, as Herodotus, lib. 1. and Xenophon, lib. 7. relate, and as was foretold by Jeremiah, chap. 51. 39, 57.

2. *Belshazzar—commanded to bring the golden and silver vessels, &c.*] Some of these vessels were afterwards carried in triumph to Rome by Titus, after he had conquered Jerusalem, as Josephus, an eye-witness,

asserts. Afterwards, when Gisericus sacked Rome, he carried these away with the rest of his booty; but when Justinian conquered Afric, he recovered them again, and sent them for a present to the church of Jerusalem.

8. *But they could not read the writing.*] It was probably written in the old Hebrew letters, now called the Samaritan characters, which the Chaldeans were ignorant of.

13. *Art thou that Daniel? &c.*] Though his grandfather had advanced Daniel to considerable places of honour, verse 1.1. yet Belshazzar knew nothing of him; which argues him to have been a weak and vicious prince, according to the character historians give of him, and that he left the public affairs to his mother, minding nothing but his pleasures.

26. MENE;

*Daniel interpreting the
hand writing on the Wall.*

Dan: ch. V.



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31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me: and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me, and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom; and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

CHAP. V.

1 *Belshazzar's impious feast:—5 a hand-writing troubleth him.—17 Daniel reproveth him,—25 and interpreteth the writing.*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers: and the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his

countenance was changed in him, and his lords were astonished.

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake, and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy Gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

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20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21 And he was driven from the sons of men, and his heart was made like the beast's, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then

ANNOTATIONS ON CHAP. V.

Verse 1. *Made a great feast to a thousand of his lords, &c.*] The king made a great feast to the principal officers and great men of his court, and was himself present at it. This feast was made at a time of public rejoicing, being an annual festival, when the whole night was spent in revelling; which season Cyrus took the advantage of, to make himself master of the city, as Herodotus, lib. 1. and Xenophon, lib. 7. relate, and as was foretold by Jeremiah, chap. 51. 39, 57.

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asserts. Afterwards, when Gisericus sacked Rome, he carried these away with the rest of his booty; but when Justinian conquered Afric, he recovered them again, and sent them for a present to the church of Jerusalem.

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26. MENE;

*Daniel interpreting the
hane writing on the Wall.*
Dan: ch. V.



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24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and make a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

C H A P. VI.

1 Daniel's preferment:—10 he is cast into the den of lions.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents, (of whom Daniel was first,) that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did afore-time.

11 Then these men assembled, and found Daniel praying, and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall

be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a-day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, that no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den: so Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

C H A P.

26. MENE, God hath numbered thy kingdom, &c.] The years appointed by God for the continuance of thy reign, and the Babylonish monarchy, is finished. The word *Mene* is repeated in the foregoing verse, to shew that the thing is certain, and established by God, as Joseph told Pharaoh in a similar case, Gen. 41. 32.

27. TEKEL, thou art weighed, &c.] Wicked men are frequently compared to silver adulterated, and alloyed with baser metals, which render it too light when weighed in the scale.

28. PERES, thy kingdom is divided.] The verb *Paras*, from whence *Peres* is derived, signifies to divide or break: it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire.

30. In that night was Belshazzar slain.] He and all his nobles were slain together in the midst of their feasting and revelling, as Xenophon informs us: "Two deserters, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered into the No. 49.

"room where the king was, whom they found standing up in a posture of defence; but they soon dispatched him, and those that were with him." Thus the prophecy of Jeremiah was accomplished, that Babylon should be taken at the time of a public feast, Jer. 51. 39, 57.

ANNOTATIONS ON CHAP. VI.

Verse 1. *It pleased Darius to set over the kingdom an hundred and twenty princes;*] According to the number of the provinces which were subject to the Medo-Persian empire. These were afterwards enlarged to an hundred and twenty-seven by the victories of Cambyses and Darius Hystaspes; see Esther 1. 1.

8. *Which altereth not.*] After it is once enacted by the king, with the consent of his counsellors.

28. *In the reign of Cyrus the Persian;*] Who, upon Darius's death, took possession of the whole country of the Medes and Persians, called from him the Persian monarchy. Xenophon reckons Darius reigned two years, and Cyrus seven.

CHAP. VII.

1 Daniel's vision of four beasts,—9 of God's kingdom.—15
The interpretation thereof.

IN the first year of Belshazzar king of Babylon Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And, behold, another beast, a second like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this, I beheld, and, lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it *was* diverse from all the beasts that *were* before it, and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was* like the fiery flame, and his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

¶ I beheld then, because of the voice of the great words which the horns spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

ANNOTATIONS ON CHAP. VII.

Verse 1. *The first was like a lion, and had eagles' wings.*] Warriors, especially conquerors, are compared to lions for their strength and cruelty, and to eagles for their swiftness.

The wings thereof were plucked, &c.] There was a stop put to the progress of its victories by the frequent irruptions of the armies led by Cyrus and Darius, or Cyaxerxes, against the Babylonians, for twenty years together, before the final overthrow of that empire.

5. *It had three ribs in the mouth of it:*] i. e. Babylon, Lydia, and Egypt. Cyrus conquered Lydia with her king Cræsus; and Egypt was conquered by Nebuchadnezzar, and still continued tributary to Cyrus.

6. *Dominion was given to it.*] By the swiftness of Alexander's progress, and the victory he obtained by small forces, it appeared that Providence gave him the empire of the world.

7. *A fourth beast, dreadful and terrible, &c.*] For that reason compared unto iron. This is the Roman empire, which destroyed the Grecian, and became the mistress of the world; see chap. 2. 40.

It had ten horns.] It was different from all the beasts and empires that went before it; for its dominion was to be divided into ten kingdoms or principalities, signified here by ten horns, and by the ten toes of the image, chap. 2.

9. *The Ancient of days did sit, whose garment was white, &c.*] The eternal Judge of the world, He that was from the beginning, who covereth himself with light as with a garment. In this divine representation mention is made of the hair of the head; yet we are not to suppose any determinate shape, like that of a man, was represented: the expressions only import, that this divine Shechinah was of an amazing inexpressible brightness.

His throne was like the fiery flame, &c.] His throne is here described in the nature of a triumphant chariot, supported by angels as so many fiery wheels.

10. *A fiery stream issued.*] Lightnings and streams of fire were his harbingers, to give notice of his speedy approach.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet.

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom, and dominion, and the greatness of

Thousand thousands.] His retinue was an innumerable company of angels.

And the books were opened:] The books both of God's laws and men's actions. The phrase is an allusion to the rolls and records belonging to courts of judicature.

18. *Shall take the kingdom.*] These earthly kingdoms being taken away or destroyed, the succeeding kingdoms shall be that of Christ and his saints.

24. *Are ten kings that shall arise.*] An horn is an emblem of strength, so it comes to signify power and authority, and from thence it is applied to denote sovereignty or dominion. These ten horns or kingdoms arose out of the dissolution of the Roman empire, which came to pass about the year of Christ 476. And it was divided into the following principalities or kingdoms, according to Mr. Mede: 1. Britons, 2. Saxons, 3. Franks, 4. Burgundians, 5. Visigoths, 6. Suevians and Alans, 7. Vandals, 8. Almons, 9. Ostrogoths, succeeded by the Longobards, first in Pannonia, and then in Italy, 10. Greeks.

And another shall arise after them.] The Papacy took its rise from the same cause, but did not arrive at direct supremacy till the year 606, when Pope Boniface usurped the title of *Universal Bishop*. Mr. Mede translates the words, *Another shall arise behind them;* i. e. in an unperceived manner, so as the other kings were not aware of his growing greatness, till he overtopped them.

And he shall be diverse from the first.] His authority shall be ecclesiastical, yet so as to lay claim to temporal power too, and to assert a right of disposing of secular affairs.

25. *Against the most High.*] St. John plainly alludes to this text, Rev. 13. 5, 6. where the beast is said to *open his mouth in blasphemy against God;* Isaiah calls it *reproaching and blaspheming God;* Isa. 65. 7.

27. *The saints of the most High, &c.*] This denotes the reign of Christ on earth, where the saints are described as reigning with him.

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of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

C H A P. VIII.

1 Daniel's vision of the ram and he-goat,—13 The two thousand three hundred days of sacrifice.

IN the third year of the reign of king Belshazzar, a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

2 And I saw in a vision; (and it came to pass, when I saw that I *was* at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, *even* to the host of heaven, and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily sacri-

fice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall* be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning; then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end *shall* be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall* be.

20 The ram which thou sawest having *two* horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand, and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it *shall* be for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

C H A P.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *A ram which had two horns.*] Horns are an emblem of power and dominion, (see chap. 7. 24.) so this ram with two horns denotes the kingdoms of Media and Persia, united into one government. The ram was the royal ensign of the Persians.

5. *Behold, an he-goat came from the west, &c.*] An he-goat was anciently the emblem of princes or great commanders, see Prov. 30. 31. Zech. 10. 3. Isa. 14. 9. where the word translated *chief ones* signifies, in the Hebrew, *great goats*. *On the face of the whole earth; i. e.* carrying all before him as he went; denoting thereby the uninterrupted success of Alexander the Great. A goat was the emblem or arms of Macedonia, as we now-a-days express it, ever since their king Caranus; see Justin's Hist. lib. 8.

7. *And he was moved with choler against him, &c.*] He made a quick and furious onset upon the Medo-Persian empire, and utterly broke it in two engagements; the first at Issus, the second at Arbela.

8. *When he was strong, &c.*] Alexander died in the height of his prosperity.

Four notable ones.] This the angel explains by four kingdoms standing up instead of it.

9. *Which waxed exceeding great toward the south.*] He took advantage of the youth of Ptolemy Philometor, and made himself master of Egypt, called the south in several places of the 11th chapter of this prophecy.

And toward the pleasant land.] Judea is so called by the holy writers, as being made choice of by God to place his people there, and to make it the seat of his peculiar residence.

10. *It waxed great, &c.*] *The host of heaven* means here the Jewish church, particularly the priests and the Levites, who are called the host of heaven from their continual attendance on God's service in the temple, in imitation of the angelical office.

And of the stars to the ground.] Persons of principal dignity in the church are called *stars*, Rev. 1. 20.

11. *The daily sacrifice was taken away.*] The sacrifice which was offered every morning and evening was taken away by Antiochus, who profaned both temple and altar.

12. *An host was given him, &c.*] He built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to divine worship at the temple.

To the ground.] He suppressed truth and religion for a time, and hindered the open profession of it.

13. *I heard one saint; i. e.* An angel.

14. *Unto two thousand and three hundred days; i. e.* About six years and four months, reckoning three hundred and sixty days to a year; for so long under Antiochus was the temple profaned.

22. *Four kingdoms shall stand up out of the nation, &c.*] Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity; nor shall they have that power or extent of dominion which he possessed: see chap. 11. 4.

23. *When the transgressors are come to the full.*] When many of the Jews shall be disposed to cast off the true religion, and embrace idolatry. God spares sinners for a time, to give them an opportunity for repenting, till their iniquities come to their full height, and are ripe for judgment.

24. *The mighty and the holy people.*] The people who, being set apart for God's service, were under his peculiar protection, by virtue whereof they were formerly victorious over all their enemies. Antiochus, in his first invasion of Judea, slew and led captive eighty thousand Jews; and two years afterwards sent Apollonius with an army of 22,000 men to destroy those assembled in the synagogue on the sabbath. See Mac. 1. 29, 30.

25. *He shall also stand up against the Prince of princes.*] He shall exalt himself against the true God, the Lord of heaven and earth, abolishing his worship, and setting up idolatry in its stead.

But he shall be broken without hand; i. e. By an immediate judgment of God. God struck him with a noisome disease, attended with horrible torments both of body and mind.

ANNO-

CHAP. IX.

1 Daniel confessing his sins;—16 prayeth for the restoration of Jerusalem;—20 Gabriel informeth him of the seventy weeks.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

ANNOTATIONS ON CHAP. IX.

Verse 2. *I Daniel understood by books, &c.*] The several prophecies of Jeremiah are called so many books. We may observe from hence, that the latter prophets studied the writings of the former, for the more perfect understanding of the times when their prophecies were to be fulfilled.

Seventy years.] These are to be dated from the beginning of the fourth year of Jehoiakim, which is coincident with the first of Nebuchadnezzar. See note on Jer. 25. 11.

21. *Being caused to fly swiftly.*] The angels are commonly described as having wings, with respect to their appearance in a bodily shape, to signify their readiness to execute the Divine commands. See Isa. 6. 2. Ezek. 1. 11.

Touched me about the time of the evening oblation.] There were three hours of prayer; but the two most solemn seasons of it were at the time of the *morning and evening oblation*, that solemn service which was offered daily in the temple for the whole nation; see chap. 8. 11. This service was performed at the third and ninth hours of the day, answering to our nine o'clock in the morning and three in the afternoon.

23. *Consider the vision.*] Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated verse 25. when explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, *Let him that readeth understand*, Matt. 24. 15.

24. *Seventy weeks are determined upon thy people, &c.*] This is justly allowed to be one of the noblest prophecies in the Old Testament, as it is one of the strongest proofs against the Jews in favour of Christianity; since it determines the very time Christ was to come into the world, enter into his ministry, and be cut off for the sins of the people. Soon

15 And now, O LORD our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day; we have sinned, we have done wickedly.

16 ¶ O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are about us*.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is desolate*, for the LORD's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the

after was to follow the destruction of the Jews, or as the prophet styles it, *their ceasing to be a people*, with the promulgation of the gospel, or the new covenant in and by the Messiah. By 70 weeks are to be understood 70 weeks of years, or 70 times seven years, *i. e.* 490 years, each day being accounted for a year, according to the prophetic way of reckoning; see Numb. 14. 13. Ezek. 4. 6.

To finish the transgression, &c.] This the Messiah did by making an atonement for sin, and absolving men from the guilt of it, by giving them the best rules and assistances for the promoting true and inward righteousness, called here *everlasting righteousness*, in opposition to the righteousness of the law, a great part of which consisted in external ordinances, *imposed on them*, for a season, *till the time of reformation*, Heb. 9. 10.

25. *Unto the Messiah the prince.*] Anointing being the ancient ceremony of investing persons in the highest offices and dignities, the name of Messiah, or Anointed, was in an eminent manner appropriated to him that was sanctified, or set apart, and sent into the world under the high character of being the Redeemer of it. By that name he was commonly known to the Jews, John 1. 41. and 4. 25.

26. *Shall Messiah be cut off.*] The Hebrew word translated *cut off*, is by the Jewish rabbins interpreted of a death inflicted by the sentence of a judge. Our Saviour plainly refers to this text in Luke 24. 26, 46.

Shall destroy the city and the sanctuary.] After that the Romans had burned both city and sanctuary, they so entirely destroyed them, that it could "scarce be perceived the place had ever been inhabited," as Josephus relates; and the Jews say, that a plough was drawn over the ground where they both stood: which were evident accomplishments of our Saviour's prediction, that one stone should not stand upon another.

27. The

the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate.

C H A P. X.

1 *Daniel having humbled himself, seeth a vision:—10 being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia, a thing was revealed unto Daniel, (whose name was called Belteshazzar,) and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel,

5 Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael one of the

chief princes came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for, as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not; peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince.

C H A P. XI.

1 *The overthrow of Persia by the king of Grecia.—5 Leagues and conflicts between the kings of the south and of the north.*

AL S O I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth: Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion: his dominion shall be a great dominion.

6 And

27. *The oblation to cease.*] Christ, his one oblation of himself once offered, shall put an end to all the sacrifices and oblations made in the Jewish temple.

And for the over-spreading of abominations, &c.] The abominations here spoken of do very properly signify the standards of the Roman legions; each standard having stamped upon it the image of the tutelary god of that legion to whom they offered sacrifice. Tertullian's words are to the same purpose: "All the religion of the army consists in paying divine worship to their standards, in swearing by them, and preferring them before all other deities."

ANNOTATIONS ON CHAP. X.

Verse 1. *In the third year of Cyrus.*] Daniel must now have been above 90 years old: he could not be much less than 20 when he was carried away captive, and that was 73 years before the date of this vision, which was the last Daniel saw.

13. *But the prince of the kingdom of Persia.*] The princes of the kingdom of Persia and Grecia, mentioned here and verse 20. are generally supposed to be the guardian or tutelary angels of those several countries. That there were such tutelary angels, not only over private persons, (see Acts 12. 15.) but likewise over provinces and kingdoms, was an opinion generally received.

Withstood me one and twenty days.] The Persians, upon the solicitations of the Jews' enemies, had put a stop to the building of the temple all the time of Daniel's humiliation; and the tutelary genius of that empire still insisted that they might be kept under those hardships; while the angel Gabriel was doing them all the good offices he could. In like manner Satan is represented as eagerly opposing the rebuilding of the temple, and the restoration of the Jewish nation, Zech. 3. 1, 2.

But, lo, Michael—came to help me.] Michael is styled an archangel by St. Jude, verse 9. and a great prince that stands up for the children of thy people, chap. 12. 1. of this prophecy. Christ himself, as he is often represented under the character of an angel, so he is described under the name of Michael, Rev. 12. 7. But in this, and the parallel texts of Daniel, the name rather denotes some principal angel, whom the Jews looked upon as the guardian angel of their nation.

20. *Will I return to fight, &c.*] The original word signifies also any

No. 30.

other sort of opposition, as *arguing* or *pleading* for different parties: and in the latter sense it is most proper here to be understood.

When I am gone forth, &c.] When I am gone forth from the Divine presence, the tutelary angel of the Grecian empire will appear in the court of heaven, and offer his reasons for translating the empire of the Persians to the Greeks, that the Jews may enjoy the benefit of their dominion, as a government that will be more favourable to them than the Persians' was. Alexander, and some of his successors, conferred many favours upon the Jews, as Josephus relates.

21. *There is none that holdeth with me, &c.*] None of the guardian angels, who have the care over other nations, join with me in defending the cause of the Jews, but Michael your protector.

ANNOTATIONS ON CHAP. XI.

Verse 1. *I stood to confirm and to strengthen him.*] This verse should have been joined to the last chapter. The angel goes on to add, that as he now joins with Michael to defend the cause of the Jewish nation, so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jews from captivity.

2. *Far richer than they all, &c.*] This plainly means Xerxes, who brought together an army of above four millions, according to Herodotus's account, (of eight millions, as others say,) to overrun the whole country of Greece.

3. *A mighty king shall stand up.*] Alexander the great, whose successes no prince was able to put a stop to.

4. *And when he shall stand up.*] When he shall be in the height of his prosperity.

And not to his posterity.] Alexander had a brother, Aridæus; and two sons, Alexander and Hercules: these were all cut off in a few years after his death, to make way for his generals, who partitioned his empire.

5. *And the king of the south shall be strong.*] By the king of the south, in this and the following verses, is meant the king of Egypt; and by the king of the north, the king of Syria. These two kings came at length to have the principal share of Alexander's dominions, and made the greatest figure among his successors. But the reason why they only are mentioned here is, because they only were concerned in the affairs of the Jews.

7 K

8. And

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her root shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail;

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver, and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces; and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands; but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come (after certain years) with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be over-

flown from before him, and shall be broken; *yea*, also the prince of the covenant.

23 And after the league *made* with him, he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the *fattest* places of the province, and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 *Yea*, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches, and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant *shall* he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end; because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, and increase with

8. *And shall also carry captives into Egypt, &c.*] St. Jerom tells us, out of writers extant in his time, that Ptolemy made himself master of all Syria and Cilicia, and passing the Euphrates, conquered as far as Babylon, and carried back into Egypt vast plunder from all the conquered provinces, together with two thousand five hundred Egyptian idols, which Cambyses, upon his conquering Egypt, had carried into Persia. This action of his so highly obliged the Egyptians, that they gave him the title of the *Benefactor*.

14. *Also the robbers of thy people shall exalt themselves, &c.*] The apostates from the Jewish law shall exalt themselves under the favour of the king of Egypt and his ministers, to accomplish what is said in the writings of the prophets concerning the persecutions that should befall God's people, and the punishments that should at length overtake those that forsake the truth. These apostates accordingly did fall, and were cut off by Antiochus.

16. *He shall stand in the glorious land, &c.*] He shall make himself master of Judea, which shall be consumed by the foraging and plunder-

ing of his soldiers; Jerusalem itself receiving great damages during the siege of the garrison which Scopas left there, as appears by Antiochus's decree for repairing the ruins of the city, in *Josephus*. In the contests between the kings of Syria and Egypt, Judea lying in the middle between them, whoever were conquerors, that country was sure to suffer. Josephus compares its condition to that of a ship in a storm, which is beaten by the waves on both sides.

31. *And they shall place the abomination that maketh desolate.*] Idols are commonly called *abominations* in scripture. In agreement with that usage of the word, the *abomination of desolation* must signify the idol which was placed upon the altar of burnt-offerings: as the temple itself was dedicated by the heathen to Jupiter Olympius, so the idol was probably the image of Jupiter. This idol is said to *make desolate*, because it banished the true worship of God, and his worshippers, from the place.

33. *They that understand, &c.*] They that know their duty, and are zealous in doing it, will arm others against the temptations whereby the wicked would persuade them to forsake the true religion.

with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east, and out of the north, shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

C H A P. XII.

1 Michael shall deliver Israel from their troubles.—5 Daniel is informed of the times.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

44. *Tidings out of the east and—north.*] It is thought this part of the prophecy is not yet fulfilled, but may mean Persia and Russia, which hereafter may become instruments of Providence in the restoration of the Jews.

ANNOTATIONS ON CHAP. XII.

Verse 2. *Many of them that sleep, &c.*] A plain description of the general resurrection both of the just and unjust; the belief of which St. Paul mentions as founded on the writings of the law and the prophets, and there is no text in the Old Testament so full to that purpose as this before us. The word *many* is often equivalent to *all*, and should have been so translated in this passage.

3. *They that be wise shall shine, &c.*] They who have been the great lights of the world, who have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, as the apostles and martyrs, shall have a reward eminently glorious at the day of judgment.

4. *Shut up the words, and seal the book.*] To shut up a book, and to seal it, is the same with concealing the sense of it, and hiding its meaning from common understandings, as hath been observed upon chap. 8. 26.

Many shall run to and fro.] The original word signifies not only to run to and fro with respect to the body, but also with respect to the mind; i. e. to reason, or exercise one's reasonings. Many shall be inquisitive after truth, and keep a correspondence with others for their better information; and the gradual completion of this and the other prophecies shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled.

7. *Time, times, and an half.*] By which is meant one thousand two hundred and sixty years; which commencing at the time of the prophecy, reaches to 606 of the Christian æra. In that year the doctrine of Mahomet was first established at Mecca in Arabia, and during the

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

same year the papal authority was confirmed at Rome by an edict from the tyrant Phocas.

When he shall have accomplished, &c.] When the Jewish dispersion shall be ended, then the most remarkable events in this prophecy shall be fulfilled. The restoration of the Jewish nation is foretold by the prophets as one of those signal events which shall be brought to pass in the latter days.

8. *And I heard, but I understood not.*] I did not understand what time was allotted for bringing to pass this event, viz. the restoration of the Jewish nation.

9. *And he said, Go thy way, Daniel, &c.*] Be content with what has been made known to thee, (see verse 13.) for the fuller explication of this prophecy is deferred till the time of its accomplishment draw near; see verse 4.

12. *Blessed is he that waiteth, &c.*] Some expositors suppose St. John to allude to these words, Rev. 20. 6. where he saith, *Blessed and holy is he that hath part in the first resurrection*: in like manner, the prophet here pronounceth those blessed, who, after a patient expectation of the fulfilling of God's promises, come to have a share in the enjoyment of them.

13. *Thou shalt rest, &c.*] The prophet was now ninety years of age at least, and therefore could not expect to live much longer. Accordingly the angel here tells him, that, after this mortal life was ended, he should rest in peace with the souls of the righteous, and, at the resurrection, obtain a share of that happiness which is reserved for the faithful servants of God, which shall actually be conferred upon them at the conclusion of the times here mentioned.

Let us learn from this chapter, that when things appear to us dark or mysterious, we should consider them with humility, and speak of them with reverence. Daniel was highly favoured of God, and so will all those be who serve him faithfully, and continually put their trust in him.

H O S E A.

THE ARGUMENT.

THE twelve minor prophets, of whom Hosea is the first, are not placed, either in the Hebrew or Greek copies, in the exact order of time when they lived. Hosea lived in the kingdom of Samaria, and is as ancient as any of the lesser prophets, except Jonah, having prophesied before the captivity of the ten tribes. His aim is to expose the gross idolatries of the people of Israel and Judah, to denounce God's vengeance against them, and particularly to foretell their being carried captive into Assyria. The style of Hosea is pathetic, and full of short and lively sentences.

CHAP. I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer,—4 and bath by her Jezreel,—6 Lo-ruhamah, &c.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 The beginning of the word of the LORD by Hosea : And the LORD said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms : for the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Dib-laim ; which conceived and bare him a son.

4 And the LORD said unto him, Call his name Jezreel ; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah : for I will no more have mercy upon the house of Israel ; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi : for ye are not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land : for great shall be the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.—6 God's judgments against them.—14 His promises of reconciliation with them.*

ANNOTATIONS ON CHAP. I.

Verse 2. *Go, take unto thee a wife of whoredoms, &c.*] The author of the Essay for a New Translation of the Bible says this should be rendered, *Go, take unto thee a wife that has been addicted to whoredom, &c.* to shew the Israelites that they were indispensably obliged to alter their wicked way of living, if they hoped for the favour of God.

4. *I will avenge the blood of Jezreel.*] Though God had commanded Jehu to do execution on the house of Ahab, which he did at Jezreel ; yet, as he did it with a wicked heart, and not for the glory of God, it was imputed as blood.

5. *It shall come to pass at that day ;*] Soon after the extinction of Jehu's family. *At that day*, in the prophets, generally signifies a season marked out by Providence for some extraordinary act of God's judgments or mercy.

ANNOTATIONS ON CHAP. II.

Verse 3. *Lest I strip her naked, &c.*] The punishment commonly inflicted upon harlots was to strip them naked, and expose them to the

SAY ye unto your brethren, Ammi ; and to your sisters, Ruhamah.

2 Plead with your mother, plead ; for she is not my wife, neither am I her husband : let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts ;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children ; for they be the children of whoredoms :

5 For their mother hath played the harlot : she that conceived them hath done shamefully ; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them ; and she shall seek them, but shall not find them : then shall she say, I will go and return to my first husband, for then was it better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me : and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings, and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the

world. In the same manner, God threatens to deliver the kingdom of Israel into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity.

5. *I will go after my lovers, &c.*] By lovers are meant both the idols with whom the Israelites committed spiritual fornication, and also the idolatrous nation, whose alliance they courted, and, in order to procure it, practised their idolatries. They ascribed all the plenty they enjoyed to the idols they worshipped ; placed their confidence in the confederacies they had made with their neighbouring idolaters ; and believed the peace they enjoyed was chiefly owing to their alliance.

7. *To my first husband.*] Her afflictions will bring her to a sense of her duty, and the happiness she enjoyed as long as she cleaved stedfastly unto God.

14. *Therefore, behold, I will allure her.*] Here is a plain alteration of the style from threatenings to promises ; so the first word of this verse should be translated *Nevertheless*.

the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou art my people; and they shall say, *Thou art* my God.

C H A P. III.

1 *By the expiation of an adulteress,—4 is shewed the desolation of Israel before the restoration.*

THEN said the LORD unto me, Go yet, love a woman, (beloved of her friend, yet an adulteress,) according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and for an homer of barley, and an half homer of barley.

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so *will* I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

C H A P. IV.

1 *God's judgments against the sins of the people,—9 and of the priests.—15 Judah is exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God, in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

15. *The valley of Achor for a door of hope.*] As at the Israelites' first entrance into Canaan, their taking possession of the fruitful valley of Achor, *Isa.* 65. 10. gave them encouragement to hope they should become masters of the whole land flowing with milk and honey; so the same auspicious tokens of the Divine favour should accompany them at their return to their own country.

18. *I will break the bow.*] An universal peace is mentioned by the prophets as a concomitant of that flourishing state of the church which shall commence at the restoration of the Jews and the coming in of the Gentiles.

21. *And it shall come to pass in that day, &c.*] I will graciously answer all the petitions my people make to me. Compare *Isa.* 65. 24. *Zeck.* 13. 9. Or the words may be referred to what follows.

ANNOTATIONS ON CHAP. III.

Verse 1. *Go yet, love a woman, &c.*] This is probably the same woman mentioned chap. 1. 3. who, upon her ill life, was parted from her husband, who yet had a kindness for her still, and was willing to receive her upon conditions of her better behaviour.

Who look to other gods.] Hosea's dealing thus with a wife who had injured him, exactly resembles the favour which God had shewed towards the Israelites; who, notwithstanding all their obligations to him, retain an incurable propensity to idolatry, often called by the name of *spiritual whoredom*.

4. *Abide many days without a king.*] This threatening was fulfilled upon the ten tribes, when they were carried away captive by *Salmaneser*. No. 50.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be like people like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom, and wine, and new wine, take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 ¶ Though thou, Israel, play the harlot, yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back, as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols; let him alone.

18 Their drink is sour; they have committed whoredom continually: her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

C H A P. V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,—15 until they repent.*

HEAR ye this, O priests, and hearken, ye house of Israel, and give ye ear, O house of the king: for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And

ser; and afterwards upon the two remaining tribes, at the destruction of their temple and commonwealth, during the Babylonish captivity; but in a more remarkable manner upon the whole nation at the destruction of Jerusalem by Vespasian. From that time they have had neither republic nor civil government of their own, but live every where like so many exiles only upon sufferance: they have had neither priests nor sacrifices; their temple being destroyed, where only they were permitted to offer sacrifices; and yet, the want of a place to perform the most solemn part of their public worship does not tempt them to commit any kind of idolatry, the epidemical sin of their forefathers.

5. *Afterward shall the children of Israel return, &c.*] They shall be touched with a true remorse for their former errors, especially that of rejecting the Messiah, and desire to be instructed in the knowledge of the truth.

And David their king.] The Messiah is often called David by the prophets, as being the Person in whom all the promises made to that powerful prince were to be fulfilled.

ANNOTATIONS ON CHAP. IV.

Verse 6. *For lack of knowledge.*] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occasion of those sins which draw down such heavy judgments upon them.

15. *Yet let not Judah offend.*] The kingdom of Judah still retained the worship of the true God, and the ordinances of the temple service: so the prophet exhorts that people not to be led away by the ill example of their brethren of the ten tribes.

2 And the revolvers are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall go with their flocks, and with their herds, to seek the LORD: but they shall not find him; he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed, and broken in judgment: because he willingly walked after the commandment.

12 Therefore *will* I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will* be unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue him.

15 ¶ I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

C H A P. VI.

1 An exhortation to repentance.—4 A complaint of their unwardness and iniquity.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth; and thy judgments *are* as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

ANNOTATIONS ON CHAP. V.

Verse 10. *That remove the bound.*] They have violated the most sacred laws of God, upon which not only the ordinances of his worship, but also the rights and properties of men, depend; and become guilty of the same injustice and confusion with those that remove the ancient landmarks.

15. *Till they acknowledge their offence, &c.*] I will withdraw myself from them, (see verse 6.) till by a sincere humiliation they implore my favour. The Chaldean Paraphrast expresses the sense thus: *I will take away my majestic presence (or Shechinah) from among them, and will return into heaven.*

ANNOTATIONS ON CHAP. VI.

Verse 2. *After two days will he revive us, &c.*] A deliverance from such miseries or calamities, from whence men despair of a recovery, is often represented as restoring them to life after death. If we take the expression in its true and natural sense, it is a plain prediction of our Saviour's resurrection; and it is accordingly referred to by St. Paul as a prophecy of that great event, 1 Cor. 15. 4.

6. *I desired mercy, and not sacrifice.*] It should have been rendered,

8 Gilead *is* a city of them that work iniquity; and *is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim; Israel *is* defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

C H A P. VII.

1 A reproof of manifold sins.—11 God's wrath against them for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts, *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorers.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen; *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people. Ephraim *is* a cake not turned.

9 Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not.

10 And the pride of Israel testifieth to his face, and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also *is* like a silly dove without heart; they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their congregation hath heard.

13 Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I have bound, and strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue. This *shall* be their derision in the land of Egypt.

C H A P. VIII.

1, 12 Destruction is threatened for their impiety,—5 and idolatry.

SET

I desired mercy rather than sacrifice. I am better pleased with true goodness than with the exactest observance of the external duties of religion.

11. *When I returned, &c.*] It should have been rendered, *When I would have turned away the captivity, &c.* i. e. When I would, on their repentance, have averted my judgments, which will end in their captivity.

ANNOTATIONS ON CHAP. VII.

Verse 7. *They are all hot as an oven, &c.*] The flame of civil discord is spread among the people in general: this hath been the destruction both of the inferior magistrates and their kings too; an anarchy continuing for eleven years after the death of Jeroboam II. and afterward his son Zachariah, and his successors, Shallum and Pekahiah, being slain by conspiracies formed against them, 2 Kings 15. 10, 14, 25.

8. *Ephraim is a cake not turned.*] Baked on one side; that is, serving God only by halves, and halting between his service and the worship of idols.

11. *Like a silly dove without heart, &c.*] Like an unwary dove that falls into a snare; so the Israelites fly for refuge to their enemies; sometimes they apply to the king of Egypt for assistance, and at other times to the king of Assyria.

ANNO.

SET the trumpet to thy mouth: *he shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.

4 They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also; the workman made it, therefore it is not God; but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not: now will he remember their iniquity, and visit their sins; they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine-offerings to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone, because of destruction: Egypt shall gather them up; Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them; thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a

fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, and hated in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb, and dry breasts.

15 All their wickedness *is* in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house; I will love them no more: all their princes *are* revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

Israel is reprov'd and threatened for their impiety and idolatry.

ISRAËL *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the goodness of his land, they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars; he shall spoil their images.

3 For now they shall say, We have no king; because we feared not the LORD, what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven; for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: *there*

ANNOTATIONS ON CHAP. VIII.

Verse 2. *My God, we know thee, &c.*] The sense is, That the ten tribes still acknowledged Jehovah for their God, and pretended they had not forsaken him, but worshipped him at Dan and Beth-el, though under sensible representations.

ANNOTATIONS ON CHAP. IX.

Verse 6. *Egypt shall gather them up.*] A great number of the Israelites retired to Egypt for fear of captivity: but the prophet threatens them, that they shall have no better fate than their brethren who were carried away into Assyria; for they should die there, and never return to their own country.

7. *The prophet is a fool, &c.*] The false prophets, who pretend to speak by the spirit of God, and foretell nothing but peace, shall be convicted of their folly and madness, when they see the events happen contrary to what they had foretold.

8. *The watchman, &c.*] The true prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities. But the

words of the false prophet are like a snare laid on purpose to entrap men into mischief and destruction.

9. *As in the days of Gibeah.*] See Judges, chap. 19.

13. *In a pleasant place.*] The situation of Ephraim, and particularly of the royal city Samaria, situated in that tribe, is as pleasant as that of Tyre; see Ezek. 27. 3. But though Tyre held out against the siege of Salmanezer, as Josephus relates; yet Ephraim and the whole kingdom of Israel shall be subdued by him, and many of their children shall be a prey to his murdering sword.

ANNOTATIONS ON CHAP. X.

Verse 2. *Their heart is divided;*] Between God and their idols.

3. *We have no king, because we feared not the Lord.*] This verse relates to the time of anarchy, or an *inter-regnum*, which continued for eight or nine years, between the murder of Pekah and the settlement of Hosea in the throne.

9. *There they stood.*] The other tribes set themselves in array of battle against the Benjamites, who refused to deliver up the men that had been guilty of so much lewdness; see Judges 20. 15.

The

there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them: and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, and loveth to tread out *the corn*; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies. Because thou didst trust in thy way, in the multitude of thy mighty men,

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you, because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

C H A P. XI.

1 *The ingratitude of Israel unto God for his benefits:—5 his judgment.*

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboiim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man, the holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a

The battle in Gibeah, &c.] The other tribes did not at first get the better of the Benjamites, though at last they cut all of them off but six hundred; *Judg.* 20. 46, 47.

12. *Break up your fallow ground, &c.]* You have lain a long while uncultivated, so it is time for you to repent, and bring forth the fruits of good living.

14. *As Shalman spoiled Beth-arbel in the day of battle.]* The prophet compares the destruction of Samaria with another terrible desolation, which the same Shalmaneser, called here *Shalman*, made at Beth-arbel, a place in Armenia, (famous afterwards for the defeat of Darius, the last king of Persia, by Alexander,) where all the inhabitants were put to the sword, without any distinction of sex or age.

ANNOTATIONS ON CHAP. XI.

Verse 1. *And called my son out of Egypt.]* Israel is called *God's son*, and his *first-born*, *Exod.* 4. 22, 23. and therein was an eminent figure of the Messiah, in whom all *God's* promises are fulfilled.

2. *They went from them.]* The more the prophets called upon them to cleave stedfastly to God, the more they were bent to depart from him to the worship of idols.

4. *With cords of a man, &c.]* I made use of the gentlest methods, of loving-kindness and good will.

8. *How shall I give thee up? &c.]* *God's* mercy is here pathetically represented as contending with his justice, to shew that he does *not* willingly afflict or grieve the children of men.

Admah,—Zeboiim:] Two cities destroyed with Sodom, *Deut.* 29. 23.

10. *Tremble from the west.]* The sense of the passage is this: At the efficacious call of God, the remnant of Israel, who shall be accounted his

dove out of the land of Assyria, and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

C H A P. XII.

1 *A reproof of Ephraim, Judah, and Jacob.—3 An exhortation to repentance.*

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways: according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed; he wept and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the Lord GOD of hosts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ He *is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.

9 And I, *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 *Is there* iniquity in Gilead? surely they are vanity; they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

C H A P. XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.—5 God's anger for their unkindness.—9 A promise of God's mercy.*

WHEN Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen:

children, and heirs of the promises made to their fathers, shall come in haste from the several places of their dispersions, and particularly from the western parts of the world.

12. *Judah yet ruleth with God:]* Keeps close to that kingly government established in David's family, and faithfully observes those ordinances which God gave to his saints.

ANNOTATIONS ON CHAP. XII.

Verse 4. *Made supplication.]* Jacob's wrestling with the angel, mentioned in the foregoing verses, was not only a corporeal, but a spiritual conflict. From bodily wrestling he had recourse to spiritual weapons; he poured forth tears with earnest supplications, and strove not so much for victory as for a blessing; the only method by which a feeble and impotent creature can prevail over his Maker.

10. *I have also spoken by the prophets.]* Here are three species of prophecy, or divine revelation, distinctly mentioned. 1st, Immediate suggestion or inspiration, when God dictates or suggests the very words which the prophet was to deliver. 2dly, Visions, or a representation made of external objects to the imagination in as lively a manner as if they were conveyed by the senses. And, 3dly, Parables, or apt resemblances; such as that of *God's* church to a *vineyard*, *Isa.* 5. 1.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *When Ephraim spake, &c.]* While he behaved with obedience towards God, he was reckoned among the principal tribes of Israel; but when he gave himself up to idolatry, his strength immediately declined, and exhibited evident symptoms of destruction.

2. *Let the men that sacrifice kiss the calves.]* It was anciently the custom of idolaters to kiss the images they worshipped.

9. *Destroy*

men: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour besides me.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*.

8 I will meet them as a bear *that is* bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up: his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him; he *is* an unwise son, for he should not stay long in *the place of* the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

9. *Destroyed thyself.*] Thy own sins have brought down destruction upon thee: and it is from me only thou canst expect any help.

14. *O death, I will be thy plagues, &c.*] This passage should have been translated, *O death, where is thy victory? and thy sting, O Hades?*

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

C H A P. XIV.

1 *An exhortation to repentance.*—4 *A promise of God's blessing.*

O ISRAEL, return unto the LORD thy God: for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD; say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree: from me *is* thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

ANNOTATIONS ON CHAP. XIV.

Verse 2. *Take with you words, &c.*] The prophet prescribes them a form of confession, very proper to be used upon their repentance, beseeching the Almighty for pardon and acceptance.

J O E L.

THE ARGUMENT.

JOEL is thought to be the most ancient of the lesser prophets, except Jonah; he was a prophet to the kingdom of Judah in the reign of Uzziah, and was contemporary with Hosea and Isaiah, though supposed to be older. His style is elegant, clear, and copious; full of sublimity and true poetical spirit. He exclaims against the idolatry of the nation, and foretells the calamities they should suffer as a punishment for their sins; but endeavours to support them with the comfortable reflection, that, on their sincere repentance and reformation, their miseries should have an end, and they should enjoy every earthly and heavenly blessing.

C H A P. I.

1 Joel declaring sundry judgments of God, exhorteth to observe them:—14 he prescribeth a fast for complaint.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

ANNOTATIONS ON CHAP. I.

Verse 6. *Strong, and without number.*] A poetical description of a multitude of insects; which are described as a people marching in order No. 50.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig-tree: he hath made it clean-bare, and cast *it* away; the branches thereof *are* made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the

under their leaders, both by sacred and profane writers, because of their power to do mischief, and their being irresistible by human strength or art.

12. *The vine is dried up, &c.*] Dr. Shaw observes, that in Barbary, in

the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD.

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

C H A P. II.

1 *He sheweth unto Zion the terribleness of God's judgment:—*

12 *he exhorteth to repentance,—15 prescribeth a fast,—*

18 *promiseth a blessing thereon:—21 he comforteth Zion with present—28 and future blessings.*

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it* is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; *yea*, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devour-eth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks.

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining;

11 And the LORD shall utter his voice before his army; for his camp is very great: for *he* is strong that execut-

eth his word; for the day of the LORD is great, and very terrible, and who can abide it?

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly,

16 Gather the people, sanctify the congregation, assemble the elders; gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 *Yea*, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and that I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants, and upon the hand-maids, in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The

in the month of June, the locusts collect themselves into compact bodies, a furlong or more in square; and afterwards, marching directly forward, let nothing escape them; eating up every thing that is green and juicy, not only the lesser kind of vegetables, but also the trees mentioned in this verse.

ANNOTATIONS ON CHAP. II.

Verse 10. *The earth shall quake before them, &c.*] The inhabitants of the earth shall be seized with an horrible dread at their approach. The heavens shall put on the appearance of fear by looking dark and dismal, because those noxious creatures shall come in such swarms as to intercept the rays of the sun, and the light of the moon and stars.

11. *The day of the Lord is great, and very terrible.*] The time of God's peculiar vengeance, as well as that of his general judgment, is com-

monly expressed by *the day of the Lord*, the former being an imperfect representation of the latter.

13. *Rend your heart, and not your garments.*] Rending of the garments was customary in times of great sorrow and affliction. The sense of this passage is, *Rend your hearts* rather than *your garments*.

20. *The northern army.*] The locusts are here styled the *northern army*, because they entered the land at Hamath, one of the northern borders of it, and passed quite through it, till they came to the southern parts, about the Dead Sea, where they perished in the waters. The northern army may be applied also to the Assyrians.

And his stink shall come up.] St. Jerom upon this place relates, that, in his own time, the heaps of locusts, which were driven by the winds into the sea, afterwards putrefied upon the shore, and so corrupted the air as to bring a pestilence.

ANNO-

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

C H A P. III.

1 *God's judgments against the enemies of his people:—18 His blessing upon the church.*

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head:

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

6 The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head.

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the LORD hath spoken it.

ANNOTATIONS ON CHAP. III.

Verse 6. *Have ye sold unto the Grecians.*] It is said particularly of Javan, i. e. Greece, that they dealt in that sort of traffic, of buying and selling of slaves, *Ezek.* 27. 13. The historians who relate the calamities of the Jews speak of great numbers of them made captives, and then sold and dispersed into foreign countries; so 40,000 were sold by Antiochus Epiphanes, and the greatest part, 97,000, at the destruction of Jerusalem by Titus; see *Josephus*.

9 ¶ Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up;

10 Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11 Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be weakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed; for the LORD dwelleth in Zion.

13. *Put ye in the sickle.*] God will give his commands to the angels, who are the reapers, *Matt.* 13. 39. to cut off the wicked by a speedy destruction; for their iniquities are come to maturity, and are ripe for judgment.

21. *I will cleanse their blood.*] I will thoroughly cleanse them from their sins and pollutions; neither shall they rise up any more in judgment against them.

A M O S.

THE ARGUMENT.

AMOS was contemporary with Hosea, though probably he did not live so long. He was called to the prophetic office from being a herdman of Tekoa, a town in the tribe of Judah, about twelve miles south of Jerusalem, and sent to call the people of Israel to repentance. It is observable that he begins his prophecies with denunciations of God's judgments against several nations, before he comes to the people of Judah and Israel; and concludes with the comfortable promises of restoring the tabernacle of David, and erecting the kingdom of Christ.

C H A P. I.

1 *God's judgments upon Syria,—6 the Philistines,—9 Tyrus, 11 Edom,—13 and Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, For three transgressions of Damascus, and for four, I will not turn away the punishment thereof: because they have threshed Gilead with threshing-instruments of iron.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof: because they have ripped up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the LORD.

C H A P. II.

1 *God's wrath against Moab,—4 upon Judah,—6 and upon Israel.—9 God complaineth of their unthankfulness.*

THUS saith the LORD, For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof: because he burnt the bones of the king of Edom into lime.

2 But I will send a fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die with tumult, with shouting, and with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof: because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof: because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the *same* maid, to profane my holy name.

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not even thus, O ye children of Israel?* saith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and

the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow, and he that is swift of foot shall not deliver *himself*; neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

C H A P. III.

1 *The necessity of God's judgment against Israel;—9 the publication of it, with the causes thereof.*

HE A R this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no gin is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

C H A P. IV.

1 *He reproveth Israel for oppression,—4 for idolatry,—6 and for their incorrigibleness.*

HE A R this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, *every cow at that which is before her*; and ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years.

5 And

ANNOTATIONS ON CHAP. I.

Verse 11. *Because he did pursue his brother with the sword.*] They retained the same hatred and animosity against their brethren the Israelites, which their father Esau had expressed against his brother Jacob.

ANNOTATIONS ON CHAP. II.

Verse 1. *Into lime.*] To plaster the walls of his house with it, as the Chaldees paraphrase it; which was a cruel insult on the dead. When

this happened is uncertain: the prophets allude to many events, the history of which we have lost.

9. *Whose height was like the height of the cedars, &c.*] Many of them were of a gigantic stature, as appears from Numb. 13. 32, 33.

ANNOTATIONS ON CHAP. III.

Verse 6. *And the Lord hath not done it?*] You may be assured, that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the special direction of Providence.

ANNO-

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you; O ye children of Israel, saith the Lord God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord.

7 And also I have witholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered unto one city to drink water, but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees, increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord.

10 I have sent among you the pestilence after the manner of Egypt; your youngmen have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name.

CHAP. V.

1 A lamentation for Israel.—4 An exhortation to repentance.—

21 God rejecteth their hypocritical service.

HEAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; The Lord is his name:

9 That strengtheneth the spoiled against the strong; so that the spoiled shall come against the fortress.

ANNOTATIONS ON CHAP. IV.

Verse 11. *Plucked out of the burning;*] Those that remained escaped with difficulty. A proverbial expression, to signify a narrow escape out of an imminent danger.

12. *Prepare to meet thy God.*] The phrase may import the necessity of humiliation and repentance, in order to avert God's anger before it be too late, and it actually breaks forth upon the transgressors.

ANNOTATIONS ON CHAP. V.

Verse 5. *Pass not to Beer-sheba;*] A place remarkable for being the dwelling of Abraham, and his planting a grove there for the worship of God: probably the grove still continued, and was abused to idolatry.

18. *Woe unto you, &c.*] Infidels made a mock of the prophets, when they told them the day of the Lord was at hand; and from a principle of unbelief expressed their desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the Lord the God of hosts shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the Lord, the God of hosts, the Lord, saith thus, Wailing shall be in all streets, and they shall say in all the highways, Alas, alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through thee, saith the Lord.

18 Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast-days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

CHAP. VI.

1 The wantonness of Israel—7 shall be plagued with desolation.—12 Their incorrigibleness.

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That

27. *Beyond Damascus.*] Ye shall be removed further from your own country than when Hazael carried away so many Israelites captives to Damascus, and consequently shall have less hopes of returning home. The king of Assyria carried the ten tribes captive as far as Media, 2 Kings 17: 6.

ANNOTATIONS ON CHAP. VI.

Verse 1. *Woe to them that are at ease in Zion;*] Or, are secure, as the margin reads; who live fearless of God's judgments, and resolved to indulge themselves in their voluptuousness.

4. *That lie upon beds of ivory, &c.*] This and the two following verses are an elegant description of the ill uses men too often make of a plentiful fortune; that it shuts out all serious considerations, makes them void of compassion towards those that are in misery, and to regard nothing but the present gratification of their senses.

5 That chant to the sound of the viol, and invent to themselves instruments of music like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive. And the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord, the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No: then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock.

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

C H A P. VII.

1 The judgment of the grasshoppers,—4 and of the fire, are diverted by the prayer of Amos.

THUS hath the Lord God shewed unto me, and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

6. *Are not grieved for the affliction of Joseph.*] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the Divine judgments have brought upon the kingdom of Israel, called by the name *Joseph*, and the house of *Joseph*, chap. 5. 6. 15. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

12. *Shall horses run upon the rock? will one plow there with oxen?*] Your perverting of judgment, and thereby making oppression the seeming fruit or effect of righteousness, is as much the inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or cultivate it by plowing or sowing there.

ANNOTATIONS ON CHAP. VII.

Verse 1. *He formed grasshoppers in the beginning of the shooting up of the latter growth.*] This probably relates to those tumults and commotions which happened after Jeroboam's death, during an anarchy which lasted eleven years, from that time till his son's settlement on the throne. This was cutting Israel short, after the kingdom had begun to flourish under the prosperous reign of Jeroboam; and therefore might be very appositely represented by the grasshoppers devouring the second growth of the grass.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.

13 But prophesy not again any more at Beth-el; for it is the king's chapel, and it is the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son: but I was an herdsman, and a gatherer of sycamore-fruit.

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the Lord: thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

C H A P. VIII.

1 By a basket of summer-fruit is shewed Israel's end.—4 Oppression reprov'd.—11 A famine of the word threatened.

THUS hath the Lord God shewed unto me; and, behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat; making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt:

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will

2. *By whom shall Jacob arise?*] If thou sufferest these calamities to proceed to extremity, by what means shall the small remainder of the riches and strength of the kingdom be rescued from utter destruction.

14. *I was no prophet, &c.*] I was not a prophet by profession, nor bred up in the schools of the prophets, as those usually were who take that office upon them.

Sycamore-fruit.] Lamy says they gave this fruit to their cattle.
17. *Thy wife shall be an harlot in the city.*] When Beth-el shall be taken by the Assyrians, (see Hos. 10. 5, 6.) the soldiers shall abuse thy wife, and treat her as a common harlot; compare Isa. 13. 16. Lam. 5. 11. Zech. 14. 2. and this shall befall her as a punishment of her idolatry, which is spiritual whoredom; see Hos. 4. 13.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *Behold, a basket of summer-fruit.*] The basket of ripe summer-fruit, which the prophet saw in a vision, was to denote that the sins of Israel were now ripe for judgment.

9. *I will cause the sun to go down at noon, &c.*] Times of calamity are expressed by the failing of the light of the sun, and the day's being overspread with darkness.

ANNO-

I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the LORD.

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth, and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

C H A P. IX.

1 The certainty of the desolation.—11 The restoring of the tabernacle of David.

I SAW the LORD standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

ANNOTATIONS ON CHAP. IX.

Verse 2. *Though they dig into hell, &c.*] Though they hide themselves in the deepest caverns of the earth, or take refuge in the highest fortresses, they shall not escape my vengeance.

6. *His stories in the heaven.*] An awful description of God's irresistible power discovering itself in the works of creation, particularly in his appointing several regions of the air, as so many apartments that lead to the highest heavens, the seat of his glory.

11. *In that day will I raise up, &c.*] In the latter days I will restore the kingdom to the house and family of David, in the person of the Messiah, so often styled in the prophets the seed or offspring of David,

6 *It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.*

7 *Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor? and the Syrians from Kir?*

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

and known by that title among the Jews at the time of our Saviour's appearance. And as that family had been for several years reduced to a mean and obscure condition, it shall then recover its ancient splendour and dignity.

13. *The plowman shall overtake the reaper.*] This and the following verses relate to the happy state of the millenium, which may be supposed to begin on the restoration of the Jews to their own country; when there shall be such an increase of the fruits of the earth, that, as soon as the harvest is over, it will be time to plow for the next year; which was not usual in those hot countries, where the corn was ripe early in the summer, namely, the month of May, or June at farthest.

O B A D I A H.

THE ARGUMENT.

IT is generally supposed, that Obadiah prophesied about the time of the taking of Jerusalem; and thereupon, in foretelling the destruction of Edom, he uses several expressions which Jeremiah had done before him, speaking upon that subject: compare *Obad.* verses 1, 8. with *Jer.* 49. 9—16. Ezekiel agrees with Jeremiah and Obadiah in assigning the same reason for the judgments threatened against the Edomites, viz. their insulting over the Jews in the time of their distress: see *Ezek.* 25. 12. and 35. 5.

1 The destruction of Edom—3 for their pride—10 and wrong unto Jacob.—17 The salvation and victory of Jacob.

THE vision of Obadiah. Thus saith the Lord God concerning Edom, We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen; thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation

is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even

ANNOTATIONS on the Book of OBADIAH.

Verse 1. *We have heard a rumour from the Lord, &c.*] The prophets sometimes represent God as summoning armies, and setting them in array of battle against those people he purposes to destroy; and here,

according to the custom of earthly princes, he is described as sending ambassadors to invite the nations to join in a league against the Idumeans.

3. *In the clefts of the rock.*] St. Jerom observes, that the Edomites dwelt in caves dug out of the rocks.

even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat thy bread have laid a wound under thee: there is none understanding in him.*

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter?

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity;

14 Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst

thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually: yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the LORD hath spoken it.

19 And *they* of the south shall possess the mount of Esau; and *they* of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath: and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

17. Upon mount Zion shall be deliverance.] This was remarkably verified at the first preaching of the gospel, when God's law came forth from Zion, Isa. 2. 3. Joel 2. 32. Psa. 110. 2. And there shall be another completion of it at the restoration of the Jewish nation, which is spoken of in this and the following verse.

18. The house of Jacob shall be a fire,] To consume all their enemies.

21. Saviours shall come up on mount Zion, &c.] The preachers of salvation shall publish the glad tidings of the gospel from mount Zion, and endeavour to convert all unbelievers and aliens to the commonwealth of Israel.

J O N A H.

THE ARGUMENT.

JONAH was the most ancient of all the prophets whose writings are preserved in scripture canon. Bishop Lloyd supposes him to have prophesied in the latter end of Jehu's or the beginning of Jehoahaz's reign. He was of Gath-hepher, a town in the tribe of Zebulun. He was sent to Nineveh to denounce destruction to that city within forty days' time, if they repented not. But they complying with the summons of the prophet, God deferred the execution of his judgments till the increase of their iniquities made them ripe for destruction, about 150 years afterwards.

C H A P. I.

1 *Jonah sent to Nineveh, fleeth to Tarshish:—4 he is bewrayed by a tempest,—11 thrown into the sea,—17 and swallowed by a fish.*

NOW the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and

let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed hard to bring it to the land, but they could not; for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish

ANNOTATIONS ON CHAP. I.

Verse 5, *The mariners—cried every man unto his god:*] To their several idols, as being heathens, and ignorant of the true God.

10. *Why hast thou done this?*] Thou hast been guilty of a great profanation, to disobey the command of that Being whom thou thyself acknowledgedst to be the Lord and Maker of all things.

16. *Fear'd*



*Jonah's
Indignation*
Jonah ch. IV.

Engraved
for
NUTTALL'S
Family Bible
1802

JONAH
Preaching to the Ninevites
Jonah, ch. iii.



Engraved
for
NUTTALL'S
Family Bible
1802

for this man's life, and lay not upon us innocent blood; for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three days and three nights.

C H A P. II.

1 *The prayer of Jonah:—10 he is delivered from the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about; all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me, I remembered the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed: salvation is of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

C H A P. III.

1 *Jonah sent again, preacheth to the Ninevites:—5 upon their repentance,—10 God repenteth.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD: (now Nineveh was an exceeding great city, of three days' journey.)

4 And Jonah began to enter into the city a day's journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he

16. *Feared the Lord exceedingly, &c.]* They were convinced of the power and greatness of that God which Jonah worshipped, which appeared both in raising this storm, and in so suddenly laying it.

ANNOTATIONS ON CHAP. II.

Verse 1. *Then Jonah prayed, &c.]* Those devout thoughts which he had at that time he afterward digested into the following prayer; and added a thanksgiving for his deliverance at the end of it. So several of David's psalms were probably composed after his trouble was over, but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it; see *Psa.* 54. and 120.

2. *Out of the belly of hell cried I.]* The word *sheol* signifies the state of the dead; so it may most properly be rendered the grave here; the belly of the fish was to Jonah instead of a grave.

6. *The bottoms of the mountains.]* I went down to the bottom of the sea, where the foundations of the mountains lie.

7. *My prayer came, &c.]* My prayer reached unto heaven, the place of thy peculiar residence.

8. *Lying vanities,]* Idols, often called by the name of *vanity*.

arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh, (by the decree of the king and his nobles,) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water.

8 But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

C H A P. IV.

1 *Jonah, repining at God's mercy,—4 is reproved.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore, now, O LORD, take, I beseech thee, my life from me; for *it* is better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm, when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It* is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons, that cannot discern between their right hand and their left hand; and *also* much cattle.

ANNOTATIONS ON CHAP. III.

Verse 3. *Exceeding great city.]* Diodorus Siculus informs us, that Nineveh was 480 furlongs, or 60 of our miles, in compass.

4. *Yet forty days, &c.]* God was pleased to allow them sufficient time to repent, and give some proof of their reformation.

5. *Believed God.]* A sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard for Jonah's message. And, by the men of Nineveh's repenting at the preaching of Jonah, God designed to upbraid the stubbornness of his own people.

ANNOTATIONS ON CHAP. IV.

Verse 1. *But it displeased Jonah exceedingly, &c.]* God's mercy in sparing the Ninevites was very displeasing to Jonah, and he expressed a great impatience under it, lest he should be esteemed a false prophet, and treated as such.

11. *More than sixscore thousand persons, that cannot discern, &c.]* i. e. Infants, who know neither good nor evil. If we compute these at a fifth part of the inhabitants of Nineveh, the whole sum will amount to 600,000 inhabitants; which are as few as can well be supposed to live in a city of such large dimensions.

M I C A H.

THE ARGUMENT.

MICAH prophesied in the kingdom of Judah before the Babylonish captivity, viz. in the reigns of Jotham, Ahaz, and Hezekiah. He is cited by Jeremiah, which shews that he preceded that prophet. Dr. Lowth observes, that Micah is commonly concise, compressed, and acute; sometimes resembling Hosea in obscurity, yet often much elevated, and extremely poetical.

CHAP. I.

1 *Micah sheweth the wrath of God against Jacob for idolatry.*
10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people; hearken, O earth, and all that therein is, and let the Lord God be witness against you, the LORD from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 ¶ Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate; for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound is incurable; for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem.

10 ¶ Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good; but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

ANNOTATIONS ON CHAP. I.

Verse 3. *The Lord cometh, &c.*] God is described as coming from heaven to judgment, because of the visible effects of his power and presence upon earth.

9. *Her wound is incurable.*] The desolation of the ten tribes cannot be prevented, because they persist in their impieties; nor can any relief be applied to it, because it will terminate in their utter destruction.

ANNOTATIONS ON CHAP. II.

Verse 1. *Woe to them that—work evil upon their beds.*] Woe to those whose thoughts are big with mischief, so that they contrive schemes of wickedness upon their beds, in order to put them in practice when they rise in the morning.

5. *Cast a cord by lot.*] Israel were the Lord's people, and he divided their land among them by lot; but the prophet declares they shall be utterly expelled out of it, and sent captives into a foreign country.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah; he shall come unto Adullam, the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAP. II.

1 *Against oppression.*—4 *A lamentation.*—7 *A reproof of injustice and idolatry.*—12 *A promise of restoring Jacob.*

WOE to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evil.

4 ¶ In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed it from me! turning away, he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophecy ye not, say they to them that prophesy: they shall not prophesy to them that they shall not make shame.

7 ¶ O thou that art named the house of Jacob, is the Spirit of the LORD straitened? are these his cloings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely, as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The

7. *Is the Spirit of the Lord straitened?*] Is the hand of the Lord shortened? Are the judgments he brings upon you the genuine effects of his power and goodness? Are they not rather the stripes which your sins in a manner compel him to lay on you?

8. *Ye pull off the robe, &c.*] By the robe is meant the upper garment, called the *cloak*, Luke 6. 29. where the phrase seems to be taken from this place. The words import, that the Israelites invaded their countrymen of Judea, who had given them no provocation, and were willing to live peaceably with them, and in a violent manner stript them of all their substance, even to their wearing apparel.

10. *This is not your rest.*] The prophet still directs his discourse to the Israelites that invaded Judea; and tells them, that as a punishment for their oppressing their brethren, they should be carried captive out of their land, where God had promised to give them rest.

13. *And are gone out by it.*] The expressions allude to a flock of sheep, who, as soon as a passage is opened for one to get out, do all of them follow.

ANNO-

13 The Breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them.

C H A P. III.

1 *The cruelty of the princes.*—5 *The falsehood of the prophets.*
8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it not for you to know judgment?*

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones:

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him;

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine: and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for *there is no answer of God.*

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is not the LORD among us? none evil can come upon us.*

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

C H A P. IV.

1 *The glory,*—3 *peace,*—6 *kingdom,*—11 *and victory of the church.*

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

ANNOTATIONS ON CHAP. III.

Verse 6. *Night shall be unto you.*] As ye have loved darkness, and to prophesy lies, God shall reward you with blindness and ignorance.

The sun shall go down over the prophets.] As they shall have no light or revelation from heaven, so dark days or dismal calamities shall overtake them, as a just punishment for their frauds and impostures.

11. *The priests thereof teach for hire.*] It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple; and accordingly they had cities allotted them in all parts of Judea: but not content with that plentiful revenue which the law allowed them, they made a corrupt gain of their office, and sold their instructions for money.

ANNOTATIONS ON CHAP. IV.

Verse 1. *In the last days:*] *i. e.* In the times of the Messiah, *Isa.* 2. 2.

3. *And they shall beat their swords into plough-shares, &c.*] It is observable, that our Saviour was born at a time when there was peace over all the earth; Augustus having put an end to the civil wars, had shut up the temple of Janus, in token of his having procured a settled peace.

5. *Every one in the name of his god.*] Since all people are fond of the religion of their forefathers, though false and absurd, it much more becomes us to cleave steadily to the service of the true God.

7. *In mount Zion, &c.*] God will dwell and reign among his saints in the new Jerusalem that comes down from heaven; and then the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ; and he shall reign for ever and ever, *Rev.* 11. 15.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more:

4 But they shall sit every man under his vine, and under his fig-tree, and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* cast far off a strong nation: and the LORD shall reign over them in mount Zion, from henceforth even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

C H A P. V.

1 *The birth of Christ:*—4 *his kingdom:*—8 *his conquest.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And

9. *Is there no king in thee?*] Why dost thou cry out as if God himself, thy king and thy counsellor, had forsaken thee?

13. *Arise and thresh, &c.*] The expression alludes to the manner of treading out the corn in the eastern countries, which was done by the feet of oxen.

ANNOTATIONS ON CHAP. V.

Verse 2. *Though thou be little, &c.*] Among the Jews were appointed captains and governors over fifties, and hundreds, and thousands. Ephratah was another name for Beth-lehem in the tribe of Judah; and both names are joined together to distinguish it from another Beth-lehem in the tribe of Zebulun.

That is to be ruler in Israel.] The Scribes and Pharisees understood this prophecy of the birth of the Messiah, as appears from *Matt.* 2. 5, 6. and so did the generality of the Jews of that age, who speak of it as an undoubted truth, that *Christ was to come of the seed of David, and of the town of Beth-lehem, where David was,* *John* 7. 42.

From everlasting.] These words plainly allude to the divine nature of our blessed Saviour, as existing from all eternity.

4. *And he shall stand and feed (or rule) in the strength of the Lord.*] Christ shall diligently perform the office of a shepherd, or governor, over his church.

For now shall he be great, &c.] The words of the angel, *Luke* 1. 32. allude to this text, *He shall be great, and shall be called the Son of the Highest, &c.* He is dignified with such titles as were never given to any creature, as the apostle at large proves, *Heb.* 1. 4, &c.

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5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hands shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds.

12 And I will cut off witchcrafts out of thine hand, and thou shalt have no more soothsayers.

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

C H A P. VI.

1 *God's controversy for unkindness,—6 for ignorance,—10 for injustice,—16 and for idolatry.*

HEAR ye now what the LORD saith, Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee, and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good: and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and the *man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ *Are there yet the treasures of wickedness in the*

ANNOTATIONS ON CHAP. VI.

Verse 5. *O my people, remember, &c.*] Remember how Balak sent for Balaam to curse Israel, and he, contrary to his own intentions, blessed them.

16. *For the statutes of Omri are kept.*] It is said of Omri, that he *did worse than all that were before him*, 1 Kings 16. 25. and his son Ahab added the worship of Baal to the idolatry of the golden calves, *ibid.* ver. 13. which is spoken of there as the worse degree of idolatry, because it was the introducing an heathen idol; whereas the golden calves were only an idolatrous representation of the true God.

ANNOTATIONS ON CHAP. VII.

Verse 3. *So they wrap it up, &c.*] The prince, the judge, and the great

house of the wicked, and the scant measure *that is abominable*?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate, because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver: and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

C H A P. VII.

1 *The church, complaining of her small number,—3 and the general corruption,—5 putteth her confidence in God.*

WO E is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: *there is no cluster to eat*; my soul desired the first-ripe fruit.

2 The good *man* is perished out of the earth; and *there is none* upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man* he uttereth his mischievous desire: so they wrap it up.

4 The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD: I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall* be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 Then *she* that is mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding, the land shall be desolate, because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage,

man, agreeing in their ill designs, make a threefold cord of iniquity; or they twist one sin upon another, the latter to maintain or cover the former.

11. *In the day that thy walls are to be built, &c.*] When God shall visit his people, and repair their decayed estate, (compare Amos 9. 11.) then the tyrannical edicts of the persecutors shall be utterly abolished. This may partly relate to the recalling those edicts which put a stop to the rebuilding the city and temple of Jerusalem; see Ezra 4. 23, 24.

14. *Feed thy people, &c.*] Or, *Rule thy people*. These words contain the prophet's earnest prayer to God, that he would send the Messiah to perform the office of the good shepherd, in feeding and protecting his flock, the remnant of the true Israelites.

heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 ¶ The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

Let them feed in Bashan, &c.] These countries were noted for their rich and fat pastures. The expression denotes, that the Jews shall enjoy full and free possession of their land, after their return to it, with the same security and happiness with which they possessed it in their

18 ¶ Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

most flourishing state, under the reigns of David and Solomon. We are likewise to suppose these temporal blessings to be emblems and figures of the spiritual benefits conveyed by the gospel.

N A H U M.

THE ARGUMENT.

THERE is no certain character of the time of Nahum's prophecy except that it must be before the destruction of Nineveh, which it foretels. Dr. Lowth observes, that none of the minor prophets excel Nahum in sublimity and boldness of spirit; besides, his prophecy is a complete and just poem: the exordium is magnificent; and the description of the fall of Nineveh is painted in the most glowing colours, and has an admirable effect.

CHAP. I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD bath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD, Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.

ANNOTATIONS ON CHAP. I.

Verse 2. *God is jealous, &c.]* As God is very jealous of his honour, so he will not fail to execute judgments on them that offend him.

3. *His way in the whirlwind.]* A lofty description of the appearance of God, alluding to his descent on mount Sinai, when darkness and tempests surrounded him.

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13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image, and the molten image; I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off.

CHAP. II.

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up: and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there

ANNOTATIONS ON CHAP. II.

Verse 7. *Her maids shall lead her, &c.]* Nineveh is described as a great princess carried away captive, with her maids of honour attending her, and bewailing both her's and their own condition, by beating their breasts, and other expressions of lamentation. Her maids denote the lesser cities of the Assyrian kingdom, that should share with the capital in the same calamities.

7 P

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there is none end of the store, and glory out of all the pleasant furniture.

10 She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feeding-place of the young lions? where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid.

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAP. III.

The miserable ruin of Nineveh.

WOE to the bloody city! it is all full of lies and robbery; the prey departeth not.

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses;

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the LORD of hosts, and I will discover thy skirts upon thy face: and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, that all they that look

upon thee shall flee from thee, and say, Nineveh is hid waste; who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig-trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee: the sword shall cut thee off; it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and fleeth away.

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day: but when the sun ariseth, they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually!

ANNOTATIONS ON CHAP. III.

Verse 8. *Art thou better than populous No?* A celebrated city in Egypt, supposed to be the same with Thebes; (see *Exek.* 10. 15.) This famous city was sacked, and its inhabitants made captives, as the prophet observes in the following verses.

17. *Thy crowned are as the locusts, &c.* The word rendered *crowned* properly signifies the *Nazarites*, a title often given to persons remarkable for their youth and beauty; and therefore may not improperly be applied to the officers in the Ninevites' army; these the prophet compares to locusts and grasshoppers, both for their number, and because they shun the heat of battle as grasshoppers do the heat of the sun.

H A B A K K U K.

THE ARGUMENT.

THE prophet Habakkuk was probably contemporary with Jeremiah, and prophesied in the reign of Josiah; for they both foretold the destruction of Judah and Jerusalem by the Chaldeans, for their heinous sins and provocations. The third chapter is a song or prayer to God, whose majesty the prophet describes with the utmost grandeur and sublimity of expression.

CHAP. I.

1 Unto Habakkuk, complaining of the iniquity of the land,—3 is shewed the fearful vengeance by the Chaldeans.

THE burden which Habakkuk the prophet did see.
2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention.

4 Therefore the law is slacked, and judgment doth

never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold, ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their

ANNOTATIONS ON CHAP. I.

Verse 5. *Behold, ye among the heathen, and regard, and wonder marvellously:* Or, as the words might be rendered, *Behold, ye despisers, and wonder, and perish.* For a punishment to such exorbitant practices,

behold, God will make the heathen, viz. the Chaldeans, the instruments of his vengeance: this is a judgment you despisers of God's prophets will hardly credit, because at present the Chaldeans are your friends and confederates.

ANNO-

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine holy One? we shall not die: O LORD, thou hast ordained them for judgment, and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

C H A P. II.

1 Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.—5 The judgment upon the Chaldeans.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul, *which* is lifted up, is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house, by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts, that the

people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory; drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right-hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

C H A P. III.

1 Habakkuk in his prayer trembleth at God's majesty.—17 The confidence of his faith.

A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns coming out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction; *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses, *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled; the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed: thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When

thou hast revealed unto me concerning thy judgments upon this people; the terribleness of them strikes me with a reverential awe; yet I earnestly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders for the deliverance of thy people, before the seventy years determined for their captivity be expired, and in the midst of judgment to remember mercy.

ANNO-

ANNOTATIONS ON CHAP. II.

Verse 11. Cry out of the wall, &c.] The houses and towns which have been destroyed by the Chaldeans shall cry for vengeance against the destroyers.

ANNOTATIONS ON CHAP. III.

Verse 2. I have heard thy speech, &c.] I have heard, O Lord, what

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall

be cut off from the fold, and *there shall be no herd in the stalls;*

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

ZEPHANIAH.

THE ARGUMENT.

ZEPHANIAH lived in the reign of Josiah, as he himself informs us, and prophesied chiefly against Judah, which continued very corrupt, notwithstanding the king's pious zeal for reformation, and the good example he gave to his subjects. The style of this prophet resembles that of Jeremiah.

CHAP. I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, king of Judah.

2 ¶ I will utterly consume all things from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops, and them that worship and that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD, and those that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord God; for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass, in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant-people are cut down: all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of

darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

1 An exhortation to repentance.—4 The judgment of the Philistines,—8 of Moab, Ammon, &c.

GATHER yourselves together, yea, gather together, O nation not desired:

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore, as I live, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

11 The

ANNOTATIONS ON CHAP. I.

Verse 8. *Clothed with strange apparel.*] There were peculiar vestments belonging to the worship of each idol, (see 2 Kings 10. 22.) so,

in after times, there were peculiar habits belonging to the priests of Saturn, and priestesses of Ceres.

ANNO-

11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows, desolation shall be in the thresholds: for he shall uncover the cedar-work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

1 A sharp reproof of Jerusalem for divers sins.—8 An exhortation to wait for the restoration of Israel,—14 and to rejoice for their salvation by God.

WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice: she received not correction: she trusted not in the LORD: she drew not near to her God.

3 Her princes within her are roaring lions: her judges are evening wolves: they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until

ANNOTATIONS ON CHAP. II.

Verse 11. *He will famish all the gods of the earth;*] Will deprive them of their sacrifices, which the Gentiles thought the food of their gods.

ANNOTATIONS ON CHAP. III.

Verse 8. *Wait ye upon me, saith the Lord, &c.*] Notwithstanding these provocations, I exhort the godly among you to expect the accomplishment of the promises I have made of restoring the Jewish nation to my wonted favour, in the last ages of the world; in order to which I will execute remarkable judgments upon the unbelievers and disobedient.

the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land, where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

13. *They shall feed and lie down, &c.*] Messiah, the great shepherd, shall feed and protect them.

14. *Sing, O daughter of Zion, &c.*] These hymns of joy properly belong to the times of the gospel.

16. *Let not thine hands be slack.*] The prophet here comforts those whose spirits are sunk under their former afflictions, and exhorts them to perform their duty with cheerfulness and diligence, as being assured of the assistance and protection of God.

H A G G A I.

THE ARGUMENT.

OF what family Haggai was is uncertain: he prophesied in the sixth year of Darius Hystaspes: the occasion of this prophecy was the stop that was put to the building of the temple, after the foundation had been laid, according to the commandment of Cyrus, about seventeen years before.

CHAP. I.

1 Haggai reproveth the people for negligence,—7 inciteth them to build the house,—12 and promiseth God's assistance therein.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word

ANNOTATIONS ON CHAP. I.

Verse 2. *This people say, &c.*] They pretended they had not the encouragement and protection of the king of Persia. This prophecy No. 52.

of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then

seems to have been delivered before Darius had granted his decree for building the temple.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?*

5 Now, therefore, thus saith the LORD of hosts, Consider your ways.

6 Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it into a bag with holes.*

7 ¶ Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came to little*: and when ye brought *it home*, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is waste*, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from her fruit.*

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that which the ground bringeth forth*, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had sent him,) and the people did fear before the LORD.

13 Then spake Haggai, the LORD's messenger in the LORD's message unto the people, saying, *I am with you*, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people, and they came and did work in the house of the LORD of hosts their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

C H A P. II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.—10 He sheweth that their sins hindered the work.—20 God's promise to Zerubbabel.*

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 Who *is left among you that saw this house in her first glory?* and how do ye see it now? *is it not in your eyes in comparison of it as nothing?*

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech the high priest; and be strong, *all ye people of the land*, saith the LORD, and work; for *I am with you*, saith the LORD of hosts.

9. *Ye run every man unto his own house:]* Ye make haste to build your own, and leave my house in ruins.

ANNOTATIONS ON CHAP. II.

Verse 6. *I will shake the heavens and the earth, &c.]* By this expression may be meant earthquakes; and the most terrible one they had ever known in Judea was just before our Saviour's coming.

7. *The Desire of all nations shall come:]* Rather the expectation. The Messiah shall come to his house; he that shall answer the desires of mankind, by supplying all these defects that hindered them in the performance of their duty.

5 *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.*

6 For thus saith the LORD of hosts, Yet once, *it is a little while*, and I will shake the heavens and the earth, and the sea and the dry land.

7 And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is mine*, and the gold *is mine*, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is unclean by a dead body touch any of these*, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is this people*, and so *is this nation before me*, saith the LORD, and so *is every work of their hands*; and that which they offer there *is unclean.*

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD;

16 Since those days were, when *one came to an heap of twenty measures*, there were *but ten*; when *one came to the press-fat*, for to draw out fifty vessels out of the press, there were *but twenty.*

17 ¶ I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye turned not to me, saith the LORD.

18 Consider now from this day, and upward, from the four and twentieth day of the ninth month, *even from the day that the foundation of the LORD's temple was laid*, consider *it.*

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth,

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their rider shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

9. *The glory of this latter house, &c.]* The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this respect, that there the Prince of peace shall make his appearance, and there the gospel of peace shall be published.

21, 22. *I will shake the heavens, &c.]* This prophecy plainly relates to the second coming of the Messiah, or to that illustrious appearance of his kingdom which shall put a period to the nations of the world, and the kingdoms of the earth shall become the kingdom of the Lord and his Christ.

23. *Zerubbabel my servant.]* The Messiah must be here described under the name of Zerubbabel, as he is elsewhere under that of David.

Z E C H A R I A H.

THE ARGUMENT.

Z E C H A R I A H prophesied at the same time with Haggai, some years before the return from the captivity: he was sent to the Jews on the same message, namely, to reprove them for their backwardness in erecting the temple, and restoring the divine worship; but especially for their disorderly lives and manners, which could not fail of calling down the judgments of God upon them. He likewise foretels the successful propagation of the gospel; the wonderful efficacy of the Holy Spirit in those days; the rejection of the unbelieving Jews; the utter destruction of their city, temple, and whole nation, by the Romans, for their crucifying the Messiah; and other particulars relating to the times of the gospel, which none of the lesser prophets before him mention. He is the most obscure of all the lesser prophets.

C H A P. I.

1 *Zechariah exhorteth to repentance.*—7 *The vision of the horses.*—12 *Comfortable promises to Jerusalem.*

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom, and behind him were there red horses, speckled, and white.

9 Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle-trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me with good words, and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am jealous for Jerusalem, and for Zion, with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore, thus saith the LORD, I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad: and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and, behold, four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

C H A P. II.

1 *God, in the care of Jerusalem, sendeth to measure it.*—6 *The redemption of Zion.*—10 *God's presence promised.*

ILIFTED up mine eyes again, and looked, and, behold, a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing

ANNOTATIONS ON CHAP. I.

Verse 4. *Be ye not as your fathers, &c.*] Such exhortations the former prophets, particularly Jeremiah, gave your fathers: do not imitate them in their obstinacy.

16. *To Jerusalem with mercies.*] I will remove all former marks of my displeasure, and cause the temple to be rebuilt in Jerusalem for the place of my residence, which I had for some time forsaken.

ANNOTATIONS ON CHAP. II.

Verse 4. *Jerusalem shall be inhabited as towns without walls, &c.*] The inhabitants of Jerusalem shall multiply so fast, that the houses within the walls will not be sufficient to contain them, and their cattle will increase in proportion.

5. *A wall of fire round about.*] I the Lord will defend her by my angels, as so many flames of fire surrounding her, and my special presence shall be her protection. This prophecy will receive its utmost completion in the New Jerusalem, when the glory of the Lord and the Lamb shall be the light thereof.

8. *The apple of his eye.*] God is very sensible of the injury offered to his people; it is like hurting the eye, which is the most tender and sensible part of the body. And though he made the Babylonians instruments of his vengeance, yet now he will call them to an account for exceeding their commission.

ANNO-

10 ¶ Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

C H A P. III.

Under the type of Joshua the restoration of the Jews is promised.

AN D he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right-hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered, and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments: and the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH.

9 For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

C H A P. IV.

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation:—*11 *By the two olive-trees, the two anointed ones.*

AN D the angel that talked with me came again, and waked me, as a man that is waked out of his sleep,

2 And said unto me, What seest thou? and I said, I have looked, and, behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof:

3 And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered, and

said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

C H A P. V.

1 *By the flying roll is shewed the curse of thieves and swearers.—5 Babylon's ruin.*

TH E N I turned, and lifted up mine eyes, and looked, and, behold, a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings, (for they had wings like the wings of a stork,) and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And

ANNOTATIONS ON CHAP. III.

Verse 1. *He shewed me Joshua, &c.*] The angel that talked with me represented to me a new vision, namely, that of Joshua standing before the angel of the Lord, that is, before the Son of the most High.

To resist him;] i. e. To be his accuser, as he is styled, *Rev.* 12. 10. so here he is represented as aggravating the faults of Joshua, the representative of the whole body of the Jews, in order to prevail on God to permit the Jews to be still under the power of their adversaries. It was customary in courts of judicature for the accused to stand at the right hand of the accuser.

2. *The Lord said unto Satan, &c.*] The Son of God said to Satan, The Lord, even God the Father, rebuke thee, and not suffer thy mischievous imaginations against Jerusalem and the temple to prosper; he that hath chosen that place for his special residence.

3. *The BRANCH.*] I will foretel the coming of the Messiah into the world as a person altogether distinct from Joshua, or any other present among you, and I will make him known to you under the name of the

Branch; a title often given to the Messiah by the prophets, as descending from the stock of David.

9. *The stone—laid before Joshua.*] I have ordered a principal stone to be laid before Joshua, denoting the Messiah, represented by the former prophets as a corner-stone, a foundation, elect and precious.

ANNOTATIONS ON CHAP. IV.

Verse 6. *Not—by power, but by my Spirit;*] Not by human power, but by the secret assistance of Providence, as the lamps are invisibly supplied with oil.

7. *Who art thou, O great mountain?*] Removing mountains is a proverbial expression to denote our overcoming the greatest difficulties; so the angel here encourages Zerubbabel to go on with his undertaking, assuring him that nothing should withstand him.

The head-stone—with shoutings, &c.] He shall place the top or finishing stone upon the walls of the temple: which action the spectators shall accompany with their wishes and prayers, that God's grace and favour may protect that holy place, so happily brought to perfection.

ANNO-

11 And he said unto me. To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.

C H A P. VI.

1 *The vision of the four chariots.—9 By the crowns of Joshua is shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grisled and bay horses.

4 Then I answered, and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country, and the white go forth after them, and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD;

13 Even he shall build the temple of the LORD, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they that are far off shall come and build in the temple of the LORD; and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

C H A P. VII.

1 *The captives enquire by fasting.—4 Zechariah reproveth their hypocrisy.—8 Sin the cause of their captivity.*

AND it came to pass, in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

2 When they had sent unto the house of God Sherezer, and Regem-melech, and their men, to pray before the LORD,

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying,

Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited, and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother.

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts.

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

C H A P. VIII.

1 *Jerusalem's restoration.—9 They are encouraged to the building by God's favour.*

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth, and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the west country.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong,

13. *He shall bear the glory, &c.]* This is a plain description of the Messiah, who was foretold to be both a king and a priest; who should bear the glory of a king, and at the same time bear the office of a priest. *Between them both:] i. e.* Between the BRANCH and Jehovah.

ANNOTATIONS ON CHAP. VII.

Verse 3. *Should I weep in the fifth month?* Answering to our July. In this month the city and temple were burnt by the Chaldeans; on which account the Jews at Babylon had kept a solemn fast.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *Jerusalem shall be called, A city of truth:]* Shall be again the seat of truth and justice, her magistrates being restored to execute their authority in the midst of her.

ANNOTATIONS ON CHAP. VI.

Verse 1. *There came four chariots, &c.]* The four chariots denote the four great empires, which subdued the principal part of the then known world.

8. *Have quieted my spirit:]* Have appeased my wrath, by executing that vengeance upon the Babylonians which they deserved for their cruelty to my people.

11. *The head of Joshua, &c.]* Two crowns of gold are ordered to be placed upon the head of Joshua, to signify that the Messiah, the Branch mentioned in the following verse, of whom Joshua was a type, should be both a king and a priest, and therefore should have a right to wear both these crowns.

12. *Behold the man whose name is The BRANCH.]* See in the person of Joshua the high priest the type or representation of the man whose name is the Messiah.

strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast, neither *was there any* peace to him that went out, or came in, because of the affliction: for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace.

20 Thus saith the LORD of hosts, *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities.

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that* God is with you.

C H A P. IX.

1 *God defendeth his church.*—9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.*

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof; when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby: Tyrus and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea, and she shall be devoured with fire.

13. *A curse among the heathen:*] A standing monument of God's vengeance; so that the heathen used this as a common form of imprecation, *God do so to me as he did to the Jews!*

23. *Ten men—out of all languages of the nations, &c.*] Christians are sometimes called by the name of Jews, as being those to whom the promises made to the fathers of the Jewish nation chiefly belong, and, in this sense the word is here to be taken. The sense of the passage therefore is, That the heathen shall apply themselves to the Christian ministers for instruction, in order to qualify themselves for being admitted into the church.

ANNOTATIONS ON CHAP. IX.

Verse 2. *Zidon, though it be very wise.*] The Zidonians valued themselves as being the first inventors of letters and the sciences, and were famous for their skill in navigation.

5. *The king shall perish from Gaza.*] That city was taken by Alexander after a siege of two months, 10,000 of the inhabitants being slain, and the governor dragged round the city till he expired.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful; and Ekron, for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *shall be* for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, Behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope; even to-day do I declare, *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them; and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people, for *they shall be* as the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids.

C H A P. X.

1 *God is to be sought unto, and not idols.*—5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock; they were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle; and they

8. *I will encamp about mine house, &c.*] During these commotions the angels, styled God's host, shall encamp around the temple of Jerusalem; and I will turn the heart of Alexander, that he should shew favour towards the Jews, when he intended to humble them, and shall offer sacrifices to me in my temple.

9. *Riding upon an ass, &c.*] This prophecy was literally fulfilled by the blessed Jesus, when he entered Jerusalem sitting on an ass, agreeable to the primitive simplicity of the patriarchs and judges of old.

12. *Ye prisoners of hope.*] Ye that are under any bondage or oppression, do not despair, but rely upon the promises of God for deliverance. *I will render double unto thee:*] I will make you abundant amends for all the evils ye have suffered.

ANNOTATIONS ON CHAP. X.

Verse 2. *They went their way as a flock.*] They went into captivity, and came into great distress, as sheep are driven away and scattered that have no shepherd to protect them.

ANNO-

they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

C H A P. XI.

1 The destruction of Jerusalem.—10 The staves, Beauty and Bands.—15 The type and curse of a foolish shepherd.

O P E N thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan, for the forest of the vintage is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God, Feed the flock of the slaughter,

5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the LORD, for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock: and I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then, said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me

my price; and if not, forbear: so they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

C H A P. XII.

1 Jerusalem a cup of trembling to herself,—3 and a burdensome stone to her adversaries.—6 The victorious restoring of Judah.

T H E burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In

ANNOTATIONS ON CHAP. XI.

Verse 7. *I took unto me two staves, &c.*] These two staves represent the new covenant. The one he called *Beauty* or *Delight*; i. e. his favour or kindness towards his people: this was remarkably fulfilled in our Saviour, whose gracious words, and beneficial labours, were conspicuous through the whole of his life: the other he called *Bands*; by which he meant that bond of the new covenant, whereby he intended to unite both the kingdoms of Israel and Judah under himself, as their Head and King, and then afterwards to unite the Jews and Gentiles into one Church.

10. *Cut it asunder.*] Thus the covenant which I had made with the Jews was broken, and I excluded them from having any benefit in the second covenant, namely, that of the gospel.

12. *Thirty pieces of silver.*] They valued me at no more than the price of the meanest slave, *Matt.* 26. 15.

13. *Cast it unto the potter, &c.*] God commanded the prophet in a vision, as personating the Messiah, to cast the money in a contemptuous manner to the potter, as a reward suitable to his labour, and a price fit for wares of the meanest value; see *Matt.* 27. 9, 10.

And cast them, &c.] I cast them back into the treasury of the temple, where they were afterwards laid out for the use of the potter. This whole transaction, performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances that attend the betraying of the Messiah by Judas, the price the chief priests put upon him, and the use to which the money was applied.

14. *I cut asunder.* &c.] As they refused to be united under me their head, so in breaking the other staff I foreshewed the destruction of Jerusalem, the bond and cement of all their tribes, being the centre both of their civil power and of their divine worship.

ANNO-

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

C H A P. XIII.

1 *Jerusalem's purgation from idolatry and false prophecy.—7 The death of Christ, and the saving of a third part.*

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, *I am* no prophet, *I am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die, but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, *It is* my people; and they shall say, *The LORD is* my God.

C H A P. XIV.

1 *The destroyers of Jerusalem destroyed.—3 The coming of Christ, and the graces of his kingdom.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, *and there shall be*

a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear *nor* dark.

7 But it shall be one day which shall be known to the LORD, not day nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first-gate, unto the corner-gate, and *from* the tower of Hianiel, unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together; gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one *that is* left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem, to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

ANNOTATIONS ON CHAP. XIII.

Verse 5. *I am no prophet.*] To save themselves from punishment, each of these false prophets shall profess husbandry, and say, that his employment from a child had been to look after cattle, or till the ground.

7. *Awake, O sword, &c.*] Here a new prophecy begins, importing, that the Messiah, the great shepherd, though in his divine nature he be equal to God the Father, shall be delivered up to death by God's determinate counsel and appointment.

ANNOTATIONS ON CHAP. XIV.

Verse 2. *I will gather all nations, &c.*] The Romans, being lords of the known world, had the strength of all nations united in their forces.

20. *Holiness unto the Lord.*] This and the following verse seem to imply the promise of an universal peace; a blessing often mentioned in the prophets as a concomitant of the flourishing state of Christ's kingdom.

§

MALACHI.

THE ARGUMENT.

MALACHI was most probably contemporary with Nehemiah. His prophecy supposes the temple to be built, and the worship of God settled there; but blames the priests and Levites for not attending upon the public worship, and the people for offering beasts that were lame and blind. The words of Malachi, chap. 4. 4, 5. import, that after him the Jews were not to expect a succession of prophets; he therefore exhorts them carefully to observe the law of Moses, and to look for no other prophet till Elias, *i. e.* John Baptist, the forerunner of the Messias, should come.

CHAP. I.

1 *Malachi complaineth of Israel's unkindness,—6 of their irreligiousness.—14 The curse of corrupt offerings.*

THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD; yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it; and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hands? saith the LORD.

14 ¶ But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

CHAP. II.

The priests reprov'd for neglecting the covenant.

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 ¶ Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith, that he hateth putting away: for one covereth violence with his garment, saith

ANNOTATIONS ON CHAP. I.

Ver. 2, 3. *I loved Jacob, and I hated Esau, &c.*] These propositions are not to be understood asunder, but to be taken together as one; *I have loved Jacob more than Esau.*

No. 52.

11. *In every place incense shall be offered.*] The prophet describes the Christian sacrifice of prayer and thanksgiving by the external rites of the Jewish worship. Incense was considered as a figure or emblem of prayer by the Jews themselves.

7 S

ANNO-

saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words; yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

C H A P. III.

Of the messenger, majesty, and grace, of Christ.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap.

3 And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*: return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

11 And I will rebuke the devourer for your sakes, and

he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God; and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy: yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it*; and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked: between him that serveth God, and him that serveth him not.

C H A P. IV.

God's judgment on the wicked,—2 and his blessing on the good:—5 he telleth of Elijah's coming and office.

FOR, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked: for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

ANNOTATIONS ON CHAP. III.

Verse 1. *Whom ye delight in.*] A remarkable character given of the Messiah is, that he is the person ye delight in, whose coming is so

much desired; the time of it being the subject of your search and enquiry, and the expectation of it your comfort and delight.

THE END OF THE OLD TESTAMENT,

THE APOCRYPHA.

I. ESDRAS.

THE ARGUMENT.

THESE two first books of the Apocrypha, said to be written by Esdras, were always excluded the Jewish Canon: they are supposed to have been written originally in Greek. The first book is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building the temple, and the establishment of the regular worship. These apocryphal books, though not deemed of sufficient authority to be appealed to in regard to the proof of any point in the Christian Religion, were, nevertheless, read for improvement in the knowledge of virtue, and in the history of God's people; and they are still evidences to prove, that God has, at all times, taken particular care of his church, and never left it destitute of teachers, to encourage virtue, and confirm the hopes of good men in the coming of the promised Messiah.

C H A P. I.

1 *Josias his charge to the priests and Levites.—7 A great passover is kept:—32 his death is much lamented:—53 The temple, city, and great numbers of the people, are destroyed.—56 The rest are carried unto Babylon.*

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built;

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple, according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover, according to the commandment of the Lord, which was given unto Moses.

7 ¶ And unto the people that was found there Josias gave thirty thousand lambs, and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, and Zacharias, and Syelus, the governors of the temple, gave to the priests, for the passover, two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order, according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass-pots, and pans, with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread, seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings in Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former time, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 ¶ Now after all these acts of Josias, it came to pass that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward; depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord;

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem, died, and was buried in his father's sepulchre.

32 ¶ And

32 ¶ And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah; and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judah.

34 ¶ And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him to Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king, being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon, with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people, and of the priests, did many things against the laws; and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messengers to call them back, because he spared them, and his tabernacle also.

51 But they had his messengers in derision: and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 ¶ And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

†

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy.

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

C H A P. II.

1 *Cyrus, moved by God to build the temple,—5 giveth leave to the Jews to return and contribute to it.*

IN the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea, and of the tribe of Benjamin, stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver, and gold, with horses, and cattle, and with very many free gifts of a great number, whose minds were stirred up thereto.

10 ¶ King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now, when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them, A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 ¶ But, in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following:

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice:

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now, if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And, forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that,

that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner:

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings.

27 And the men therein were given to rebellion and war; and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes' letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased, until the second year of the reign of Darius king of the Persians.

C H A P. III.

4 Three strive to excel each other in wise speeches;—9 they refer themselves to the judgment of the king.—18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 ¶ Then three young men, that were of the guard that kept the king's body, spake one to another,

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things, in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius's cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius's pillow,

9 And said, That when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things, Truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them,

14 And sending forth, he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine:

18 ¶ And he said thus, O ye men, how exceeding strong is wine! It causeth all men to err that drink it.

19 It maketh the mind of the king, and of the fatherless child, to be all one: of the bondman, and of the freeman, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor: and it maketh to speak all things by talents.

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords.

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken he held his peace.

C H A P. IV.

1 The second declareth the might of a king.—13 The third, who is Zorobabel, the power of women,—33 and of truth.

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over the sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build.

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies, obey him; furthermore, he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep [watch] round about him, neither may any one depart and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest; when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, [this was Zorobabel,] began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king, and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do not they gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver, or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea, and upon rivers;

24 And looketh upon a lion, and goeth in the darkness: and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 ¶ Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace: and all the people then shouted and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed, To build Jerusalem in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burnt, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore, that thou make good the vow, the performance whereof with thy own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and

wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way, both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar-wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute: and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built:

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer seventeen:)

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

4 The names and number of the Jews that returned home.—

50 The altar is set up in his place.—57 The foundation of the temple is laid.—73 The work is hindered for a time.

AFTER this were the principal men of the families chosen, according to their tribes, to go up with their wives, and sons, and daughters, with their men-servants, and maid-servants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families, among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia, in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaías, Enenias, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two.

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight.

13 The sons of Bebái, six hundred twenty and three: the son of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty-two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two.

19 They of Kiriatharius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerecus, two hundred forty and five:

23 The sons of Annaas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassarón, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Asia, the sons of Phinees, the sons of Azra, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Loson, the sons of Isdael, the sons of Sapheth,

34 The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Therimeleth, and Thelersas, Charaathalat leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the sons of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdiah, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there rose up an high-priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside men-servants and women-servants, two thousand three hundred and sixty.

42 Their men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place, according to their ability.

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, an hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people, in Jerusalem, and in the country; the singers also and the porters, and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate, which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet;

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new-moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar-trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 ¶ And in the second year, and second month, after his coming to the temple of God at Jerusalem, began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites, from twenty years old, over the works of the Lord. Then stood up Jesus and his sons, and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda, the son of Eliadun, with their sons and brethren, all Levites, with one accord set forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments, with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung, with loud voices, songs to the praise of the Lord; because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord, for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients, who had seen the former house, came to the building of this with weeping and great crying.

64 But many, with trumpets and joy, shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 ¶ Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbarezeth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel, said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land, lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building:

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

CHAP. VI.

1 *The prophets stir up the people to build the temple:—8 Darius is solicited to hinder it:—27 but he doth further it by all means,—32 and threateneth those that shall hinder it.*

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnus, the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do you build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnus governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore, to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem, and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our Lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll, wherein these things were recorded:

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before,

27 And also he commanded that Sisinnus the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year, without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained, that according unto these things it be done with diligence.

C H A P. VII.

1 *Sisinnus and others assisting the building, the temple is finished and dedicated.—10 The passover is kept.*

THEN Sisinnus the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews, and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses, and the porters at every gate.

10 ¶ And the children of Israel, that were of the captivity, held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord;

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

C H A P. VIII.

1 *Esdras bringeth the king's commission to build:—8 the copy of it:—28 he declareth the names and number of those that came with him, and his journey:—71 he lamenteth the sins of his people,—96 and sweareth the priests to put away their strange wives.*

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraïas, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zariaas, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth:

9 King Artaxerxes unto Esdras, the priest and reader of the law of the Lord, sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras, the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other

other imposition, of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem;

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief, according to their families and several dignities, that went up with me from Babylon, in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias the son of Zariaas, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zariaas son of Michael: and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jeuel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men:

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury;

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit,) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey, both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us; and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord, on the fourth day, unto Marmoth, the priest, the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celsyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast, with my clothes and the

the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we have been, and are in great sin, even unto this day.

77 And for our sins, and our fathers', we, with our brethren, and our kings, and our priests, were given up unto the kings of the earth, to the sword, and to captivity, and for a prey, with shame unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary:

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage we were not forsaken of our Lord: but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter in to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst neither left us root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for unto thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel, to do after these things; and so they swear.

C H A P. IX.

1 *Esdras assembleth and exhorteth the people;—10 they promise to put away the strange wives, &c.*

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem, the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple, because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 ¶ Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not the work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 ¶ Then Jonathan the son of Azael, and Ezéchias the son of Theocanus, accordingly took this matter upon them; and Mosollam, and Levis, and Sabbatheus, helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 ¶ And of the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren; Mattheas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams to make reconciliation for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hierecl, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias, Ismael, and Nathanael, and Ocidelus, and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Colitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasacl, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion,

basion, and Enasibus, and Mamnitanaimus, Eliasis, Banus, Eliali, Samis, Selemias, Nathanas: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away, with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 ¶ And the whole multitude came together with one accord into the broad place of the holy porch toward the east.

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand.

44 And upon his left hand stood, Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most high, the God of hosts, almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacobus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Ioazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 ¶ Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law;)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing:

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

THE ARGUMENT.

THIS book seems to be written in imitation of Ezra, but it is plainly seen that it is apocryphal. Neither the Synagogue nor the Latin Church ever received it as canonical, though some of the Fathers have quoted it. It is not now to be met with in Greek, nor ever was in the Hebrew, but is printed in Latin in many editions of the Bible.

CHAP. I.

1 *Esdras is commanded to reprove the people.—24 God threateneth to cast them off.*

THE second book of the prophet Esdras, the son of Saraia, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children.

6 Because the sins of their fathers are increased in them; for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants, and all his power, have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea, and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you: I gave you tents for your safeguard, nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness, to kill us? it had been better for us to have served the Egyptians than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat: so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land; I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

†

22 Thus

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 ¶ What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whosoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit man-slaughter.

27 Ye have not as it were forsaken me, but your own-selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes;

29 That ye would be my people, and I should be your God: that ye would be my children, and I should be your Father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new-moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me, yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness; and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that cometh from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

C H A P. II.

1 God complaineth of his people;—10 yet Esdras is willed to comfort them.

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow, and forsaken.

3 I brought you up with gladness, but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow, and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth; for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the un-

righteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord:

10 ¶ Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem; which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness: for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness: make their feet as fast as a pillar; for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children; for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies: whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked.

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse! stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish, for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep; for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come, and shew mercy unto them: for my wells run over, and my graces shall not fail.

33 I Esdras received a charge of the Lord, upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd; he shall give you everlasting rest: for he is nigh at hand that shall come in the end of the world.

35 Be ready to the reward of the kingdom; for the everlasting light shall shine upon you for ever more.

36 Flee the shadow of this world; receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up, and stand, behold the number of those that be sealed in the feast of the Lord:

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord:

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people which have been called from the beginning may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs:

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered, and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

C H A P. III.

1 *Esdras troubled in thought, expostulateth with God,—13 and confesseth the sins of the people, &c.*

IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thyself alone,) and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward,

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again, in process of time, thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now, when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldst never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou

didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam, bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done; for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left. Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts, but not the heathen.

C H A P. IV.

1 *The angel declareth the ignorance of Esdras in God's judgments,—13 and adviseth him not to meddle with things above his reach.—23 Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord: and he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then

6 Then answered I, and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire, and wind, and of the day where-through thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know:

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth; and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I, and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is gone over to ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungod-

liness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill!

33 Then I answered and said, How and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you; for he hath weighed the world in the balance.

37 By measure he hath measured the times, and by number he hath numbered the times; and he doth not move nor stir them, until the said measure be filled.

38 Then answered I, and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes, peradventure, it is, that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her?

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them:

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I, and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part; but as touching thy life, I am not sent to shew thee: for I do not know it.

C H A P. V.

1 *The signs of the times to come.*—21 *Esdras asketh why God, choosing but one people, did cast them off.*

Nevertheless, as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see

see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day.

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled;

6 And even he shall rule whom they look not for that dwell upon the earth, and the fowls shall take their flight away together;

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters;

9 And salt waters shall be found in the sweet, and all friends shall destroy one another: then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me upon my feet.

16 ¶ And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 ¶ And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine;

24 And of all lands of the whole world thou hast chosen thee one pit; and of all the flowers thereof, one lily;

25 And of all the depths of the sea, thou hast filled thee one river; and of all builded cities, thou hast hal-
lowed Sion unto thyself;

26 And of all the fowls that are created, thou hast named thee one dove; and of all the cattle that are made, thou hast provided thee one sheep;

27 And among all the multitudes of people, thou hast gotten thee one people; and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered the only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldst thou punish them with thine own hands.

31 ¶ Now, when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake; lovest thou that people better than he that made them;

34 And I said, No, Lord; but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord; whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered;

37 Open me the places that are closed, and bring me forth the winds that in them are shut up; shew me the image of a voice; and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end; and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Coudest thou not make those that have been made, and be now, and that are for to come, at once, that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the Maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I have created.

50 And I asked and said, Seeing thou hast now given me the way, I will proceed to speak before thee; for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age (when the womb faileth) are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

C H A P. VI.

1 *Esdras is taught that God's purpose is eternal.—8 The next world shall follow this immediately.—13 What shall fall out in the latter times.*

AN D he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid;

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure.

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I, and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held fast the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then, and said, O Lord, that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion: but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children, of three or four months old, and they shall live and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein; the springs of the fountain shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have

not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me: I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus: Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent, that of these some being planted of God, and tilled, might serve thee.

43 For as soon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures; the one thou calledst Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part (namely, where the water was gathered together,) might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them to a drop that falleth from a vessel.

57 And now, O Lord, behold these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, (whom thou hast called thy first-born, thy only-begotten, and thy fervent lover,) are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

1 *The angel sheweth the ways of this world are narrow and difficult, and accounteth for God's judgments;—26 foretelling the manifestation of Christ, his death and resurrection, and the general judgment;—36 the reasons why, in that day, there shall be no intercession.—46 Esdras supposing that man had better not have been, his doubts are cleared up.—62 Esdras acknowledgeth God's perfections.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the night afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things:

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant: in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver up those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away; and the long-suffering shall have an end.

34 But judgment only shall remain, truth shall stand, and faith shall wax strong.

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction; and Solomon for them that should come to the sanctuary.

39 And Helias for those that received rain, and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past.

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 ¶ I answered then, and said, This is my first and last saying, that it had been better not to have given the earth unto Adam; or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived, and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him; no, nor me, which have spoken unto them:

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 ¶ I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And, being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left, peradventure, in an innumerable multitude.

C H A P. VIII.

1 *Many created, but few saved.—4 Esdras expostulateth with God, and prayeth for his people.—56 Good will be to him, &c. but evil to the wicked.*

AND he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras: As when thou asketh the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of; even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it: how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth, and is kept, shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak: touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee, for myself, and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee: this is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven, and in the air:

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the host of angels stand with trembling;

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen; but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear:

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases; but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful; to us, namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth, there is no man among them that be

born

born but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then, and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season, or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou comest far short, that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten.

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover, they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought.

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I, and said,

63 Behold, O Lord, how hast thou shewed me the multitude of the wonders which thou wilt begin to do in the last times: but at what time thou hast not shewed me.

C H A P. IX.

1 Esdras is taught who shall be saved, and who not.—15 He replieth, and is told that the world is corrupted, &c.

HE answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time wherein the Highest will begin to visit the world which he made.

3 Therefore, when there shall be seen earthquakes and uproars of the people in the world,

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest;

6 Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 ¶ Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish than of them which shall be saved;

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed: as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also; for it was the time of the world.

18 And now, when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril, because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then which was born in vain; and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 ¶ Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only,)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed

shewed unto our fathers in the wilderness in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which receive the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown, or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon by misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

C H A P. X.

1 *The woman in the field sheweth the cause of her grief.—*
5 *He chideth and comforteth her.—*27 *She vanisheth away, and a city appeareth in her place.—*38 *At his request the angel explaineth the vision.*

AND it came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all

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into destruction, and a multitude of them is utterly rooted out.

11 Who then shall make more mourning than she that hath lost so great a multitude, and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth *not so*: for the multitude present in it, according to the course of the earth, is gone as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour, even so the earth also hath given her fruit, namely man, ever since the beginning, unto him that made her.

15 Now, therefore, keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee;

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted, in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon by us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And, therefore, shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold her face upon a sudden shined exceedingly, and her countenance glistened, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me;

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

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36 Or

36 Or is my sense deceived, or my soul in a dream?

37 Now, therefore, I beseech thee, that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This, therefore, is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman whom thou sawest is Sion: and whereas she said unto thee, (even she whom thou seest as a city builded,)

45 Whereas *I say*, she said unto thee, That she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee, That she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber, happened to have a fall, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness; and because she mourned for her son, thou beganest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And, therefore, I bade thee remain in the field, where no house was builded.

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was;

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see.

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest, and so are but few.

58 But to-morrow at night thou shalt remain here.

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night and another; like as he commanded me.

• C H A P. XI.

1 *He seeth in his dream an eagle coming out of the sea,—37 and a lion out of a wood talking to the eagle.*

THEN saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest; the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject

unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned the end of it came, and the place thereof appeared no more: so the next following stood up and reigned, and had a great time.

14 And it happened, that when it reigned the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear, thou that hast borne rule over the earth so long; this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body but three heads that rested, and six little wings.

24 Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 ¶ And I beheld, and, lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom

whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body;

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

C H A P. XII.

1 *The eagle which he saw is destroyed.—7 Esdras prayeth.—*

10 *The vision is interpreted:—37 he is bid to write his visions,—39 and to fast, that he may see more.—40 The people come to him, in grief for his absence: he comforteth and dismisseth them.*

AND it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained, and the four wings, appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 ¶ And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 ¶ And he said unto me, This is the interpretation of the vision.

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another.

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling:

nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small underfeathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose time shall be but small, and their years swift.

21 And two of them shall perish; the middle time approaching, four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain,

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom, and full of trouble, as thou sawest.

31 And the lion whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard;

32 This is the anointed which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 ¶ Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 ¶ And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us if we also had been burnt in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you; but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

C H A P. XIII.

1 *Esdras in a dream seeth a man coming out of the sea.—25*
The meaning of the vision, &c.

AND it came to pass, after seven days, I dreamed a dream by night.

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, the man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war;

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, so that upon a sudden, of an innumerable multitude, nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself; they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 ¶ This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea;

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature; and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And he shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour, by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him:

40 Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow passages of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go; namely of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now, when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither
↑ seek

seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High, because of his wonders which he did in time:

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

C H A P. XIV.

1 *A voice out of a bush calleth Esdras,—10 telling him that the world waxeth old:—19 he prayeth, because the law was burned, that he might write all anew, &c.*

AN D it came to pass, upon the third day I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras!

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thine heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 ¶ For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part;

12 And there remaineth that which is after the half of the tenth part.

13 Now, therefore, set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand; for now hasteth the vision to come which thou hast seen.

19 ¶ Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were writ-

ten in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou, prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five, which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore, if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days; and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it.

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

C H A P. XV.

2 *This prophecy is certain.—5 God will take vengeance upon the wicked,—11 and upon Egypt.—14 The judgment of the world.—28 An horrible vision from the east.—43 Babylon and Asia are threatened.*

BE H O L D, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper; for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore, saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched-out arm, and smite Egypt with plagues as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail, through the blasting and hail, and with a fearful constellation.

14 Woe to the world, and them that dwell therein;

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments, saith the Lord.

25 I will not spare them: go your way, ye children, from the power; defile not my sanctuary:

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature: and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold, clouds from the east, and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star: and blood shall be from the sword unto the belly,

36 And dung of men unto the camels' hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person;

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore, saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou, as unhappy, shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive; and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

C H A P. XVI.

1 *Babylon, and other places, are threatened with plagues that cannot be avoided,—23 and with desolation.—40 The servants of the Lord must look for troubles;—51 and not hide their sins,—74 but leave them, and they shall be delivered.*

WOE be unto thee, Babylon and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with clothes of sack and hair; bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power.

13 For strong is his right hand that bendeth the bow; his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward; even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows, and great mournings; the beginning of famine, and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils: what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be alway mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case: and even then shall evils grow upon earth; sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other that escape the hunger shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it,

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it; believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child, in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment;

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrow shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away; and he that buyeth, as one that will lose;

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers:

45 And therefore they that labour, labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives; for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold,

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created:

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth.

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave

off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision, and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like madmen, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen, and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt: for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undressed, and is cast into the fire to be consumed therewith.

T O B I T.

THE ARGUMENT.

THE Book of Tobit has never been admitted as canonical, though it is well known the Jews, from the time of its first being known, paid much regard to it. The generality of the Fathers of the Christian Church allow it to be a true history of this particular family, setting forth a good example of charity and benevolence, and an external pattern of paternal care and filial obedience. It was originally written in Chaldee or Hebrew; and St. Jerom, it is said, had it translated from the Chaldee into the Hebrew, and then translated it himself into Latin; and his version of it is most esteemed by the Church. Whether it be a true history or not, it has always been read and esteemed in the Church, for the excellent morals it inculcates, and the examples it proposes for our imitation.

CHAP. I.

1 *Tobit's descent and piety from his youth:—9 his marriage,—10 and captivity:—13 his preferment:—14 he leaveth money in trust with Gabael in Media:—16 alms, and charity in burying the dead:—19 he is accused, fleeth, and is spoiled of his goods:—22 he returneth to Nineve.*

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali, 2 Who in the time of Enemessar, king of the Assyrians, was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel, by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren, and those that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

†

14 And

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king of Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily, (for in his wrath he killed many;) but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself: understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer and keeper of the signet, and steward, and overseer of the accounts; and Sarchedonus appointed him next unto him: and he was my brother's son.

C H A P. II.

1 *Tobit leaveth his meat to bury the dead,—10 and becometh blind:—11 his wife taketh in work to get her living:—14 her husband and she fall out about a kid.*

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then, before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept, and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter, who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were sparrows in the wall; and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but

bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

C H A P. III.

1 *Tobit, grieved with his wife's taunts, prayeth.—7 Sara, reproached by her father's maids, prayeth also, &c.*

THEN I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just; and all thy works, and all thy ways, are mercy and truth; and thou judgest truly and justly for ever.

3 Remember me, and look on me: punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers'; because we have not kept thy commandments, neither have walked in truth before thee.

6 Now, therefore, deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane, a city of Media, Sara, the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both: that is, to scale away the whiteness of Tobit's eyes; and to give Sara, the daughter of Raguel, for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit, because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

C H A P. IV.

1 *Tobit giveth instructions to his son Tobias,—20 and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said within himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments; do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance, and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the most High.

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel: but the Lord himself giveth all good things; and he humbleth whom he will, as he will: now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael, the son of Gabrias, at Rages, in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

C H A P. V.

4 *Tobias going to seek a guide meeteth an angel.—9 He bringeth him to his father.—16 Tobias departeth with the angel:—17 his mother is grieved:—20 Tobit comforteth her.*

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me;

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not: and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not: so he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother, be not now angry with me, because I have enquired to know thy tribe and thy family, for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaïas; as we went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits, and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, What wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 ¶ But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand in going in and out before us?

18 Be not greedy to add money to money; but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister: he shall return in safety, and thine eye shall see him:

21 For the good angel shall keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

C H A P. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall, out of a fish,—6 sheweth the use of them.—10 He adviseth Tobias to marry Sara the daughter of Raguel: and teacheth him how to drive the wicked spirit away that infested her.*

A N D

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish: and the young man laid hold of the fish, and drew it to land.

4 ¶ To whom the angel said, Open the fish, and take the heart, and the liver, and the gall, and put them up safely.

5 So the young man did as the angel commanded him: and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart, and the liver, and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore, hear me, and I will speak to her father; and when we return from Rages, we will celebrate the marriage; for I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage-chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die as the other before: for a wicked spirit loveth her, which hurteth nobody but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life (because of me) to the grave with sorrow, for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife, and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 ¶ And when thou shalt come into the marriage-chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it.

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you; fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee: moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

C H A P. VII.

1 Tobias is kindly received by Raguel.—11 Raguel telleth Tobias what had happened to his daughter Sara,—12 and giveth her in marriage unto him:—17 she is conveyed to her chamber, and weepeth:—18 her mother comforteth her.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blind, he was sorrowful and wept,

8 And likewise Edna his wife, and Sara his daughter, wept. Moreover, they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here till we agree, and swear one to another.

12 ¶ Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father; and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father; and he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither; and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

C H A P. VIII.

2 Tobias driveth away the evil spirit, as he he was taught:—4 he and his wife rise up and pray, &c.

AND when they had supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell, when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind. Thou hast said, It is not good that man should be alone: let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But

11 But when Raguel was come into his house,
 12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive; if he be not, that we may bury him, and no man know it.
 13 So the maid opened the door, and went in, and found them both asleep,
 14 And came forth, and told them that he was alive.
 15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee, with all thy creatures; and let all thine angels and thine elect praise thee for ever.
 16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.
 17 Thou art to be praised, because thou hast had mercy of two that were the only-begotten children of their fathers; grant them mercy, O Lord, and finish their life in health, with joy and mercy.
 18 Then Raguel bade his servants to fill the grave.
 19 And he kept the wedding-feast fourteen days.
 20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;
 21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

C H A P. IX.

1 Tobias sendeth the angel unto Gabael for the money.—6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called Raphael, and said unto him,
 2 Brother Azarias, take with thee a servant and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.
 3 For Raguel hath sworn, that I shall not depart.
 4 But my father counteth the days, and if I tarry long he will be very sorry.
 5 So Raphael went out and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were sealed up, and gave them to him.
 6 ¶ And early in the morning they went forth both together, and came to the wedding, and Tobias blessed his wife.

C H A P. X.

1 Tobit and his wife are anxious for their son.—7 She will not be comforted by her husband.—10 Raguel sendeth Tobias and his wife away, giving them half his goods.—12 and blesseth them.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,
 2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?
 3 Therefore he was very sorry.
 4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,
 5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.
 6 To whom Tobit said, Hold thy peace, take no care, for he is safe.
 7 ¶ But she said, Hold thy peace, and deceive me not; my son is dead: and she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.
 8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.
 9 But Tobias said, No; but let me go to my father.
 10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:
 11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.
 12 And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that

I may hear good report of thee: and he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

C H A P. XI.

6 Tobias's mother spieth her son coming.—7 The angel adviseth him how to heal his father.—19 who meeting him at the door, recovereth his sight.—14 he praiseth God.—17 and welcometh his daughter-in-law.—18 The wedding-day is kept with joy.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house:

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about towards the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die? and they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels.

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 ¶ But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy amongst all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came.

19 And Tobias's wedding was kept seven days with great joy.

C H A P. XII.

5 Tobit, at his son's desire, offereth half to the angel for his pains.—6 But he calleth them both aside, and exhorteth them.—15 and telleth them that he was an angel.—21 and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 ¶ So he called the angel, and said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God; do that which is good, and no evil shall touch you.

8 Prayer is good with fasting, and alms and righteousness: a little with righteousness is better than much with unrighteousness: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, it was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now, therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you: praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me: but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

C H A P. XIII.

The thanksgiving unto God which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and

do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy; and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven: all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges: for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone; thy walls, and towers, and battlements, with pure gold.

17 And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

C H A P. XIV.

3 Tobit giveth instructions to his son,—8 especially to leave Nineve:—11 he and his wife die, and are buried by Tobias.—12 Tobias removeth to Ecbatane,—14 and there dieth, after he had heard of the destruction of Nineve.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children: for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land; and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me: but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness; and how he rewarded him again: yet Achiacharus was saved, but the other had his reward; for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father-in-law;

13 Where he became old with honour; and he buried his father and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

JUDITH.

THE ARGUMENT.

THE learned are not agreed as to the author of this Book, though both the ancient Jews and Christians considered it as a true history: however, it appears to have been written soon after the facts mentioned in it, because the festival, instituted in memory of Judith's victory, is mentioned as then subsisting.—This book was originally written in Chaldee, and translated from thence into Latin by St. Jerome, who seems to think that Judith herself wrote it; but produces no good authority for this opinion. It is also a dispute among the learned, whether this history of Judith happened before or after the Babylonish Captivity; but the latter opinion seems best founded.

CHAP. I.

1 *Arphaxad fortifieth Ecbatane:—5 Nabuchodonosor maketh war against him:—13 he killeth Arphaxad, &c.*

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city, in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And build in Ecbatane walls round about, of stones hewn three cubits broad, and six cubits long; and made the height of the wall seventy cubits, and the breadth thereof fifty cubits;

3 And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits;

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen.

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans; and very many nations of the sons of Chelod assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria, and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until you come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him; yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with

all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad, in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

2 *Nabuchodonosor resolving on revenge, appointeth Holofernes general, with orders to spare none that will not yield:—15 his army and provision:—23 the places which he won and wasted as he went.*

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor, king of the Assyrians, called Holofernes the chief captain of his army, which was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders, twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And

7 And thou shalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their vallies and brooks, and the rivers shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them: but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors, and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback:

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats, without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed Phud and Lud, and spoiled all the children of Rassas, and the children of Ismael; which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till you come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of wheat-harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan: and they that dwelt in Azotus and Ascalon feared him greatly.

C H A P. III.

1 *They of the sea-coasts entreat for peace.—7 Holofernes is received there:—8 yet he destroyeth their gods, that they might worship only Nabuchodonosor:—9 he cometh near to Judea:—10 pitcheth between Geba and Scythopolis.*

SO they sent ambassadors unto him, to treat of peace, saying,

2 Behold, we, the servants of Nabuchodonosor the great king, lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities, and the inhabitants thereof, are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high-cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

C H A P. IV.

2 *The Jews are afraid of Holofernes,—5 and fortify the hills.—*

6 *They of Bethulia take charge of the passages, by order of Joacim the high-priest.—9 All Israel fall to fasting and prayer.—13 God heareth and answereth their prayer, &c.*

NOW the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high-priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high-priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord Almighty.

14 And Joacim the high-priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

C H A P. V.

5 *Achior telleth Holofernes what the Jews are,—8 and what their God had done for them; and adviseth him not to meddle with them.—22 All that heard him were greatly offended at him.*

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast.

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army?

4 And why have they determined not to come and meet me, more than all the inhabitants of the west?

5 Then said Achior, the captain of all the sons of Ammon, Let my Lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries; and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red sea before them,

14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 And they cast forth before them the Chanaanite, the Pheresite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem where their sanctuary is, and are seated in the hill-country; for it was desolate.

20 Now, therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured; and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle.

24 Now, therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

C H A P. VI.

1 *Holofernes despiseth God:—8 he threateneth Achior, and sendeth him away.—14 The Bethulians receive him:—15 the names of the governors of the city.—18 They fall to prayer, and comfort Achior.*

AND when the tumult of men that were about the council was ceased, Holofernes, the chief captain of the army of Assur, said unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is god but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth; for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind, that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants that waited in his tent to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Never-

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city;

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniell, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the counsel of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

C H A P. VII.

1 *Holofernes besiegeth Bethulia,—8 he cutteth off the water from the besieged.—19 The Bethulians' distress, &c.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmair, and in length from Bethulia unto Cyamon, which is over against Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the vallies, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and, when they had kindled fires upon their towers, they remained and watched all that night.

6 But, in the second day, Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our Lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now, therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water which issueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water

thence:) so shall thirst kill them, and they shall give up their city; and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they, and their wives, and their children, shall be consumed with famine; and before the sword come against them they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes, and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed; for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by measure.

22 Therefore there young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst, and great destruction.

26 Now, therefore, call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God, and Lord of our fathers, which punisheth us according to our sins, and the sins of our fathers, that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses; and they were very low brought in the city.

C H A P. VIII.

1 *The state and behaviour of Judith, a widow:—10 she sendeth for the governors of the city:—30 they excuse their promise:—32 she promiseth to do something for them.—35 They bless her, and depart home.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadi, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley-harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new-moons, and the new-moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold and silver, and men-servants, and maid-servants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water: (for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days:)

10 Then she sent her waiting-woman, that had the government of all things that she had, to call Ozias, and Chabris, and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia; for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now, who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things; and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles,

wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us; and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations, to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

C H A P. IX.

1 *Judith humbleth herself,—2 and prayeth God to prosper her purpose against the enemies of his sanctuary.*

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 ¶ O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach, (for thou saidst, It shall not be so, and yet they did so:)

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also, a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in

in the strength of their footmen; they trust in shield and spear, and bow and sling, and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand which am a widow the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

C H A P. X.

2 *Judith doth set forth herself.—7 The governors marvel at her beauty, and wish her success:—10 she and her maid go forth into the Assyrian camp:—17 the watch take and conduct her to Holofernes.*

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She arose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, where-with she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem: then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me: so they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she and her maid with her, and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? and she said, I am a woman of the Hebrews, and am fled from them; for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word, and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her; and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her, and he came out before his tent, with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance: and she fell down upon her face, and did reverence unto him; and his servants took her up.

C H A P. XI.

1 *Holofernes asketh Judith the cause of her coming:—6 she telleth him how and when he may prevail, and promiseth to let him know the fit time:—20 he is much pleased with her wisdom and beauty.*

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now, therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now, as concerning the matter which Achior did speak in thy counsel, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished; neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things that God hath forbidden them to eat by his laws;

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to work things with thee, wherewith all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now, therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants, and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely, if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

C H A P. XII.

2 Judith excuseth herself from eating of Holofernes' meat:—7 she tarrieth three days in the camp, and every night goeth forth to pray:—10 on the fourth day Holofernes maketh a feast, and inviteth Judith:—15 she goeth to him, who for joy drinketh largely.

THEN he commanded to bring her in where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

†

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in, and sat down, Holofernes' heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day, more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

C H A P. XIII.

2 Judith, left alone with Holofernes in the tent, prayeth God to give her strength:—6 she cutteth off his head while he slept, and returneth with it to Bethulia, &c.

NOW, when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For

Judith with the
Head of Holofernes.
Judith Ch. 13. v 15.



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5 For now is the time to help thine inheritance, and to execute mine enterprizes, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his faulchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes' head to her maid:

10 And she put it in her bag of meat; so they twain went together, according to their custom, unto prayer: and when they passed the camp they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great; for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say; for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God, for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

C H A P. XIV.

1 *Judith adviseth how to give the alarm to the Assyrians.—*

5 *Achior heareth Judith tell what she had done, and is circumcised.—11 The head of Holofernes is hanged up, and the camp alarmed.—15 Holofernes is found dead, and much lamented by the Assyrians.*

THEN said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of

Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them; and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him, in the midst of the people, all that she had done, from the day that she went forth, until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bed-chamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After, he went into the tent where Judith lodged; and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrian army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noise throughout the camp.

C H A P. XV.

1 *The Assyrians are chased and slain.—8 The high-priest cometh to see Judith and bless her.—11 The stuff of Holofernes is given to Judith.—13 The women attend her in the dance, and crown her and her maid with garlands.*

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coast of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai; likewise also they that came from Jerusalem and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter until they were past Damascus and the borders thereof.

6 And the residue that dwelt at Bethulia fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high-priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith; blessed be thou of the Almighty Lord for evermore: and all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith, Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule, and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

C H A P. XVI.

1 The song of Judith:—19 she dedicateth the stuff of Holofernes.—21 After a life of honour she dieth at Bethulia, and is lamented by all Israel seven days.

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise:

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps, in the midst of the people, he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil:

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made; thou didst send forth thy Spirit, and it created them; and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now, as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free: so she died in Bethulia; and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The Rest of the Chapters of the Book of ESTHER, which are not found either in the Hebrew or in the Chaldee.

THE ARGUMENT.

THE following Chapters are very ancient, since Josephus has mentioned some of them in his history; but as they differ very much from the canonical writings, both in style and matter, they have been very properly rejected from the sacred Canon. The author is uncertain.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

C H A P. XI.

2 *The stock and quality of Mardocheus:—6 he dreameth of two dragons coming forth to fight,—10 and of a little fountain which became a great water.*

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus, the son of Ptolemeus that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Simei, the son of Cisai, of the tribe of Benjamin, had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives which Nabuchodonosor the king of Babylon carried from Jerusalem, with Jeconias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And, lo, a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

C H A P. XII.

1 *The conspiracy of the two eunuchs is discovered by Mardocheus;—5 for which he is entertained by the king, and rewarded;—6 Aman plotteth against him, &c.*

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king: and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit, Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people, because of the eunuchs of the king.

C H A P. XIII.

1 *The copy of the king's letters to destroy the Jews.—9 The prayer of Mardocheus for them.*

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settled my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good-will and stedfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us,) shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the

the fourteenth day of the twelfth month Adar of this present year:

7 That they who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty; for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee.

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content, with good-will, for the salvation of Israel, to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God; neither will I do it in pride.

15 And now, O Lord God and King, spare thy people; for their eyes are upon us to bring us to nought: yea, they desire to destroy the inheritance that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

CHAP. XIV.

The prayer of queen Esther for herself and for her people.

QUEEN Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance; and thou hast performed whatsoever thou didst promise them.

6 And now, we have sinned before thee; therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless, it satisfieth them not that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself;

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 *Esther cometh into the king's presence: he looketh angrily, and she fainteth.—8 The king doth take her up and comfort her.*

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her.

3 And upon the one she leaned, as carrying herself daintily.

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones: and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer.

10 Thou shalt not die, though our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 *The letter of Artaxerxes:—10 wherein he taxeth Aman,—17 and revoketh the decree procured by Aman to destroy the Jews,—22 and commandeth the day of their deliverance to be kept holy.*

THE great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces, from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt, not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men,

men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities;

6 Beguiling, with the falsehood and deceit of their lewd disposition, the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us, and to our progenitors, in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things is hanged at the gates of Susa, with all his family: God who ruleth all things speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that they may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

The Wisdom of Solomon.

THE ARGUMENT.

THIS Book is not admitted by the Jews as canonical, and therefore is placed by us among the apocryphal Writings. It is a noble and sublime composition, and though not written by Solomon, is well worthy such an author. The original Text is in Greek, nor does it appear that it ever was extant in Hebrew. Its principal intention is the instruction of kings and rulers upon earth: and to these the Author directs his discourse as from Solomon, borrowing his name to give more lustre and authority to his precepts.

CHAP. I.

1 *An exhortation to love righteousness and seek God.—4 Who they are with whom wisdom will not dwell.—6 An evil speaker cannot lie hid.—12 We procure our own destruction.*

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret that shall go for nought; and the mouth that believeth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal.)

16 But ungodly men, with their works and words, called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 *The ungodly, reasoning of the shortness of life, and man's final extinction by death,—5 encourage themselves in sensuality, &c.*

FOR the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in

the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure; and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance; and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning, for it is fast sealed, so that no man cometh again.

6 Come on, therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rose-buds before they be withered.

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man: let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God; and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true; and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death; for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

1 *The righteous are happy in their death,—4 and in the consequence of their afflictions.—10 The unhappiness of the wicked in their labours and in their families.—13 But they that are pure are happy, though they have no children:—16 for the adulterer and his seed shall perish.*

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery.

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaste man shall be crowned.—3 Bastard slips shall not thrive:—6 they shall witness against their parents.—7 The just die young, and are happy.—18 The contrary state of the wicked.*

BETTER it is to have no children, and to have virtue; for the memorial thereof is immortal: because it is known with God and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep root from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years;

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hastened he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow: and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

C H A P. V.

1 *The wicked, amazed at the unexpected salvation of the righteous, shall confess their error,—6 and the vanity of their lives.—15 The reward of the just from God, who will war against the wicked.*

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach.

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 Or, as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found.

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through.

13 Even so we, in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy, for complete

armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breast-plate, and true judgment instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 And hail-stones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

C H A P. VI.

1 *Kings and rulers are admonished, that they have their power from God,—5 who will punish them severely for the abuse of it.—12 Wisdom is soon found.—21 Princes must seek for it:—24 for a wise prince is the stay of his people.*

HEAR, therefore, O ye kings, and understand: learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God:

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places:

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you, therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think, therefore, upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love:

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God.

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom.

24 But

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive, therefore, instruction through my words, and it shall do you good.

C H A P. VII.

1 *All men have their beginning and end alike.—8 The author preferred wisdom before all things else.—15 God gave him all the knowledge which he had.—22 The praise of God.*

I Myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times; the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things; and going through all understanding, pure, and most subtile spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

C H A P. VIII.

2 *He is in love with wisdom: for he that hath it hath every good thing.—21 It cannot be had but from God. The author addresseth himself to God in prayer.*

WISDOM reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth; I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things?

6 And if prudence work, who of all that are is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come; she knoweth the subtleties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure; and when I speak, they shall give good ear unto me; if I talk much, they shall lay their hands upon their mouth.

13 Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house I will repose myself with her: for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in mine heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship, and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was,) I prayed unto the Lord, and besought him, and with my whole heart I said,

C H A P. IX.

1 *A prayer unto God for his wisdom.—6 without which the best man will be nothing regarded.—9 God by her made the world:—11 she knoweth, but without her man knoweth not, how so please God.*

O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart;

4 Give me wisdom that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant, and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters.

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee; which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

C H A P. X.

1 *What wisdom did for Adam,—4 Noe,—5 Abraham,—6 Lot, and against the five cities,—10 for Jacob,—13 Joseph, &c.*

SHE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of

their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath; she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin; she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs:

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a light of stars in the night season:

18 Brought them through the Red sea, and led them through much water.

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

C H A P. XI.

1 *What wisdom did for the Israelites in the wilderness, who were benefited by that wherein the Egyptians were punished,—15 and were afterwards plagued by the things wherein they themselves had sinned.—17 God wanted not other means to have destroyed them,—27 but is merciful to all.*

SHE prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment whereby the infants were slain, thou gavest unto them abundance of water, by a means which they hoped not for:

8 Declaring by that thirst then, how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath, and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try as a father; but the other as a severe king thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long

long before thrown out, at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance:

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the arm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

C H A P. XII.

2 God did not destroy those of Canaan all at once:—12 if he had done so, who could controul him?—19 But by sparing them he taught us:—23 They were punished with their false gods.

FOR thine incorruptible Spirit is in all things.

2 ¶ Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness, they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers, both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood;

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land which thou esteemedst above all other might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou, for fear of any man, give them pardon for those things wherein they sinned.

12 ¶ For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made?

or who shall come to stand against thee to be revenged for the unrighteous men?

13 For neither is there any god but thou, that carest for all, to whom thou mightest shew that thy judgment is not unright;

14 Neither shall king or tyrant be able to set his face against thee, for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people, that the just man should be merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge we should carefully think of thy goodness, and when we ourselves are judged we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even amongst the beasts of their enemies were despised, being deceived as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

C H A P. XIII.

1 They are vain who worship any of God's works as gods,—10 but most wretched who worship men's works.

SURELY vain are all men by nature, who are ignorant of God, and could not, out of the good things that are seen, know him that is: neither, by considering the works, did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty, if they, being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the Maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works, they search him diligently, and believe their sight; because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world: how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now, a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, (being a crooked piece of wood, and full of knots,) hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; (for it is an image, and hath need of help.)

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him that is most unable to do any thing.

C H A P. XIV.

1 *Though men do not pray to their ships,—5 yet are they saved rather by them than their idols.—8 Idols are accursed, and so are the makers of them.—12 The beginning of idolatry, 22 and the effects of it.—30 God will punish those that swear falsely by idols.*

A GAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves:

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 ¶ Nevertheless, thou wouldst not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly, and his ungodliness, are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore, even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain-glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men, without exception, blood, manslaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear, but it is the just vengeance of sinners that punisheth alway the offence of the ungodly.

C H A P. XV.

1 *We do acknowledge the true God.—6 The folly of idol-makers, —14 and of the enemies of God's people, because they worshipped lifeless idols,—18 and hateful beasts.*

B U T thou, O God, art gracious and true: long-suffering, and in mercy ordering all things.

2 For if we sin we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness; yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us; nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For

7 For the potter tempering soft earth fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary; but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding, his care is, not that he shall have much labour, nor that his life is short; but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, We must be getting every way, though it be by evil means.

13 For this man that of earthly matter maketh brittle vessels, and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people that hold them in subjection are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods; which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth; whereas he lived *once*, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God, and his blessing.

C H A P. XVI.

1 *God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to create a loathing.*—

5 *The one were stung with serpents, but soon healed with mercy; the other killed by flies and grasshoppers.*—12 *God's word hath power to save and to destroy.*—16 *Strange plagues fell upon the ungodly.*—17 *The creatures altered their nature to favour God's people, and to offend their enemies.*

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails, to stir up their appetite;

3 To the end, that they desiring food might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 ¶ For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever.

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw; but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster, that restored them to health; but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice; and the spirit, when it is gone forth, returneth not: neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly that denied to know thee were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth, even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth man; but that it is thy word which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar-frost, and shall run away as unprofitable water.

C H A P. XVII.

1 *Why the Egyptians were punished with darkness.*—4 *The terrors of that darkness.*—11 *The terrors of an evil conscience.*

FOR great are thy judgments, and cannot be expressed; therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation, they, being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being

being horribly astonished, and troubled with [strange] apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down, sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magic, they were put down, and their vaunting in wisdom was reprov'd with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottom of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently;

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour.

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

C H A P. XVIII.

1 *Why the Egyptians were punished with darkness,—5 and with the death of their children.—18 They themselves saw the cause thereof.—20 God also plagued his own people.*

NEVERTHELESS thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon, for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to re-

prove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the first-born they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty Word leapt down from heaven out of thy royal throne, as a fierce man of war in the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and, bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a sword subdued he him that punished, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

C H A P. XIX.

1 *Why God shewed no mercy to the Egyptians,—5 and how wonderfully he dealt with his people.—14 The Egyptians were worse than the Sodomites.—18 The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives whom they had entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream, a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly, according to their own wickedness, inasmuch as they used a more hard and hateful behaviour towards strangers.

14 For the *Sodomites* did not receive those whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly.

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue, and the water forgot his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.

The Wisdom of Jesus the Son of Sirach,

OR,

ECCLESIASTICUS.

THE ARGUMENT.

THIS Book was read in the Church as a book of piety and much instruction, but never looked upon as canonical. It was written by one Jesus a Jew, the son of Sirach, who first wrote it in Hebrew, from whence it was translated into Greek by his grandson of the same name. It was first written in the high-priesthood of Onias the Third, and translated into Greek in the reign of Ptolemy Euergetes.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grand-child to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus (as he himself witnesseth) was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer, by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences and parables, and certain particular ancient godly stories of men that pleased God: also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of Jesus the Son of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn, be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent, that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year, coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of

of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space, to bring the book to an end, and set it forth for them also which in a strange country are willing to learn, being prepared before in manners to live after the law.

C H A P. I.

1 *All wisdom is from God:—10 he giveth it to them that love him.—11 The fear of God is full of many blessings—28 Against hypocrisy.*

AL L wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most High is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom; and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor; and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

C H A P. II.

1 *God's servants must look for trouble,—7 and with patience trust in him.—12 Woe to them that do not so.—15 The obedience and humility of such as fear God.*

MY son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see: did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise that called upon him?

11 For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is faint-hearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

C H A P. III.

1 *Children must honour and help their parents.—17 The blessings of meekness.—21 We may not desire to know all things.—26 The evil of stubbornness.—30 The benefit of almsgiving and gratitude.*

HE A R me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children: and when he maketh his prayer he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient to the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father: for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered: thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer: and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ¶ Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence*: for it is not needful for thee *to see with thine eyes* the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion: and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall beladen with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable: and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

CHAP. IV.

1 We may not despise the poor and fatherless.—11 Wisdom is to be sought.—20 False shame is to be avoided, and the truth not to be gainsaid.—29 Cautions against hasty-speaking, ungoverned fury in our families, and sordidness.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee;

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the Son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth the Lord will bless.

14 They that serve her shall minister to the Holy One; and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge the nations; and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known; and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

CHAP. V.

1 We must not presume upon our wealth and strength.—8 Ill-gotten goods will not profit.—9 Against a double tongue.

SET not thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind, and thy strength, to walk in the ways of thine heart:

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way; for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth.

13 Honour and shame is in talk; and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue; for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

1 Of constancy and sincerity in friendship.—2 Against self-conceit.—4 The mischief of a wicked soul.—5 Concerning

cerning friends.—18 *Wisdom is to be sought betimes, which, though grievous to the foolish, yet is pleasant and honourable to those that have her.*—32 *We must be diligent to learn from wise men,*—37 *and attentive to God's law.*

INSTEAD of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless, have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and strife, will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one, hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the elders, and cleave unto him that is wise.

35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

C H A P. VII.

1 *Dissuaves against injustice,*—4 *ambition,*—8 *presumption,*—10 *fainting in prayer,*—11 *insult toward the poor,*—12 *lying,*—15 *sloth.*—16 *Wrath will overtake the sinner, &c.*

DO no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord, and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another, for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations; and when I offer to the most high God, he will accept it.

10 ¶ Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul; for there is One which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, intreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter; but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee: the first-fruits, and

and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick; for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

C H A P. VIII.

1 *Whom we may not strive with,—8 nor despise,—10 nor provoke,—15 nor have to do with.*

STRIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] in the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not to him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power; for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee; for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight; and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

C H A P. IX.

1 *How men should behave towards their wives.—11 The glory of sinners not to be desired.—14 With whom we should converse.*

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman, to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been

deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine: lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently; remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

C H A P. X.

1 *The advantages of a wise ruler.—4 God setteth him up.—6 Against malice, pride, and covetousness.—19 The advantage of fearing the Lord.—25 Divers moral maxims.*

AWISE judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man; and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination; and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that

that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren, he that is chief is honourable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service; and he that hath knowledge will not grudge when he is reformed.

26 Be not over-wise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

C H A P. XI.

1 *The benefit of wisdom.—2 We must not judge by outward appearance.*

WISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour; for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners; and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward.

19 Whereas he saith, I have found rest; and now will eat continually of my goods: and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud: and like as a spy watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness: lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

C H A P. XII.

1 *In liberality proper objects should be regarded.—8 Adversity is the test of true friendship, &c.*

WHEN thou wilt do good, know to whom thou doest it: so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he over-master thee thereby. For [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed, and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart

heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

C H A P. XIII.

1 *We must not company with the proud.*—15 *Like loveth its like.*—25 *A man's heart changeth his countenance.*

HE that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power whilst thou livest, and have no fellowship with one that is mightier and richer than thyself; for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee; yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness; so the rich eat up the poor.

20 As the proud hate humility; so doth the rich abhor the poor.

21 A rich man, beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him, too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue; and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance.

†

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

C H A P. XIV.

1 *A good conscience maketh men happy.*—8 *The niggard doeth good to none.*—11 *Exhortations to do good, &c.*

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly: and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 ¶ Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart, shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, shall also hearken at her doors.

24 He that doth lodge near her house, shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

C H A P. XV.

1 *The blessings of wisdom to those that fear God.*—7 *The wicked shall not obtain her.*—9 *Praise belongeth not to sinners.*

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy, and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But

7 ¶ But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

C H A P. XVI.

1 *It is better to have none, than ungodly children.—6 The wicked are not spared by God;—17 none can be hid from him.—20 God's works are incomprehensible.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also; he judgeth a man according to his works.

13 The sinner shall not escape with his spoils; and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also, and foundations of the earth,

shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations; they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

C H A P. XVII.

1 *How God created and endowed man,—11 giving him knowledge, and a law against sin.—15 God seeth all the ways of man.—24 The benefit of turning unto him with repentance.*

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endowed them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal, he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Besides this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his first-born, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his work.

workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins; make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health; and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness?

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

C H A P. XVIII.

1 *God's works cannot be numbered.—11 God is merciful.*

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 ¶ The number of man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nutureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physic or ever thou be sick.

20 Before judgment examine thyself; and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

C H A P. XIX.

1 *Sundry moral maxims.—13 Rules for the admonition of friends.—18 The wisdom of fearing the Lord.*

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 ¶ Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is light-minded: and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasure crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 ¶ Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend, for many times it is a slander: and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart: and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners, prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit:

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 *Of silence and speaking.*—9 *Of gain and gifts, &c.*

THERE is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove than to be angry secretly; and he that confesseth his fault shall be preserved from hurt.

3 How good is it when thou art reprov'd to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise; and another by much babbling becometh hateful.

6 Some man holdeth his tongue because he hath not to answer; and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity; but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 ¶ There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 A wise man by his words maketh himself beloved; but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many, shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue; so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want; and when he taketh rest he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words; and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap; and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.

CHAP. XXI.

1 *The duty of repentance and fleeing from sin.*—4 *The curse of oppression.*—12 *Of the wise and foolish, &c.*

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near: but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money, is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof; and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood; and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it; but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool; and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with slaughter: but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

C H A P. XXII.

1 *Of a slothful man,—3 and a foolish daughter.—7 Fools cannot be taught.—9 Of good and bad children.—11 Fools to be lamented rather than the dead.—13 they are not to be meddled with.—16 A wise heart will not fear.*

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dung-hill; every man that takes it up will shake his hand.

3 ¶ An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband, but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool, is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty through disdain and want of nurture, do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light; and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries; depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding, is as a fair plastering on the wall of a gallery.

18 Pales set on a high place will never stand against the wind: so a fearful heart, in the imagination of a fool, cannot stand against any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to shew her knowledge.

20 ¶ Whoso casteth a stone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is

not always to be contemned; nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

C H A P. XXIII.

1 *A prayer for grace to flee from sin.—9 Against swearing.—14 Parents to be revered, &c.*

O LORD, Father, and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction; and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look; but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes, and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly, nor lust of the flesh, take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark; so he that sweareth, and nameth God continually, shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house; if he shall offend, his sins shall be upon him; and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death, God grant that it be not found in the heritage of Jacob! for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger; he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For, first, she hath disobeyed the law of the most High; and, secondly, she hath trespassed against her own husband; and, thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord; and to be received of him is long life.

C H A P. XXIV.

1 *Wisdom shall praise herself, shewing her beginning,—4 her dwelling,—13 her glory,—17 her fruit and fair offspring,—19 her rich blessings to those that seek her,—28 her unsearchable perfection.*

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people, and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him: and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may

confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison, and as Tigris, in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

C H A P. XXV.

1 *Three things lovely, and three hateful.—4 What is becoming old age.—7 Ten things that make happy.*

IN three things I was beautified, and stood up beautiful, both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 Oh how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 Oh how comely is the wisdom of old men, and understanding and counsel to men of honour?

6 Much experience is the crown of old men, and the fear of God is their glory.

7 ¶ There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to see the fall of his enemy.

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination; he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love; and faith is the beginning of cleaving unto him.

13 ¶ [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours, and when he heareth it, shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an

heavy countenance and a wounded heart : a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage : neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

C H A P. XXVI.

1 *The blessings of a good wife,—4 and a good conscience.—5 Four things are to be feared.—28 Three things that cause grief, &c.*

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth ; and for the fourth I was sore afraid : the slander of a city, the gathering together of an unruly multitude, and a false accusation : all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro : he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through over-much liberty.

11 Watch over an impudent eye : and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller, when he hath found a fountain, and drink of every water near her : by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord ; and there is nothing so much worth as a mind well instructed.

15 A shame-faced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven ; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick ; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver ; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound ; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle ; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man : but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame : but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog ; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all ; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud-crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart ; and the

third maketh me angry : a man of war that suffereth poverty ; and men of understanding that are not set by ; and one that returneth from righteousness to sin ; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong ; and an huckster shall not be freed from sin.

C H A P. XXVII.

1 *Of sins in buying and selling.—8 Righteousness and sin will be according to men's pursuit of them, &c.*

MANY have sinned for a small matter ; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones ; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth ; so the filth of a man in his talk.

5 The furnace proveth the potter's vessels ; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed ; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak : for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on as a glorious long robe.

9 The birds will resort unto their like ; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey ; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom : but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time : but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright ; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit, and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him : but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off ; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up ; and after reviling there may be reconcilment ; but he that bewrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil ; and he that knoweth him will depart from him.

23 When thou art present he will speak sweetly, and will admire thy words ; but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him ; for the Lord will hate him.

25 Whoso casteth a stone on high, casteth it on his own head : and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein : and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud : but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare, and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations ; and the sinful man shall have them both.

C H A P. XXVIII.

1 *Against revenge,—8 quarrelling,—10 anger,—15 and backbiting*

HE that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord!

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins!

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth; and as a man's strength is, so is his wrath; and according to his riches, his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire; and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched; and both these come out of thy mouth.

13 Curse the whisperer, and double-tongued; for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation; strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death; the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

C H A P. XXIX.

1 Of lending and borrowing.—9 Of liberality to the poor.—14 Of suretiship.—22 Of living at home, &c.

HE that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it; if not, he hath deprived

him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings, and for honour he will pay him disgrace.

7 Many, therefore, have refused to lend for other men's ill-dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate; and delay not to shew him mercy.

9 Help the poor for the commandments' sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety; for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord, shall fall into suretiship; and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is miserable work to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready;

27 Give place, thou stranger, to an honourable man: my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding: the upbraiding of house-room, and reproaching of the lender.

C H A P. XXX.

1 It is good to correct children.—7 The mischief of fondly indulging them.—14 Health is better than wealth.—21 The evil of giving way to sorrow.

HE that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy, and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds, and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 ¶ Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual sickness.

18 Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man longeth his days.

23 Love thine own soul, and comfort thine heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

C H A P. XXXI.

1 *Of the desire of riches.—12 Of moderation and excess in eating and drinking.*

WATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicacies.

4 The poor laboureth in his poor estate; and when he leaveth off he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 ¶ If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing; and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thyself; and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee: and devour not, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink.]

C H A P. XXXII.

1 *Of the duty of him that is master of a feast.—3 Of the guests.—14 Of the fear of God.*

IF thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment: and hinder not music.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine, is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning, and before a shame-faced man shall go favour.

11 Rise up betimes, and be not the last, but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline, and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reprov'd, but findeth an excuse according to his will.

18 A man of counsel will be considerate, but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice: and when thou hast once done, repent not:

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way,

22 And beware of thine own children.

23 In every good work trust thine own soul, for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandments; and he that trusteth in him shall fare never the worse.

C H A P. XXXIII.

1 *The safety of him that feareth the Lord.*—2 *The wise and the foolish.*—7 *Of the things which God hath set in opposition to each other.*—19 *Advice to retain power in our own hands.*—24 *Of servants.*

THERE shall no evil happen unto him that feareth the Lord: but in temptation even again he will deliver him.

2 A wise man hateth not the law: but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law, and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cart-wheel: and his thoughts are like a rolling axle-tree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished; and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted: and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death; so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 Consider that I laboured not for myself only; but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another; lest it repent thee, and thou entreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass: and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest; but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck; so are torments and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any, and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

C H A P. XXXIV.

1 *Of dreams.*—9 *The advantages of travelling.*—13 *The praise and blessing of them that fear the Lord, &c.*

THE hopes of a man void of understanding are vain and false; and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain; and the heart fancieth as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies; and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things: and I understand more than I can express.

12 I was oft-times in danger of death; yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him; he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a blood-shedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? or what doth his humbling profit him?

C H A P. XXXV.

1 *Of sacrifices well-pleasing to God:*—13 *he will hear the prayer of the oppressed, the fatherless, and the widow.*

HE that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn offereth fine flour: and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee: and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts, for such he will not receive: and trust not to unrighteous sacrifices, for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted: and will not depart till the most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

C H A P. XXXVI.

1 *A prayer for the church against the enemies thereof.*—20 *A good heart, and a froward.*—21 *Of a good wife.*

HAVE mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them; so be thou magnified among them before us.

5 And let them know thee, as we have known thee; that there is no god but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand, and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Make the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name; and upon Israel, whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed

†

from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man; yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

C H A P. XXXVII.

1 *How to know friends and counsellors.*—12 *The discretion and wisdom of a godly man blesseth him.*—27 *Learn to refrain thine appetite.*

EVERY friend saith, I am his friend also: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel: but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen that sit above in an high tower.

15 And, above all this, pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four

18 Four manner of things appear; good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise, and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself: and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats.

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

C H A P. XXXVIII.

1 Honour due to a physician, and why.—16 Of mourning for the dead.—24 Of the wisdom of the learned, &c.

HONOUR a physician with the honour due unto him, for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end: and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success,

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth; and the life of the poor is the curse of the heart.

20 Take no heaviness to heart; drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgment; for thine also shall be so: yesterday for me, and to-day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad? that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and work-master, that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly.

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace.

31 All these trust to their hands; and every one is wise in his work.

32 Without these cannot a city be inhabited; and they shall not dwell where they will, nor go up and down.

33 They shall not be sought for in public council, nor sit high in the congregation; they shall not sit on the judge's seat, nor understand the sentence of judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

C H A P. XXXIX.

1 A description of him that is truly wise.—12 An exhortation to praise God for his works, &c.

BUT he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtile parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High: and will open his mouth in prayer, and make supplication for her sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel, and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Harken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily; send forth a smell, and sing a song of praise; bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps; and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy: so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire and hail, and famine and death, all these were created for vengeance.

30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 *Many miseries incident to man's life.—12 The reward of unrighteousness, and the fruit of true dealing, &c.*

GREAT travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath and envy, trouble and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 Death and blood-shed, strife and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand, he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children, and the building of a city, continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty; but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life, for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he *polluteth* himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *To whom the remembrance of death is bitter, and to whom acceptable.—5 The curse of the ungodly, &c.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse; and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again; so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name: for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness, neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother; and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojourneest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over busy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

C H A P. XLII.

1 *Whereof we should not be ashamed.*—9 *Be careful of thy daughter.*—12 *Against familiarity with women.*—15 *The works and greatness of God.*

OF these things be not thou ashamed, and accept no person to sin thereby.

2 Of the law of the most High, and his covenant, and of judgment to justify the ungodly.

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends.

4 Of exactness of balance and weights, or of getting much or little:

5 And of merchants' indifferent selling, of much correction of children, and to make the side of an evil servant to bleed.

6 Sure keeping is good where an evil wife is; and shut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age: and being married, lest she should be hated:

10 In her virginity, lest she should be defiled, and gotten with child in her father's house; and having an husband, lest she should misbehave herself: and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a

by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women:

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman; a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever, for all uses: and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another; and who shall be filled with beholding his glory?

C H A P. XLIII.

1 *The works of God in heaven, in earth, and in the sea, are exceedingly glorious and wonderful:—28 yet is God himself in power and in greatness above them all.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew:

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth hastily.

6 He made the moon also to serve in her season, for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble:

ble; so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breast-plate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily*; a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, He is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can: for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wisdom.

C H A P. XLIV.

1 *The praise of certain illustrious and holy men:—16 Of Enoch,—17 Noah,—19 Abraham,—22 Isaac,—23 and Jacob.*

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations.

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praises might be reported.

9 And some there be which have no memorial; who are perished as though they had never been; and are become as though they had never been born, and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him; he established the covenant in his flesh; and when he was proved he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

C H A P. XLV.

1 *The praise of Moses,—6 of Aaron,—23 and of Phinees.*

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfulness, and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people:

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breast-plate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraven Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children, and his children's children, perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and malign'd him in the wilderness, even the men that were of Dathan and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David, son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

C H A P. XLVI.

1 *The praise of Joshua,—9 of Galeb,—13 of Samuel.*

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side: and the great Lord heard him.

6 And with hail-stones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Beth-horon] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage.

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judgeth the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe; and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

C H A P. XLVII.

1 *The praise of Nathan,—2 of David,—12 of Solomon, his glory and infirmities,—23 his end and punishment.*

AN D after him rose up Nathan, to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and, as a flood, filled with understanding?

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations:

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed; so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away; wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin;

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

C H A P. XLVIII.

1 *The praise of Elias,—12 of Eliscus,—17 and of Ezekias.*

THEN stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

6 Who broughtest kings to destruction, and honourable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who anointedst kings to take revenge, and prophets to succeed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love: for we shall surely live.

12 Elias it was who was covered with a whirlwind; and Eliseus was filled with his spirit: whilst he lived he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth; yet there remained a small people, and a ruler in the house of David.

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water.

18 In his time Sennacherib came up, and sent Rabshaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

C H A P. XLIX.

1 *The praise of Josias,—6 of Jeremy,—8 of Ezekiel,—11 Zorobabel,—12 Jesus the son of Josedec, &c.*

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective; for they forsook the law of the most High: even the kings of Judah failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy: and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand.

12 So was Jesus the son of Josedec; who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

C H A P. L.

1 *The praise of Simon the son of Onias.—22 An exhortation to bless God.—25 Three nations that are abominable, &c.*

SIMON the high-priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people, in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High: and as the rainbow giving light in the bright clouds.

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones.

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with

with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces, to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices; with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now, therefore, bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever;

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

C H A P. LI.

A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth

of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way; from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorance of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

B A R U C H.

THE ARGUMENT.

AFTER burning the Roll written by Jeremiah, (of which read an account, *Jer.* 36.) in the fourth year of Zedekiah, Baruch, Jeremiah's scribe, went to Babylon with his brother Seraiah, and carried a long letter from Jeremiah, wherein were foretold the misfortunes of Babylon; and the captives were assured of their speedy deliverance. The captives, upon hearing this letter read, were touched with compunction, and gave Baruch some money, to offer sacrifices therewith to the Lord, in his temple at Jerusalem. They wrote likewise a long letter to their brethren of Jerusalem, which is found in the first five chapters of this book; and the last chapter contains Jeremiah's epistle. This book of Baruch, generally placed with that of Jeremiah, is not in the Hebrew, but in the Greek Septuagint only: so that the Jews, receiving no books into their canon but what are written in their own language, have excluded that of Baruch.

C H A P. I.

1 *The book which Baruch wrote in Babylon, and read to the Jews there:—5 they weep, with fasting and prayer, and send money and the book to their brethren at Jerusalem, desiring their prayers, and confessing the sins of the nation.*

AND these are the words of the book which Baruch, the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadiah, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jeconias, the son of Joacim, king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord.

6 They made also a collection of money according to every man's power.

7 And they sent it to Jerusalem unto Joacim the high-priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias, the son of Josias king of Juda, had made,

9 After that Nabuchodonosor, king of Babylon, had carried away Jeconias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon:

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven.

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is

come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

C H A P. II.

A continuation of the confession and prayer which the Jews at Babylon made, and sent to Jerusalem.

THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day.

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness;

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon; so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great misery by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small *number* among the nations where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God; for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name;

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them: and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

C H A P. III.

1 *The conclusion of their confession and prayer.—9 The cause of Israel's calamities was the forsaking of wisdom.*

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead.

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 For if thou hadst walked in the way of God, thou shouldst have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished, and gone down to the grave; and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and searchers out of understanding: none of these have known the way of wisdom, or remember her paths.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end: high, and unmeasurable:

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared

pared the earth for evermore hath filled it with four-footed beasts;

33 He that sendeth forth light, and it goeth, calleth it *again*, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men.

C H A P. IV.

1 *The book of commandments is that wisdom which was commended in the former chapter.—2 The Jews are exhorted to lay hold on it, and are comforted with the hopes of deliverance.*

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we; for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God that brought you up, and ye have grieved Jerusalem that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate: because they departed from the law of God:

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way; for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting, our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity, so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God; for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away; they come gathered together from the east to the west, by the word of the Holy One, rejoicing in the glory of God.

C H A P. V.

Jerusalem is moved to rejoice at her restoration, &c.

PUT off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God: and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies; but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover, even the woods, and every sweet-smelling tree, shall overshadow Israel, by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory, with the mercy and righteousness that cometh from him.

The Epistle of J E R E M Y.

C H A P. VI.

1 *Jeremy sheweth the cause of their captivity is their sins:—4 they are warned against the idolatry practised in Babylon.*

A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

2 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven gene-

generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe; but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken, even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests made fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for a most high price.

26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and abuse: in like manner their wives lay up part thereof in salt, but unto the poor and impotent they give nothing of it.

29 Menstruous women, and women in child-bed, eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them; for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workman will have them to be.

46 And they themselves that made them can never continue long: how shall then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments, wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house which the

the owner shall have use of, than such false gods: or to be a door in an house, to keep such things safe as be therein, than such false gods: or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning, when it breaketh forth, is easy to be seen; and after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not:

66 For they can neither curse nor bless kings:

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scare-crow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard; that every bird sitteth upon: as also to a dead body, that is cast into the dark.

72 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.

The Song of the Three holy Children,

Which followeth in the Third Chapter of DANIEL, after this place—*fell down bound into the midst of the burning fiery furnace*—ver. 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—ver. 24.

THE ARGUMENT.

THIS Song is supposed to have been sung or repeated by Shadrach, Meshach, and Abednego, after they were put into the fiery Furnace; but it was never received into the Jewish canon, as not being known extant in the Hebrew or Chaldee language. The earliest ages of Christianity always looked upon this addition as apocryphal; yet they read and esteemed it as a good collection of pious thoughts, and devout prayers, to be used in any danger or calamity. From the tenth verse there is ground to conjecture that it is on the same subject, and of the same scope, with the Book of Baruch, and, therefore, that the same author wrote both.

C H A P. I.

2 *The prayer and confession of Azarias in the midst of the fire.*
—23 *The flame destroyeth the Chaldeans that were about the furnace, but the three children that were in it were not hurt.*—28 *Their song of praise in the fiery furnace.*

AND they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire, said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works; thy ways are right, and all thy judgments truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, *even Jerusalem*, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins:

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant;

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, *That thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the sea-shore.*

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless, in a contrite heart, and an humble spirit, let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord; and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken:

22 And let them know that thou art Lord, the only God, and glorious over the whole world:

23 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood.

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And

25 And it passed through, and burnt those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and smote the flame of the fire out of the oven ;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God, in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers : and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name : and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory : and to be praised and glorified above all for ever,

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims : and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom : and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven : and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord : praise and exalt him above all for ever.

36 O ye heavens, bless ye the Lord : praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord : praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord : praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord : praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord : praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord : praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord : praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord : praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord : praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord : praise and exalt him above all for ever.

46 O ye dews, and storms of snow, bless ye the Lord : praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord : praise and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord : praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord : praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord : praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord : praise and exalt him above all for ever.

52 O let the earth bless the Lord : praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord : praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord : praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord : praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord : praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord ; praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord : praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord : praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord : praise and exalt him above all for ever.

61 O Israel, bless ye the Lord : praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord : praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord : praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord : praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord : praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord : praise and exalt him above all for ever : for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame ; even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious : for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks : for his mercy *endureth* for ever.

The HISTORY of SUSANNA,

Set apart from the Beginning of DANIEL, because it is not in the Hebrew, as neither the Narration of BEL AND THE DRAGON.

THE ARGUMENT.

THIS History is not in the Hebrew, any more than the former Song of the Three Children ; but has been added to the Book of Daniel in the Latin Vulgate ; as translated from the Greek of Theodotion.

1 *The family of Susanna.—5 Two judges seek to gratify their lust with her.—15 They find her alone in the garden, and solicit her with threats, but cannot prevail.—28 They accuse her falsely, and cause her to be condemned for adultery.—42 Her appeal to God.—45 Daniel examineth the matter again, and convicteth the judges of false witness, who are put to death, and the innocent saved.*

THERE dwelt a man in Babylon, called Joacim :
2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house : and to him resorted the Jews ; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house : and all that had any suits in law came unto them.

7 Now

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven; nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home; for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again, they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was nobody there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy-doors, to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee: therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me; and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden-door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy-door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also, full of mischievous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife: and so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered,) that they might be filled with her beauty.

33 Therefore her friends, and all that saw her, wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping, looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel;

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he, standing in the midst of them, said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick-tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm-tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

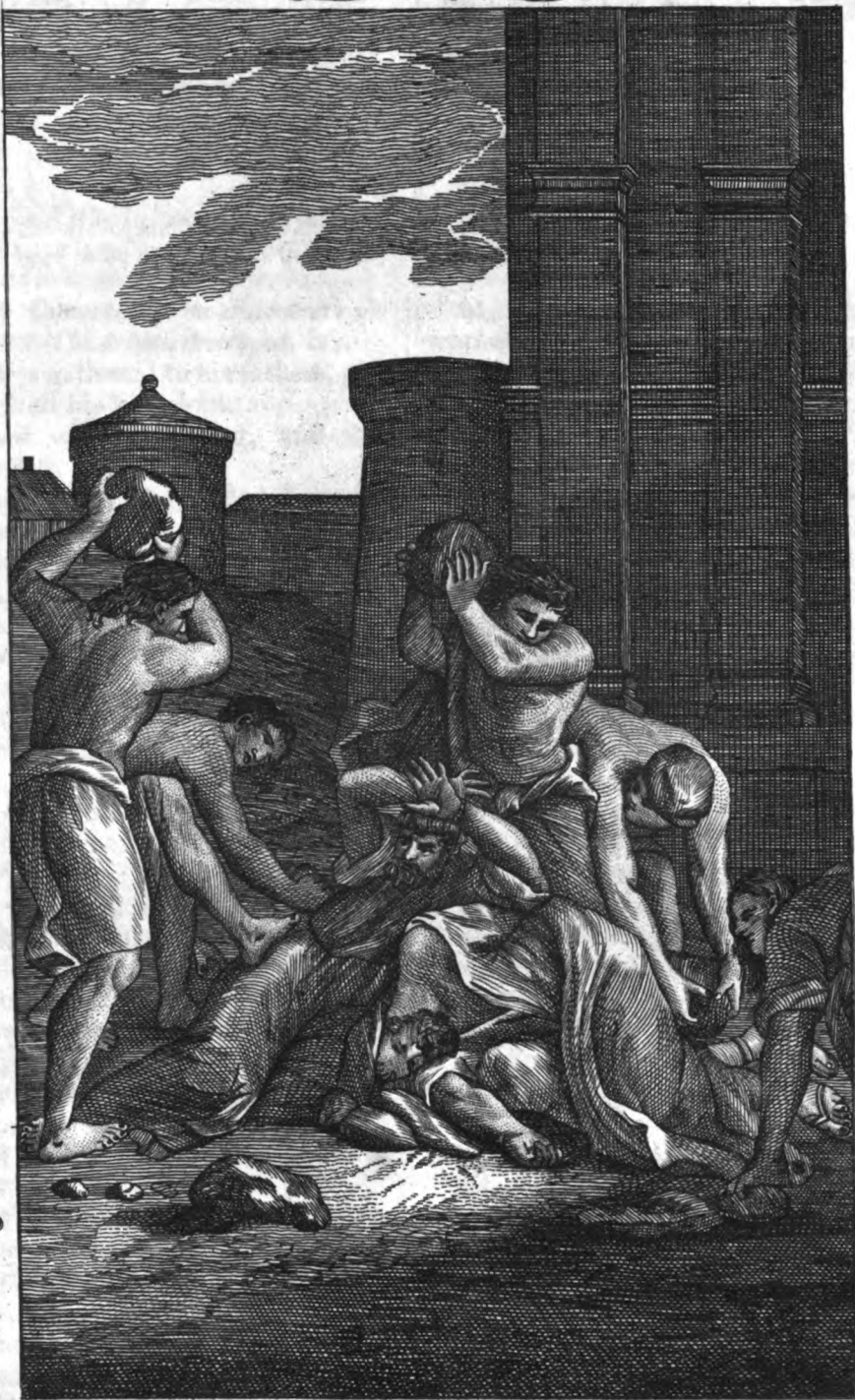
61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

The
Two ELDERS Stoned
His: of Susanna. v. 62.



ENGRAVED FOR NUTTALL
FAMILY BIBLE
1806.

The History of the Destruction of BEL and the DRAGON,

Cut off from the End of DANIEL.

THE ARGUMENT.

THIS history is undoubtedly fabulous, as very plainly appears by comparing it with the true story of Daniel, where we find very different reasons given for the malice and hatred which the great men of the Babylonish Court had conceived against that prophet. The Book of Daniel is allowed to be genuine and canonical, consequently this can only be apocryphal.

1 *Daniel's favour with king Cyrus:—19 he discovereth the frauds of Bel's priests.—23 The dragon destroyed, &c.*

AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests, with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests, with their wives and children, who shewed him the privy doors where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I will slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lion's den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

The PRAYER of MANASSES, KING OF JUDAH,

When he was holden captive in Babylon.

THE ARGUMENT.

THIS Prayer is a truly pious and devout composition, but it was never known to the ancient Jewish Church. It was probably composed for the use of some great prince, who, conscious of his own wickedness, repented of his sins, and now turned to the Lord with all his heart; though the learned are of opinion, that it was by no means composed by Manasses himself, when a prisoner in Babylon.

O LORD, Almighty God of our fathers Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are

multiplied: my transgressions are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life; for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

The First Book of the MACCABEES.

THE ARGUMENT.

THESE two following Books are named after Judas Maccabeus, the son of Mattathias: his family name was Asmoneus. The author is not certainly known, but it was extant in the Chaldee language in St. Jerome's time. It is the opinion of some, that it was composed in the time of John Hircanus, when the wars of the Maccabees were ended; either by Hircanus himself, who was Prince and High-priest of the Jews near thirty years, or by some others employed by him. From the Chaldee it was translated into Greek, and from that into Latin. Our English version is from the Greek. The first book is a very accurate history, and resembles very much the style of the sacred historians. It contains the history of forty years, from the reign of Antiochus Epiphanes, to the death of Simon the High-priest, that is, from the year of the world 3829, to 3869. This first Book follows the Jewish æra; the following one that of Alexandria, which begins six months after.

CHAP. I.

1 *The acts of Alexander.*—10 *Antiochus giveth leave to set up Gentile fashions in Jerusalem:*—20 *he spoileth the temple.*—25 *Great mourning caused thereby, &c.*

AND it happened, after that Alexander, son of Philip the Macedonian, who came out of the land of Chettim, had smitten Darius, king of the Persians and Medes, that he reigned in his stead, the first over Greece.

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death, they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go, and make a covenant with the heathen that are round about us: for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that

that they went to the king, who gave them licence to do after the ordinances of the heathen.

14 Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen;

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shew-bread, and the pouring-vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels; also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage-chamber was in heaviness:

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed, according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land,

45 And forbid burnt-offerings, and sacrifice, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law: and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side:

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

C H A P. II.

1 *Mattathias and his five sons dwell at Modin:—6 he lamenteth the desolation of Jerusalem:—15 he refuseth to forsake his religion for the king's commandment, &c.*

IN those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond-slave.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren;

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments;

20 Yet will I, and my sons, and my brethren, walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words to go from our religion, either on the right hand, or the left.

23 Now, when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment:

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath; but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings; neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood.

55 Jesus, for fulfilling the word, was made a judge in Israel.

56 Caleb, for bearing witness before the congregation, received the heritage of the land.

57 David, for being merciful, possessed the throne of an everlasting kingdom.

58 Elias, for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing, were saved out of the flame.

60 Daniel, for his innocency, was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

C H A P. III.

1 *The valour and fame of Judas Maccabeus.*—10 *He overthroweth the forces of Samaria,*—13 *and of Syria.*—27 *Antiochus, having raised a great army, goeth into Persia, leaving half his forces with Lysias.*—38 *Lysias sendeth a great power against Judas.*—42 *Judas and his men, having fasted and prayed, prepare to meet the enemy.*

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover, he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas, and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few: and with the God of heaven it is all one, to deliver with a great multitude or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before them.

24 And they pursued them from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and

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an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king, from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem; and to take away their memorial from that place.

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends;

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria, and of the land of the Philistines, joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them:

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold: the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

10 R

49 They

49 They brought also the priests' garments, and the first-fruits, and the tithes : and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away ?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And, lo, the heathen are assembled together against us to destroy us : what things they imagine against us thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help ?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations that are assembled together against us, to destroy us and our sanctuary :

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary :

60 Nevertheless, as the will of God is in heaven, so let him do.

C H A P. IV.

Judas defeateth the plot of Gorgias, &c.

THEN took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night,

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now, when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas ; and when he found no man there he sought them in the mountains : for, said he, These fellows flee from us.

6 But, as soon as it was day, Judas shewed himself in the plain with three thousand men, who, nevertheless, had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen ; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day :

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore, they went out of the camp to battle ; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen, being discomfited, fled into the plain.

15 Howbeit, all the hindmost of them were slain with the sword : for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them :

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us.

18 And Gorgias and his host are here by us in the mountain : but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents, (for the smoke that was seen declared what was done :)

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven : because it is good, because his mercy endureth for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened :

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer ;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen :

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction.

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle ; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited : let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down,

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law :

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned ;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it : wherefore they pulled it down,

46 And

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a profit to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields: and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls, and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it: and fortified Bethsura to preserve it, that the people might have a defence against Idumea.

C H A P. V.

1 Judas smiteth the children of Esau, Bean, and Ammon.—

9 The Jews at Galaad implore aid, &c.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him: and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren: The

heathen that are round about us are assembled together against us to destroy us;

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee, with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea, to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness;

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war, to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This

35 This done, Judas turned aside to Maspha: and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphan beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us.

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple, with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and razed the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now, what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azarias were put

to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

C H A P. VI.

1 *Antiochus repulsed from Elymais, and hearing bad news from Judea, falleth sick;—10 he confesseth that he is plagued for the wrong done to Jerusalem, &c.*

ABOUT that time king Antiochus, travelling through the high countries, heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breast-plates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came, and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover, there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews: and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies whom they had destroyed;

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of *misery* is it, wherein now I am! for I was bountiful, and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year; and he made mounts for shot against them, and other engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early, marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover, they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side, at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, the rest of the Jews, seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days; and set there artillery, with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year; and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs;

57 Wherefore he went in all haste, and said to the king, and the captains of the host, and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now, therefore, let us be friends with these men, and make peace with them, and with all their nation:

59 And covenant with them, that they shall live after their laws, as they did before; for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace: and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

C H A P. VII.

Antiochus is slain, and Demetrius reigneth in his stead, &c.

IN the hundred and one and fiftieth year, Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high-priest, for their captain;

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them, with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high-priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For, said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: Howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also; and when he had slain them, *he cast them into the great pit.*

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high-priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force, and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you: I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests, and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping and saying,

37 Thou, *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 *O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

C H A P. VIII.

1 Judas, informed of the power and policy of the Romans,—

17 sendeth ambassadors, and maketh a league with them.

—22 The articles of that league.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done

done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there:

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes;

9 Moreover, how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus, with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land, for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

C H A P. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.*

23 *The wicked practise great oppression, &c.*

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela; and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year, they encamped before Jerusalem:

4 From whence they removed, and went to Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise, and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them; for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of *Bacchides* removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies; and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right

right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written, for they were very many.

23 Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now, and fight for our lives, for it standeth not with us to-day as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood; neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Beth-el, and Thamnatha, Pharathon, and Taphon, *these did he strengthen* with high walls, with gates, and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover, in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit, they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing, when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war;

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that

that gave him counsel to come into the country, inso-much as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

C H A P. X.

1 *Demetrius, to make head against Alexander, seeketh peace with Jonathan.—7 Jonathan settleth himself in Jerusalem, and fortieth it, &c.*

IN the hundred add sixtieth year Alexander, the son of Antiochus, surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Inso-much as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high-priest of thy nation, and to be called the king's friend: (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put

on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities, and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high-priest, that he may set in it such men as he shall choose to keep it.

33 Moreover, I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore, I will that all the feasts, and sabbaths, and new-moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with them, or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary of Jerusalem, for the necessary expences of the sanctuary.

40 Moreover, I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of

the sanctuary, expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom.

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him,

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore, in the hundred threescore and fifth year, came Demetrius son of Demetrius out of Crete, into the land of his fathers:

68 Whereof, when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high-priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen, and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus, as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned the slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is, to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

C H A P. XL.

Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom, &c.

AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria, in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done,

done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high-priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria: and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the

Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quite before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me: for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city, slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace: and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover,

56 Moreover Tryphōn took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high-priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain, from the place called, The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out: wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled:

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards, turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

C H A P. XII.

1 *Jonathan reneweth the league with the Romans and Lacedemonians.*—24 *The forces of Demetrius, which thought to have surprised Jonathan, finding him prepared, flee away, &c.*

NO W when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high-priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high-priest, and the elders of the nation,

and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high-priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniases sent:

20 Areus king of the Lacedemonians to Onias the high-priest, greeting:

21 It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathas: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore, so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it.

†

34 For

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, forasmuch as *part* of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart; for this is the cause of my coming.

46 So Jonathan believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him; and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: For, said they, they have no captain, nor any to help them; now therefore let us make war upon them, and take away their memorial from among men.

C H A P. XIII.

Simon is made captain in his brother Jonathan's room, &c.

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people were in great trembling and fear, he went up to Jerusalem, and gathered the people together;

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen;

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare

mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying;

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver; and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go:

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner :

36 King Demetrius unto Simon the high-priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting.

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received : and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand ; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown-tax also, which ye owe us : and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high-priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about ; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city ; whereupon there was a great uproar in the city :

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell : wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them : which thing he granted them ; and when he had put them out from thence, he cleansed the tower from pollutions :

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs ; because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts ; and he dwelt in Gazara.

C H A P. XIV.

1 *Demetrius is taken captive by the king of Persia.—4 The good deeds of Simon to his country.—16 The Romans and Lacedemonians renew their league with him, &c.*

NOW in the hundred threescore and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media,

heard that Demetrius was entered within his borders, he sent one of his princes to take him alive :

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of *Judea*, that was quiet all the days of Simon : for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy :

12 For every man sat under his vine and his fig-tree, and there was none to fray them :

13 Neither was there any left in the land to fight against them : yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low : the law he searched out ; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high-priest in his stead, and ruled the country, and the cities therein :

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent : The rulers of the Lacedemonians, with the city, unto Simon the high-priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting :

21 The ambassadors that were sent unto our people certified us of your glory and honour : wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner : Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof : furthermore, we have written a copy thereof unto Simon the high-priest.

24 After this Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons ?

26 For he and his brethren, and the house of his father, have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion : and this is the copy of the writing : The eighteenth day of the month Elul, in the hundred

dred threescore and twelfth year, being the third year of Simon the high-priest.

28 At Saramel, in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation, did their nation great honour :

30 (For after that Jonathan, having gathered his nation together, and been their high-priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary :

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before : but he set a garrison of Jews there :

34 Moreover he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before : but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place :

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high-priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends, and confederates, and brethren ; and that they had entertained the ambassadors of Simon honourably ;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high-priest for ever, until there should arise a faithful prophet ;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary ;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold :

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold :

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high-priest, and captain, and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place ;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

C H A P. XV.

1 *Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews.—10, 25 He besiegeth Tryphon in Dora, &c.*

MORE OVER, Antiochus, son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people ;

2 The contents whereof were these : King Antiochus to Simon the high-priest and prince of his nation, and to the people of the Jews, greeting :

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war ;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate :

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free ; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers : at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side :

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries ; wherein were written these things :

16 Lucius, consul of the Romans, unto king Ptolemee, greeting :

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high-priest, and from the people of the Jews :

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high-priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries, and to Sampsamies, and the Lacedemonians, and to Delus, and Mindus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and

and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion, without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cup-board of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that, issuing out, they might make out-roads upon the ways of Judea, as the king had commanded him.

C H A P. XVI.

1 Simon sendeth forth his sons Judas and John, who defeat the forces of Antiochus.—11 The captain of Jericho inviteth Simon and two of his sons into his castle, and treacherously murdereth them, &c.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have

prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war, with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burnt it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high-priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat;

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit, he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he*, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high-priest after his father.

The Second Book of the MACCABEES.

THE ARGUMENT.

THIS Book is said to be an Abridgment of a larger Book, but its author is unknown. It contains the history of the persecutions carried on against the Jews, by Epiphanes and Eupator, for about fifteen years, viz. from the execution of Heliodorus's commission, who was sent by Seleucus to fetch away the treasures of the Temple, to the victory obtained by Judas Maccabeus over Nicanor; that is, from the year of the world 3828, to 3843.

C H A P. I.

1 *A letter from the Jews at Jerusalem to them of Egypt, informing them of the death of Antiochus,—18 and of hidden fire discovered by Neemias, &c.*

THE brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood; then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore, whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and

hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful, and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith;

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof, on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

C H A P. II.

1 *The exhortations of Jeremy the prophet, and how he hid the tabernacle, the ark, and the altar, &c.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour.

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

C H A P. III.

1 *Of the honour done to the temple by the Gentile princes.—4 Simon informeth concerning the treasures laid up in the temple.—7 Heliodorus is sent to fetch them away, &c.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high-priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts:

3 Insomuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high-priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high-priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high-priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus, son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priest's vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high-priest in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high-priest, being in such an agony.

22 They then called upon the almighty Lord, to keep the things committed of trust safe and sure, for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed:

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard, into the said treasury, they carried out, being unable to help himself with his weapons; and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus's friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high-priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high-priest was making an atonement, the same young men, in the same clothing, appeared and stood beside Heliodorus, saying, Give Onias the high-priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

C H A P. IV.

1 *Simon slandereth Onias, who goeth to the king,—7 Jason by corruption getteth to be made high-priest, and introduceth Greek fashions, &c.*

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed;

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured under-hand to be high-priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Besides this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the Heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high-priest;

14 That the priests had no courage to serve any more at the altar; but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present;

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules's sacrifice; but because of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected

affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high-priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality; but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood: and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochia.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reprov'd him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained, because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus's purple, and rent off his clothes, and leading them through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus, with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust that was next in hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee:

but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee, taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

C H A P. V.

1 *The signs and tokens seen at Jerusalem.—5 Jason's wickedness and end.—11 Antiochus persecuteth the Jews, and spoileth the temple.—27 Judas Maccabeus with others flee into the wilderness.*

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants,

14 And

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour, of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation; at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there:

23 And at Garizim, Andronicus; and besides, Menelaus, who, worse than all the rest, bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons, slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

C H A P. VI.

1 *The Jews are compelled to forsake the law of God, and the temple is also defiled.—10 Cruelties exercised, &c.*

NO T long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God;

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and, besides that, brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices,

and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemy, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children, whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins; so dealeth he with us;

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously than to live stained with such an abomination, spit it forth, and came of his own accord to the torment;

20 As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion:

25 And so they, through mine hypocrisy and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him, changing the good will they bare

bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten; but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

C H A P. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven, and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die, said, Be not deceived without cause; for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his law's sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son:

27 But she, bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner: O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education:

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God:

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

C H A P.

C H A P. VIII.

1 *Judas gathereth an army: his successful attempts.—9 Nicanor sent against him, setteth to sale the captives beforehand:—12 his approach causeth a great alarm, &c.*

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together.

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully.

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers.

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand

Macedonians, and that, the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven; and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them; and pursued them far; but lacking time, they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed:

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

C H A P. IX.

1 *Antiochus is chased from Persepolis:—3 he is filled with rage against the Jews, and is smitten suddenly with a sore disease, &c.*

ABOUT that time came Antiochus with dishonour out of the country of Persia.

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city: whereupon the multitude running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made

made him flee. Therefore commanded he his chariot-men to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem; and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices;

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease; for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters under written, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the estate was left, might not be troubled.

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

C H A P. X.

1 Judas recovereth the city, and purifieth the temple.—10 The reign of Antiochus Eupator.—12 Ptolemeus, accused of succouring the Jews, poisoneth himself, &c.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar; and, striking stones, they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrongs that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans.

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money, through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And, having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having, together with their virtue, their refuge also unto the Lord for a pledge of their success and victory; the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires, burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

C H A P. XI.

1 Lysias, thinking to take Jerusalem, is put to flight by Judas.—

13 He entereth into a treaty with Judas.—16 Letters of Lysias to the Jews, &c.

NOT long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand, with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high-priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore, what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest,

rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* the fifteenth day of *the month* Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius, ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

C H A P. XII.

1 *The king's lieutenants vex the Jews.*—3 *The men of Joppe drown two hundred Jews.*—5 *Judas is avenged upon them;*—8 *and upon the Jamnites.*—10 *He defeateth the Arabians, &c.*

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot*, and five hundred horsemen of the Arabians, set upon him.

11 Whereupon there was a very sore battle; but Judas' side, by the help of God, got the victory: so that the Nomades of Arabia, being overcome, besought Judas for

peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls, and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who, without any rams or engines of war, did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children, and the other baggage, unto a fortress, called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas' first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled again, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came unto Jerusalem, the feast of the weeks approaching.

32 And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea.

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened that, in their fighting together, a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him, smote off his shoulder, so that Gorgias fled into Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper, and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company, to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

C H A P. XIII.

1 *Eupator invadeth Judea.—3 Menelaus is put to death.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Græcian power, of footmen an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus's mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die,

not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that, if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon them.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews; but he was put to flight, failed, and lost of his men.

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, entreated the Jews, submitted himself, and swore to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

C H A P. XIV.

Demetrius having conquered Antiochus, Alcimus accuseth Judas.

AFTER three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high-priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprize, and being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestor's honour, I mean the high-priesthood, am now come hither:

8 First, verily, for the unfeigned care I have of things pertaining to the king; and, secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high-priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So, at the commandment of the captain, they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king, being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the

covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and, standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng; and, calling upon the Lord of life and spirit to restore him those again, he thus died.

C H A P. XV.

5 Nicanor's blasphemy.—8 Judas encourageth his men by his dream.—28 Nicanor is slain.

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved, without any danger, to set upon them on the sabbath-day.

2 Nevertheless, the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but

but give honour to that day, which he that seeth all things hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded, if there were a mighty One in heaven, that had commanded the sabbath-day to be kept?

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor, in exceeding pride and haughtiness, determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high-priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias, holding forth his right-hand, gave to Judas a sword of gold, and giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city, and the sanctuary, and the temple, were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus, seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord, that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him; he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner: O Lord, thou didst send thine angel in the time of Eze-kias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them:

24 And through the might of thine arm let those be stricken with terror that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love towards his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste; even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

THE END OF THE APOCRYPHA.

TABLES

OF

SCRIPTURE MEASURES, &c.

I. Measures of Length.

	Cubits.	Feet.	Inches.	d.	pts.
A Cubit - - - - -	1	0	9		.888
A Span - - - - - <i>a ½ Cubit</i>	0	10			.944
A Hand's-breadth - <i>a 6th</i>	0	3			.648
A Finger's-breadth <i>a 24th</i>	0	0			.912
A Fathom - - - - -	4	7			.552
Ezekiel's Reed - - - - -	6	10	11		.328
The Measuring-Line - - - - -	80	145	11		.040

	Cubits.	Miles.	Paces.	Feet.	d.	pts.
A Sabbath-day's Journey	2000	0	729	3		
The Eastern Mile - - - - -	4000	1	403	1		
A Furlong, or Stadium - - - - -	400	0	145	4		.6
A Day's Journey - - - - -	96000	33	172	4		

Note, 5 Feet make 1 Pace, and 1056 Paces make 1 Mile.

II. Measures of Capacity.

Liquid Measure.	Parts of an Homer.	Gall.	Pints.	Sol. In.	d.	pts.
The Homer, or Cor - - - - -	75	5	7		.6	
The Bath - - - - -	10th	7	4	15		.2
The Hin - - - - -	60th	1	2	2		.5
The Log - - - - -	720th	0	0	24		.3
The Firkin, or Metretres	0	7	4		.9	

Note, 29 Solid Inches are equal to a Pint nearly.

Dry Measure.	Parts of an Homer.	Bush.	Pecks.	Pints.	d.	pts.
The Homer - - - - -	8	0	1		.6	
The Lethech - - - - -	half	4	0	0		.8
The Ephah - - - - -	10th	0	3	3		.4
The Seah - - - - -	30th	0	1	1		.1
The Omer - - - - -	100th	0	0	5		.1
The Cab - - - - -	180th	0	0	2		.9

III. Scripture Weights.

	Shekels.	Lib.	Oz.	Dwts.	Gra.	d.	pts.
A Shekel - - - - -	0	0	9	2		.6	
The Maneh - - - - -	60	2	3	9	10		.3
A Talent - - - - -	3000	113	10	1	10		.3

IV. Scripture Money.

	Shekels.	l.	s.	d.	d.	pts.
A Shekel, Silver - - - - -	0	2	3		.3	
The Bekah - - - - -	half	0	1	1		.7
The Zuza - - - - -	4th	0	0	6		.8
The Gerah - - - - -	20th	0	0	1		.4
The Maneh, or Mina - - - - -	50	5	13	10		
A Talent - - - - -	3000	341	10	4		.3
A Shekel of Gold - - - - -	1	16	5		.1	
A Talent of Gold - - - - -	5464	5	8		.6	
A Golden Daric, or Drachm	1	1	10		.3	

	s.	d.	f.	d.	pts.
A Piece of Silver (or the Drachm)	0	7	3		
The Tribute Money (or Didrachm)	2 Drac.	1	3	2	
A Piece of Silver (or the Stater)	4	2	7	0	
A Pound (or the Mina) - - - - -	100	64	7	0	
A Penny (or the Denarius) - - - - -		0	7	3	
A Farthing (or the Assarium) - - - - -	20th Den.	0	0	1	.5
A Farthing (or the Quadrans) - - - - -	40th	0	0	0	.8
A Mite - - - - -	80th	0	0	0	.4

Note, The Silver is here valued at 5s. per Ounce, and the Gold at 4l. per Ounce.

V. The Seven Ages of the World.

According to the usual Computation, the Account of Time, from the Creation of the World, is divided into SEVEN Ages, or Periods, viz.

The FIRST Age of the World, from the Creation to the Flood, includes the Space of 1656 Years.

The SECOND Age of the World, from the Flood to the Call of Abraham, includes 292 Years.

The THIRD Age of the World, from the Call of Abraham to the Israelites' Departure out of Egypt, includes 435 Years.

The FOURTH Age of the World, from the Israelites' Departure out of Egypt to the Building of Solomon's Temple, includes 480 Years.

The FIFTH Age of the World, from the Building of the Temple to the Israelites being carried Captives into Babylon, includes 419 Years.

The SIXTH Age of the World, from the carrying the Israelites to Babylon to the Birth of Christ, includes 626 Years.

The SEVENTH Age of the World is reckoned from the Birth of Christ.

VI. The Jewish Months compared with ours.

1 Nisan, or Abib—	{ March April	7 Tisri, or Ethanim	{ September October
2 Ijar, or Zif —	{ April May	8 Marchesvan, or Bul	{ October November
3 Sivan—	{ May June	9 Chisleu	{ November December
4 Thamuz	{ June July	10 Tebeth	{ December January
5 Ab —	{ July August	11 Shebat	{ January February
6 Elul —	{ August September	12 Adar	{ February March
		13 Veadar Intercalary.	

Note, The Month Veadar is only intercalated or cast in when the beginning of Nisan would otherwise be carried backward to the end of February.

VII. The Days of the Week, Hours of the Day, and Watches.

1st Day of the Week	Sunday	The Morning.
2d Day - - - - -	Monday	From 6 to 7, 8, 9, 10, 11, 12.
3d Day - - - - -	Tuesday	The Afternoon.
4th Day - - - - -	Wednesday	From 12 to 1, 2, 3, 4, 5, 6.
5th Day - - - - -	Thursday	
6th Day - - - - -	Friday	The Watches.
7th, or Sabbath - - - - -	Saturday	The 1st Watch was from Sun-set to the 3d Hour of the Night.

The Hours of the Day.	The 2d, or Middle Watch, was from the 3d Hour to the 6th.
The Day, reckoning from Sun-rise, and the Night, reckoning from Sun-set, were each divided into 12 equal Parts, called the 1st, 2d, 3d, 4th, &c. Hours.	The 3d Watch, or Cock-crowing, was from the 6th Hour to the 9th.
	The 4th, or Morning Watch, was from the 9th Hour to Sun-rise.

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1806.

THE GOSPEL

ACCORDING TO

St. MATTHEW.

THE ARGUMENT.

MATTHEW, called also Levi, was the son of Alpheus, probably of Jewish extraction: by profession he was a publican, or gatherer of the customs. According to the unanimous testimony of the ancients, he wrote his gospel in Hebrew, or the Syriac language, in the 39th year of the vulgar æra, or the 6th year after our Saviour's passion. St. Matthew, in writing his gospel, had chiefly in view to shew us the royal genealogy of Christ, and to represent to us his life and conversation among the children of men. None of the evangelists give us so many particulars of the actions of our Saviour, or enumerate such a number of rules for the conduct of life, or furnish us with so many lessons of morality. His style is natural and unaffected.

CHAP. I.

The genealogy of Christ.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias,

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

ANNOTATIONS ON CHAP. I.

Verse 2. *Judas and his brethren;* i. e. The twelve patriarchs, who became heads of their respective tribes.

16. *Christ.* A Greek word signifying *anointed*: it answers to the Hebrew *Messiah*: see note on *Dan.* 9. 24, 25.

18. *She was found with child of the Holy Ghost;* i. e. By the miraculous operation of the Holy Ghost.

19. *Being a just man.* The original word certainly here signifies *just*; but Joseph being not only strictly just, but likewise a good and compassionate man, was minded to put her away with all the privacy possible.

21. *His name Jesus;* i. e. *The Saviour*: for he shall be the long-expected Messiah.

22. *Be fulfilled.* By this phrase St. Matthew often means no more than, by such an event it fell out that a saying of an ancient prophet was verified.

25. *First-born.* This does not imply that Mary had other children afterwards, but that she had none before.

ANNOTATIONS ON CHAP. II.

Verse 1. *Was born.* The translation here does not express the sense No. 53.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAP. II.

The wise men worship Christ.

NOW when Jesus was born in Beth-lehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth-lehem of Judea: for thus it is written by the prophet,

6 And

of the original; it was *after*, as Dr. Doddridge renders it, some time after, a year perhaps or more.

Wise men; i. e. Philosophers. Probably they were Gentile philosophers, who, by the divine influence upon their minds, had been led to improve their knowledge of nature, as the means of leading them to that of the one living and true God.

From the east; From Arabia or Persia.

2. *We have seen his star.* Probably they had learned the signification of this star by divine revelation, which it is plain they were guided by in their return, verse 12.

To worship him; i. e. To prostrate ourselves before him; a ceremony still used to eastern princes.

3. *He was troubled, &c.* i. e. He was alarmed; it having been prophesied, that the Messiah should extinguish all other kingdoms; and so were the Jews, for they dreaded the consequences of a rumour of this kind, as they had reason to fear, from the jealous and cruel disposition of their sovereign, that it might prove fatal to the children of many families.

4. *Where Christ should be born.* All this story strongly implies a general expectation of the Messiah.

7 T

8. *That*

6 And thou Beth-lehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth-lehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother; and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

8. *That I may come, &c.*] This profession of respect was mere dissimulation; Herod's intention, as it afterwards appeared, being to kill the infant King, who he imagined was to be a temporal prince, and to wrest the sceptre from him or his descendants; for he had no notion that the Messiah's empire was of a spiritual nature.

9. *The star;*] Or rather *meteor*; for a star could not point out a particular town or house.

17. *Then was fulfilled, &c.*] This is no prophecy, though it is said to be fulfilled; for any thing may be said to be fulfilled when it can be pertinently applied.

19. *When Herod was dead.*] Josephus gives a particular and affecting account of the loathsome disease and terrible death of this inhuman tyrant.

22. *Archelaus.*] He was of a most cruel disposition: in the beginning of his reign he caused three thousand Jews to be massacred in the temple.

23. *A Nazarene.*] These words are not to be found in the writings of the prophets; yet, as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be the subjects of ridicule even to the Galileans themselves. Hence a Nazarene became a term of reproach, proverbially given to any despicable worthless fellow whatever.

ANNOTATIONS ON CHAP. III.

Verse 1. *John the Baptist.*] John, the son of Zacharias, and forerunner of the Messiah, was a priest by descent, and a prophet by office. He was surnamed the Baptist from his baptizing or washing the people; and was anciently foretold under the name of Elijah, because he was to come in the spirit and power of that prophet.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

C H A P. III.

The preaching of John Baptist.

I N those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

C H A P.

2. *The kingdom of heaven;*] i. e. The kingdom of God, which was founded and established by Jesus, and opened by the preaching of the gospel.

4. *Locusts and wild honey.*] The Jews were permitted to eat locusts; and, if we may believe Pliny, they made a considerable part of the food of the Parthians and Ethiopians: when sprinkled with salt and fried, they are not in taste unlike our fresh-water cray-fish. The wild honey was probably that deposited by bees in the hollow trunks of trees, these insects being very numerous in Palestine.

7. *O generation of vipers, &c.*] John seeing many of the Pharisees and Sadducees come to his doctrine, and knowing their pride in valuing themselves on their descent from Abraham, and their strict observance of certain external rites of the law, severely reproveth them, calling them a perverse and hypocritical generation of men, and telling them, that they must not think his baptism, or any ceremonial performance, sufficient for escaping the wrath and judgment of God.

9. *These stones.*] Some think that these words allude to the calling of the Gentiles, [supposing some of them to be present,] which was occasioned by the unbelief of the Jews.

10. *The axe is laid, &c.*] God is going to offer the last dispensation of repentance and mercy; and if you do not immediately reform your lives, his vengeance hangs over you as fruitless trees ready to be cut down, and you shall be utterly and irrecoverably destroyed.

11. *I indeed baptize you, &c.*] I indeed, as a sign to induce you to repent and prepare yourselves for the coming of the Messiah, baptize you with water; but when he himself shall appear, who is so far superior to me that I am unworthy to do him the meanest offices, he shall baptize you with the powerful influence of his Holy Spirit, whose appearance shall be like fire.

(The
FLIGHT into EGYPT)

Mat. C. 2. v. 14.



Engraved
for
(NUTTALL'S)
Family Bible
(1806)

C H A P. IV.

Christ's fasting and temptation.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

ANNOTATIONS ON CHAP. IV.

Verse 7. *Thou shalt not tempt the Lord thy God;*] *i. e.* Thou shalt not demand farther evidence of God's protection than what he has already made sufficiently plain, *Deut. 6. 16.*

10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*] *Deut. 6. 13.* Only refers both to worship and serve.

ANNOTATIONS ON CHAP. V.

Verse 3. *Blessed are the poor in spirit, &c.*] Blessed are the humble, modest, and contented, for they are fitly prepared to be members of the church of God here, and shall be rewarded with eternal happiness hereafter.

4. *Blessed are they that mourn,*] Under a penitent sense of their own sins, the sins of professors, and of the world at large.

5. *Blessed are the meek, &c.*] Blessed are those that are of a gentle, quiet, and harmless spirit; free from passion and violence, from haughtiness and turbulency; for such shall be generally secured in the quiet possession of their rights in this world by the peculiar providence of God.

7. *Blessed are the merciful,*] Who are compassionate, and ready to relieve the necessities of those that are in want, and to forgive the faults of those that have offended them: for they shall find mercy with God.

8. *The pure in heart.*] Blessed are those who are truly pure and holy, free from hypocrisy and uncleanness; from all filthiness both of flesh and spirit; for to such God will make greater and clearer manifestations of

22 And they immediately left the ship, and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

C H A P. V.

Who are blessed.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.

12 Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one

himself in this life; and, in that which is to come, they shall have a nearer and more immediate access to his presence and glory.

9. *Peace-makers;*] Peaceable men: the Greek may be rendered *that practise peace*, and therefore promote it, for they shall be owned and received by God as his peculiar children, and shall be made like him also in the participation of his happiness. *They shall be called* signifies *they shall be*.

13. *Ye are the salt of the earth, &c.*] Salt is an emblem of wisdom, and preserves things from corruption: *ye are, i. e.* ye ought to be; ye are to be teachers, and examples to the world. If, by your sound doctrine and unblameable lives, ye propagate true religion and virtue, ye shall preserve it from corruption; but if ye, who are to be the instruments of reforming mankind, shall yourselves degenerate into softness and vice, how shall you be corrected and amended? ye will become the most useless and contemptible of mankind.

14. *Ye are the light of the world, &c.*] Ye are to be the standard of the true religion, set up in the sight of men, like a city built upon a hill.

16. *Let your light so shine, &c.*] The light of your meekness, goodness, and charity; the light of your excellent temper, and universal virtue.

17. *To destroy the law.*] Do not think, because I give you these new precepts, that therefore I am come to transgress and violate it myself: I am not come to destroy any one natural or moral obligation; but on the contrary, to fulfil what was typified, to explain what was obscure, and to complete what was imperfect.

one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 ¶ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne;

35 Nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

22. *The council:*] The court of Sanhedrim, or Seventy-two, which was the supreme Jewish court.

Thou fool:] Impeaching his brother's moral as well as intellectual character.

23, 24. *Thy gift to the altar, &c.*] The meaning of these words is, that though thou presentest thy *voluntary gift* before the altar, it will not be accepted, while thou art conscious of having wronged a brother, and not made reparation.

25. *Whiles thou art in the way,*] Going with him to the judge.

28. *Looketh on a woman, &c.*] With an ill intention, though without opportunity of any sinful act, and indulges the secret workings of loose desire in his mind.

29. *Offend thee;*] *i. e.* Cause thee to offend.

Pluck it out.] Every one knows that this expression is not to be understood literally; the meaning is, we must avoid all occasions of sin, and have such a command over our senses, that they may never prove the instruments of offending.

34. *Swear not at all, &c.*] In common conversation: invoke not the name of God upon light occasions; but let your conversation be always so sincere and true, that your affirmation may be considered of the same validity as an oath.

40. *Let him have thy cloak also.*] All these and the like maxims in the gospel must necessarily admit of some limitation: the general meaning

†

37 But let your communication be, Yea, yea; Nay, nay; for whatsoever *is* more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour; and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

Of alms and prayer.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee only.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven; Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Give

is, that it is much better patiently to bear some inconsiderable loss, than fall into violent contentions, or come to law-suits.

41. *Compel thee.*] The Greek word is derived from the name of those officers who were commissioned by the Persian emperors, when Judea was one of their provinces, to press carriages or horses on the road, if they had occasion for them, and even forced the drivers and riders to go along with them.

43. *Hate thine enemy.*] These words are not to be found in the law; but the Jewish doctors pretended they could draw such an inference from *Exod.* 34. 11, 12. and *Deut.* 7. 1, 24. and 23. 6.

44. *Bless.*] Here *bless* signifies *to be kindly affected to*; as *curse* means *to wish ill to*.

48. *Even as your Father:*] *i. e.* As God is perfect in all perfections peculiar to his divine nature, so be ye perfect as far as your frail mortality will admit.

ANNOTATIONS ON CHAP. VI.

Verse 1. *Before men:*] Out of ostentation, to be seen and commended by men; for then this praise will be considered as a recompence.

3. *Let not thy left hand know, &c.*] It is said that the poor's chest stood on the right hand as they entered the synagogues; to which the words may allude.

10. *Thy kingdom come.*] May the kingdom of Christ and his gospel be extended over all the earth!

12. 45

- 11 Give us this day our daily bread.
 12 And forgive us our debts, as we forgive our debtors.
 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
 14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you.
 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
 16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
 17 But thou, when thou fastest, anoint thine head, and wash thy face:
 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.
 19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.
 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
 21 For where your treasure is, there will your heart be also.
 22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
 24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
 27 Which of you by taking thought can add one cubit unto his stature?
 28 And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin;
 29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.
 30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
 31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?
 32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

12. *As we forgive our debtors:*] Forgive us our sins, in like manner as we freely and heartily forgive all those injuries and offences which have been done to us by others.

13. *Into temptation:*] i. e. Suffer us not to be led into it.

20. *Treasures in heaven.*] Be careful by good works, proceeding from true faith and love, to lay up a treasure of rewards in heaven, which no power upon earth, nor any accident, can possibly destroy.

22. *The light of the body is the eye:*] Meaning, that our minds ought to be guided by reason and truth, as our bodies are by the sight of the eyes.

34. *For the morrow.*] Be not too eagerly concerned to make provision for these earthly things against the time to come; sufficient to the present time are the present troubles of life; and God would not have you increase them by an unreasonable solicitude for the future.

ANNOTATIONS ON CHAP. VII.

Verse 1. *Judge not,* &c.] Be not severe in your judgment upon others, that you do not provoke your heavenly Father to use severity towards you.

3. *Why beholdest thou the mote?* &c.] How exceedingly unreasonable is it to condemn the lighter offences of others, while you are guilty of greater crimes yourselves! The Greek word rendered *mote* signifies a small splinter of wood.

4. *How wilt thou say?* &c.] With what ground and confidence can you undertake to reprove others for their smaller sins, while ye yourselves are conscious of more heinous ones?

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

C H A P. VII.

Christ endeth his sermon on the mount.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

12. *Do ye even so to them,* &c.] This is a truly golden law; this is that great rule which contains our whole duty towards our neighbour; this is the sum of true religion, of righteousness, and equity; this is what nature and the reason of things teaches; and this is what all God's revelations to mankind, in the law and the prophets, tend ultimately to establish.

13, 14. *The strait gate,* &c.] The way to destruction is broad, soft, and easy; and in this the careless multitude walk. But the way to happiness is narrow, and the path of virtue rough and craggy.

15. *Beware of false prophets,* &c.] Christ alludes to the clothing of the prophets, who used to cover their bodies with sheep-skins; meaning hereby those outsides of meekness and piety which the Pharisees affected to put on.

16. *By their fruits;* i. e. By their morals and doctrine.

21. *Not every one,* &c.] Not every one who makes a profession of religion, and believes and calls upon my name; but they only, who, in their lives, obey the commands of God, shall enter into the kingdom of heaven.

22, 23. *Many will say to me,* &c.] Many will say unto me in the day of judgment, Lord, have we not preached thy gospel to others? have we not had so large a measure of faith as even to cast out devils, and work miracles in thy name? But I shall reject them, saying, Notwithstanding ye have done all these things, yet since ye did not obey my commandments, I never considered you as my true disciples; nor do I now acknowledge you: depart from me, all ye that have lived wickedly.

cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as *one* having authority, and not as the scribes.

C H A P. VIII.

Christ's miracles.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out

the spirits with *his* word; and healed all that were sick;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

C H A P. IX.

Matthew the apostle called.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But

26, 27. *Doeth them not, &c.*] As a house without foundation, built upon the sand, is not able to resist the assaults of winds and floods, but is easily overturned by them; so the man who hears, believes, and makes profession of true religion, but does not live suitable to the precepts thereof, cannot resist the violence of temptation, and will not be able to stand before God in judgment, but shall perish for ever.

ANNOTATIONS ON CHAP. VIII.

Verse 4. *See thou tell no man, &c.*] Christ dealt in this manner, that the Jews might have no manner of pretence for accusing him of seeking his own glory.

To the priest.] To him that was appointed to examine into the nature of the leprosy, and to prescribe what was proper for the cure of it, *Lev.* 13. 2, &c.

5. *There came unto him a centurion.*] He did not come himself, but sent some of his friends, *Luke* 7. 6. In the Hebrew style, a man is frequently said to do that which he causes to be done.

17. *Himself took our infirmities, &c.*] This prophecy of *Isaiah*, chap. 53. 4. relates properly to the sins of men, whereof diseases are the emblems and consequences.

32. *He said unto them, Go.*] As there was a mixture of Jews and Gentiles in those towns which bordered upon Judea, so many of the Jews which lived there complied in some things with the Gentile customs, as we find by *Josephus*, and, among others, very probably in eating swine's flesh: and if this was the case, part of those swine might belong to them, which, by the number *two thousand*, seem to have been a common or town-herd: it was therefore a just punishment upon them, when Christ permitted their swine to be thus destroyed; and for the other inhabitants it was nothing more than what often happens in common calamities, that all suffer alike, *Jonah* 1. 12, 14. and was abundantly made up to them by a favour of infinitely greater importance.

ANNOTATIONS ON CHAP. IX.

2. *Thy sins be forgiven thee.*] Physicians, both ancient and modern, tell us, that palsies are often occasioned by intemperance; therefore, if this paralytic brought his disease upon himself by drunkenness or lust, the propriety of the terms in which the cure was pronounced will more fully appear, *Thy sins be forgiven thee.*

5. *Whether is easier? &c.*] Since Christ had the power of curing diseases, he must also have the power of forgiving sins, the cause of them.

13. *I am*

*Jairus' daughter
raised from the Dead.*

Matthew ch. IX. ver. 18 &c.



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6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn *what that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners, to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is *even* now dead; but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath

made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

1 *The apostles are sent to do miracles,—5 and to teach.*

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip,

were disciples of John the Baptist, who pointed out to them the Messiah. Peter was the author of the two epistles that bear his name. James and John, the sons of Zebedee, were also fishermen; they dwelt in Capernaum. John is thought to have been the youngest of the apostles, yet he was old enough to have been a follower of the Baptist before he came to Christ. They obtained the name of Boanerges, *Sons of thunder*, an epithet that was expressive of the force and success with which they were to preach the gospel. The writings of St. John shew that he was a person of an affectionate turn of mind; the warmth of his temper remarkably adapted him to friendship, in which he was not only amiable above all the disciples, but happy, as it rendered him the object of his Master's peculiar love. As to James, his being put to death by Herod is a sufficient indication that his zeal was uncommon; and that it moved him to be more active and bold than the rest of the apostles in the work of the gospel. Philip is said to have been of Bethsaida: he was originally a disciple of the Baptist, but left him to follow Jesus. Bartholomew is supposed to have been the disciple called Nathanael, whose conversion is related John 1. 44. probably a native of Cana, and well skilled in the law of Moses. Matthew was a rich publican of Capernaum: he was otherwise called Levi, and left a lucrative employment for the sake of his Saviour. He wrote the gospel ascribed to him. We have no account of Thomas before his conversion; but it is conjectured, that, like the rest, he was of mean extraction. He obtained the surname of Didymus, probably because he was a twin, and rendered himself remarkable by continuing longer than his brethren in doubt of Christ's resurrection. The other apostles are James, called the less, (either because he was younger, or of lesser stature, than the other of the same name,) and Thaddæus, otherwise called Jude, and Simon Zelotes, who were brothers, and sons of one Alphaeus, or Cleophas, who was likewise a disciple, being one of the two persons to whom the Lord appeared in the road to Emmaus, after his resurrection. James the less, and Judas Thaddæus, or Jude, wrote the epistles that bear their names. This James was a person of great authority among the apostles; for in the council which met at Jerusalem to decide the dispute necessary to circumcision, we find him sitting as president, summing up the debate, and wording the decree.

The last apostle is Judas Iscariot, who betrayed our Saviour; the appellation

13. *I am not come to call the righteous, &c.*] A severe reflection on the Pharisees: I came not to save such righteous persons as you are.

17. *Old bottles.*] The bottles of the ancients were very different from ours, being made of leather, and therefore, when old, grew rotten, and apt to rend.

23, 24. *When Jesus came, &c.*] When he entered the house of the ruler, he found the damsel dead, and her relations tumultuously bewailing her. It appears from several passages in scripture, that the people of the east used to bewail the dead by tearing their hair, cutting their flesh, and crying in the bitterest manner. Nor did the relations of the deceased content themselves with these expressions of violent grief; they hired persons, of both sexes, whose employment it was to mourn over the dead in the like frantic manner; and who also sang doleful songs, in which honourable mention was made of the age, the beauty, the strength, the courage, the virtues, and the actions of the deceased, in order to increase the sorrow of the afflicted relations. In process of time they accompanied these lamentations with music, particularly of flutes, a custom which prevailed also in the west.

33. *It was never so seen in Israel.*] They were amazed at the greatness and multitude of his miracles; for it is to be observed, that in one afternoon he raised the daughter of Jairus from the dead, healed a woman of a bloody issue, restored two blind men to sight, and cured a dumb man possessed with a devil, and all this in Capernaum.

36. *He was moved with compassion, &c.*] He had compassion on them, because they seemed to be weary and scattered, wandering for want of faithful guides and teachers, as sheep having no shepherd.

37, 38. *The harvest is truly plenteous, &c.*] There are great numbers of people willing and prepared to receive instruction, but few who are able and fitted to instruct these people in the way of righteousness and truth.

ANNOTATIONS ON CHAP. X.

Verse 2. *Simon, who is called Peter.*] He is placed first in the list, because he was one of the most early followers of Christ, and whose remarkable zeal and piety rendered him a kind of leader among them.—He, and Andrew his brother, were originally fishermen, and inhabitants of Bethsaida, a town situated on the lake of Gennesaret, but afterwards they lived at Capernaum. Before their acquaintance with Christ they

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James *the son of* Alpheus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

lation *Iscariot* is most probably imagined to have been given him after his death, and that it is derived from the word *iscara*, which signifies *strangling*.

Thus were the foundations of the church laid in twelve illiterate Galileans, who, being as utterly ignorant of the nature and end of their office, as destitute of the qualifications necessary to discharge the duties of it, integrity excepted, were the most unlikely persons in the world to confound the wisdom of the wise, to baffle the power of the mighty, to overturn the many false religions which then flourished every where under the protection of evil governments, and, in a word, to reform the universally corrupted manners of mankind. The religion which these Galileans taught through the world, without having at all applied themselves to letters, exhibited a far juster notion of things than the Grecian and Roman philosophers were able to attain, though their lives were spent in contemplation and study. It was therefore with the highest wisdom that the foundations of the church were thus laid in the labours of a few illiterate fishermen; for with irresistible evidence it demonstrated, that the immense fabric was at first raised, and is still sustained, not by the arm of flesh, but purely by the hand of the Almighty.

11. *Enquire who in it is worthy, &c.*] Anciently they had no places of entertainment for the accommodation of travellers, but only houses for lodging them, called by the moderns *caravansaries*, into which travellers brought their own provisions, and accommodated themselves in the best manner they could. But it was common for persons of humane disposi-

26 Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

C H A P. XI.

John sendeth his disciples to Christ.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the

tions, such as our Lord calls *worthy persons*, to entertain strangers, according to their ability.

16. *Wise as serpents;*] Which are reckoned to have great sagacity and wariness in preserving themselves.

23. *The cities of Israel, &c.*] Ye shall not have preached through all the cities of the Jews, before the kingdom of Christ shall be gloriously manifested in the final destruction of that nation.

34. *I came not to send peace, but a sword;*] *i. e.* Consequentially, not intentionally; for it must not from this be inferred, that to sow strife and dissension among men, was either the intention of Christ, or the tendency of the gospel, whose maxims and precepts are so well calculated to promote peace and good will in the world; but only, that this is what should happen on account of the gospel, through the incredulity and perverseness of men.

38. *He that taketh not his cross, &c.*] This alludes to the custom of persons carrying the cross to which they were to be fastened. The disciples *taking up* or *bearing* their cross, signifies, to bear with constancy and patience the persecutions they were to undergo.

ANNOTATIONS ON CHAP. XI.

Verse 5. *The blind, &c.*] St. Luke gives an account, chap. 7. 12. of several miracles being wrought by Christ in the presence of John's disciples, which greatly illustrates this relation.

The poor, &c.] The poor are evangelized; not only have the gospel preached to them, but are duly affected and wrought upon by it.

the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law, prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

C H A P. XII.

Blasphemy against the Holy Ghost.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him?

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that, on the sabbath-days, the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, he went into their synagogue.

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard *it*, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He

11. *Is greater than he.*] John, the immediate messenger before Christ, is greater than any of the old prophets; but one that, after the coming of Christ himself, has the full doctrine of the gospel, is greater than he.

ANNOTATIONS ON CHAP. XII.

Verse 18. *He shall shew judgment to the Gentiles:*] i. e. The great laws of religion, the eternal rules of righteousness, which our Lord preached in person to the inhabitants of Palestine, and which his apostles afterwards published in his name to the Gentiles.

No. 53.

20. *A bruised reed shall he not break.*] This signifies, that he should be a person of a most mild and gentle character.

29. *A strong man's house, &c.*] The house of the strong man, into which Christ entered, was the world, properly called *Beelzebub's palace*, because he is there served by luxury, lust, covetousness, pride, anger, and the other evil passions of men. The goods or vessels belonging to this strong man, which Christ spoiled, are the wicked, metaphorically styled the vessels of *Beelzebub*.

† X

31. *The*

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

C H A P. XIII.

Of the sower and the seed.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another

31. *The blasphemy against the Holy Ghost.*] By blasphemy against the Holy Ghost is to be understood that intolerable affront which was by the Pharisees offered to the Holy Ghost, in ascribing miracles that were wrought by his influence to the power of the devil.

32. *Whosoever speaketh a word against the Son of man, &c.*] All other sins, I say, may be forgiven; even he that speaks against me, and is not convinced by my preaching, may yet afterwards be convinced by the power of the Holy Ghost, and repent, and be forgiven.

40. *Three days and three nights, &c.*] The Jews, as well as several other nations, reckoned part of a day for the whole. Thus, if our Lord died about three o'clock in the afternoon of Thursday, from thence to sun-set was one day, Saturday two days, and the morning of Sunday three days, or the third day.

42. *From the uttermost parts of the earth.*] The extreme parts of the world, according to the Jews, were Sabea and Ethiopia.

43, 44, 45. *The unclean spirit, &c.*] Ignorance, superstition, and malice, like so many evil spirits, have, by the preaching of the gospel,

begun to be in some measure dispelled from among men: but meeting with less entertainment even in the heathen world than among the Jews, and finding the hearts of these men still prepared to receive them, they return into them again, and fill them with a more incurable wickedness and impenitence than ever, and fit them for a most dreadful and exemplary punishment.

ANNOTATIONS ON CHAP. XIII.

Verse 8. *Some an hundred-fold, &c.*] Such an increase, even in those fruitful countries, was not very common, but however sometimes happened; see Gen. 26. 12.

12. *Whosoever hath;*] i. e. He that improves those advantages which God hath given him.

15. *Waxed gross, &c.*] Like a wretch who has besotted and stupefied himself with riot, the heart or intellectual faculty of this people is, as it were, grown stiff with fatness; and they hear with heavy ears, and draw up their eyes as if they were half asleep.

21. *He is offended;*] i. e. He apostatizes, and renounces the gospel.

24. *The*

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found

he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him. Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

C H A P. XIV.

Herod's opinion of Christ.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And

24. *The kingdom of heaven is likened unto a man which sowed good seed in his field.*] If we take away the dress of this parable, what our Saviour here delivers amounts to this: There always will be a mixture of good and bad men in the world, and in the church, yea, probably in the best and purest church upon earth, which no care and diligence can prevent; and though men may and will judge, that the wicked ought immediately to be cut off by the hand of God, yet God judges otherwise, and delays his vengeance for wise and just reasons; sparing the wicked at present for the sake of the righteous.

31, 32. *Like to a grain of mustard-seed.*] The gospel of Christ, at its first appearance, seemed mean and contemptible; received only by a few, and those mean persons; but in time it shall spread over all the earth.

The birds—lodge, &c.] We shall be much mistaken if we judge of vegetables in the eastern countries merely by what those of the same species are among us.

44. *Like unto treasure hid.*] True religion and piety is this treasure; for the attainment of which a man ought to be willing to part with all things in the world.

52. *Therefore every scribe, &c.*] Christ compares a faithful and industrious preacher of the gospel to a good householder, who hath gathered together the fruits of many years, and distributes them to his family as best suits the case of those that are under his care.

57. *His own country.*] For his countrymen, judging of things only by temporal considerations, despising a man's former meanness, and envying his present honour, are therefore apt to reject him, and disbelieve his doctrine.

ANNOTATIONS ON CHAP. XIV.

Verse 1. *The tetrarch;*] i. e. Prince, or governor of the fourth part of a kingdom.

2. *He is risen from the dead.*] It is manifest from this passage, that the resurrection from the dead was then an article of faith among the Jews.

3. *For Herodias' sake, his brother Philip's wife.*] This princess was grand-daughter to Herod the Great, and had formerly been married to her uncle, Herod Philip. Some time after that marriage, Herod Antipas, tetrarch of Galilee, and son of Herod the Great, happening, in his way to Rome, to lodge at his brother's house, passionately fell in love with Herodias, and, in his return, made offers to her. She accepted his addresses; deserting her husband, who was only a private person, that she might share with the tetrarch in the honours of a crown. On the other hand, Herod, to make way for her, divorced his wife, the daughter of Aretas, king of Arabia. Both parties deserved the rebuke which the Baptist gave them with a courage highly becoming the messenger of God; for though he had experienced the advantages of the tetrarch's friendship, he was not afraid to displease him, when his duty required it.

9 And the king was sorry : nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel : and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it ; and went, and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart ; and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart ; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes ; and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer : it is I ; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased ;

36 And besought him, that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

22. *Unto the other side ;*] Into Galilee, where doubtless the disciples were unwilling to go, after they knew that John the Baptist was put to death.

25. *The fourth watch ;*] Which was from three o'clock in the morning till six.

26. *It is a spirit.*] Hence it is plain the Jews believed that spirits sometimes appeared in human forms.

33. *The Son of God.*] They owned him for the Messiah.

ANNOTATIONS ON CHAP. XV.

Verse 13. *Every plant, &c.*] Every doctrine, which, like their vain

†

CHAP. XV.

Of God's commandments, &c.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites ! well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips ; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand.

11 Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ?

13 But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ;

18 But those things which proceed out of the mouth come forth from the heart, and they defile the man ?

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man ; but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David ; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table.

28 Then

traditions, is not founded in divine institution but human invention, shall be rooted up.

24. *I am not sent, &c.*] *i. e.* According to the analogy of the Jewish language, I am principally, or in the first place, sent to them.

26. *It is not meet, &c.*] I must not dispose of those favours to Gentiles and strangers, which the Almighty hath sent me to bestow among his own people the Jews.

27. *Yet the dogs eat of the crumbs, &c.*] So she, though an alien from the commonwealth of Israel, yet might hope for some small portion of blessing from the Messiah, who was sent into the world by the common Creator of all men.

ANNO-



28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them:

31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

C H A P. XVI.

The sign of Jonas.

THE Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red:

3 And in the morning, *It will be foul weather to-day*; for the sky is red and lowring. O ye hypocrites! ye can discern the face of the sky, but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread.

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

ANNOTATIONS ON CHAP. XVI.

Verse 1. *The Pharisees also with the Sadducees came, &c.*] They desired that he would shew some miraculous sign from heaven, which might demonstrate him to be sent from God, and to act by his power and commission.

3. *The signs of the times?*] He refers them to the prophecies, which much more clearly pointed out the time of his coming, than ever the face of the sky fore-signified the weather.

12. *Of the doctrine.*] Pernicious doctrines, like leaven, corrupt the minds of men; see *Luke* 12. 1.

14. *Others, Jeremias.*] The Jews had a tradition, that Jeremiah the prophet would appear among them, when the Messiah appeared, to recover the ark of the covenant, which they fancied he had hid, *2 Mac.* 2. 5.

17. *Blessed art thou, Simon Bar-jona, &c.*] Blessed and happy art thou, O Simon, son of Jonas; for this confession thou hast made is not a bare human conjecture, but a thing revealed unto thee by the Spirit of God.

18. *Thou art Peter:*] i. e. *A rock*; a firm, unshaken, and immoveable professor of the truth.

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came unto the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter; and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.

C H A P. XVII.

The transfiguration of Christ.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then

19. *I will give unto thee the keys, &c.*] The sense is, Thou shalt first open the kingdom of the Messiah both to the Jews and to the Gentiles; and, by the terms of *that doctrine* which thou shalt preach on earth, shall every man's sentence be finally and judicially determined of God in heaven. Not that St. Peter, or any, or all the apostles, had power to let whom they pleased into heaven, but that they were commissioned to preach *that doctrine*, by the terms of which men were to be admitted into, or excluded out of heaven.

20. *Then charged he his disciples, &c.*] It was expedient that this truth should not be published at an unseasonable time, for fear of drawing persecution upon Christ, and stopping the progress of the gospel.

23. *Satan.*] In Hebrew, Satan signifies only *adversary*.

28. *The Son of man coming in his kingdom.*] This was fulfilled six days after, (*chap.* 17. 1.) by the manifestation of his glory, which is called, his *coming in his kingdom*.

ANNOTATIONS ON CHAP. XVII.

Verse 2. *Was transfigured, &c.*] Our Saviour hereby seems to have given his disciples some intimation of his resurrection and future glory.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them : and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, Why then say the scribes that Elias must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things :

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatic, and sore vexed : for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation ! how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him : and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men ;

23 And they shall kill him, and the third day he shall be raised again : and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up : and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

C H A P. XVIII.

Christ teacheth to be humble.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 ¶ Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye ? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep* than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For

Ye shall not enter, &c.] Ye cannot enter into the state of Christianity here, nor into heaven hereafter.

5. *One such little child, &c.]* *i. e.* A man as meek and humble as this child : *in my name ; i. e.* because he is a Christian.

6. *Whoso shall offend, &c.]* Whoso shall draw or lead any such humble sincere Christian into sin.

7. *It must needs be, &c.]* The perverseness of men will necessarily occasion the seduction of Christians ; but woe to that man by whose fault such offence cometh.

10. *In heaven their angels, &c.]* *i. e.* Those mean and sincere persons, whom we have so little regard for, are the care of angels, and under the protection of God.

15, 16, 17. *Tell him his fault between thee and him, &c.]* Use all possible means, in the most private and friendly manner, to amend and reform him ; but if this method prove unsuccessful, then *tell it to the church*, for the benefit of the person reproved, that by the advice and exhortation of many he may be brought to repentance.

23. An

5. *Hear ye him.]* Regard what he says with the utmost attention.

10. *Elias must first come ?]* The Jews were persuaded that Elias was to come before the Messiah.

12. *Elias is come.]* Meaning John the Baptist, who came in the strength and power of Elias.

20. *Grain of mustard-seed, &c.]* This is apparently a proverb, to express any thing inconsiderably small. *To remove mountains* was likewise a proverbial phrase, to express the performance of something very difficult, and to appearance impossible.

24. *Tribute-money ;]* Greek, *two drachmas*, value about fifteen-pence. This was the tribute which every Jew paid yearly for the use and service of the temple.

27. *Go thou to the sea, &c.]* Our blessed Saviour chose to provide the tribute-money in this manner, because the miracle was of such a nature, as to demonstrate that he was the Son of the great Monarch that rules the universe.

ANNOTATIONS ON CHAP. XVIII.

Verse 3. *As little children,]* In humility and meekness.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants:

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

Christ healeth the sick.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother, and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children,

OR

celibacy; he only gives permission for it, as a thing lawful; telling them, that if they were able to live continently, they would not sin, though they did not marry, especially as the times they lived in were times of persecution.

21. *Sell that thou hast.*] This is not a general precept, but belongs to this man in particular, and the necessity of observing it depends on the circumstances men find themselves in; but there is no Christian but ought always to be ready to do it, when God calls him thereto.

23. *A rich man shall hardly enter, &c.*] *Hardly*, i. e. Not that riches themselves are any fault, but because of the numerous temptations they accidentally lead men into, in a vicious and corrupt world.

24. *It is easier for a camel, &c.*] The expression, *It is easier, &c.* was a common proverb among the Jews, to express the great difficulty of a thing. The meaning is not, that it is impossible, but that, comparatively speaking, it is very difficult.

28. *Judging the twelve tribes of Israel.*] According to the common interpretation of these words they relate entirely to the other life; implying, that, at the general judgment, the apostles shall assist Christ in passing sentence upon the Israelites.

28. *An hundred pence.*] About three pounds and half a crown.

ANNOTATIONS ON CHAP. XIX.

Verse 3, 4, 5, 6. *Tempting him, &c.*] The Pharisees being grieved at his doctrine and miracles, watched all opportunities of finding some accusation against him, and of discrediting him before the people.

12. *Made themselves eunuchs, &c.*] That the subduing of our inordinate affections is meant in the phrase *made themselves eunuchs*, may be gathered from the other clauses of the passage: and there are those who have made themselves eunuchs for the kingdom of heaven's sake, not by doing violence to themselves, but by a strong resolution of living continently in a state of celibacy, for the sake of promoting more effectually the interests of religion.

He that is able, &c.] What is here said of a single life is entirely perverted by the Papists, when they produce it to discredit matrimony, and exalt celibacy as the more perfect state; for, on this very occasion, marriage is declared to be an institution of God, given to man in his state of innocence. Wherefore, as the apostle tells us, marriage is honourable in all ranks and conditions, provided the duties thereof are inviolably maintained. Besides, it is false to affirm that our Lord recommends

or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are first* shall be last, and the last shall be first.

C H A P. XX.

The labourers in the vineyard.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes; and they shall condemn him to death,

19 And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink

of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

C H A P. XXI.

Christ rideth into Jerusalem.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the LORD; Hosanna in the highest.

10 And

are not to be expected there by favour and affection, but to be attained by humility, by patience, and sufferings.

23. *Ye shall drink indeed of my cup, &c.*] Ye shall indeed follow me in persecutions, and sufferings, and thereby attain a place in my kingdom, and a share in my rewards.

30. *Behold, two blind men sitting by the way-side, &c.*] St. Mark and St. Luke mention only one blind man cured near Jericho; but St. Matthew here mentions two, who had the blessing of sight conferred upon them. Probably one of the beggars was more remarkable than the other, being the son of Timeus, who seems to have been a person of some distinction, but having fallen into poverty, was forced to beg for his bread. St. Matthew and St. Mark both say this miracle was performed as Jesus departed from Jericho; St. Luke, when he was come nigh unto it; but the Greek of St. Luke may properly be rendered, when, or while, he was near it.

ANNOTATIONS ON CHAP. XXI.

Verse 9. *Hosanna.*] This word, in Hebrew, signifies, *save, we beseech thee.* Applied to Christ on this occasion, it signified the same as God save the king.

19. *When*

ANNOTATIONS ON CHAP. XX.

Verse 2. *A penny a day.*] The Roman denarius was about seven-pence halfpenny of our money.

6, 7. *About the eleventh hour he went out, &c.*] At five in the afternoon. Thus God, in the latter ages of the world, making a new revelation of his will by Christ, admitted the Gentiles, who had before lived in ignorance and wickedness, to the conditions of the same covenant with the Jews: and thus also many particular persons, who, for want of instruction, have lived in ignorance and wickedness the greatest part of their lives, do yet at last, through the mercy of God, come to the knowledge of the truth, and believe and obey it.

8. *When even was come.*] At the end of the world God will reward all his servants, not in proportion to the times of their being called, but according to the sincerity of their service.

22. *Ye know not what ye ask, &c.*] Ye are greatly mistaken, and know not what ye ask: my kingdom is not, as ye fondly imagine, a temporal kingdom, consisting in earthly glory and greatness; but it is a spiritual kingdom, consisting only in holiness, righteousness, and godliness, and in the spiritual rewards of these divine virtues: and places of dignity

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet, of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree; but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And

10. *When he was come into Jerusalem, &c.*] There is hardly any passage in the New Testament that has occasioned more profane wit and ridicule than the triumphant entry of our Saviour into Jerusalem. But it must be remembered, that his riding into Jerusalem in this manner fulfilled the predictions of the prophets; and that an ass was the creature used by the judges and kings of Israel in the most flourishing times.

13. *My house shall be called the house of prayer, &c.*] The expression, *a den of thieves*, is by some thought to allude to those gangs of robbers which at that time infested Judea, and used to hide themselves in holes or dens of the mountains; but our Saviour here plainly refers to the passage in Jeremiah, where the prophet introduces God complaining, *Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord*, chap. 7. 11. St. Jerom ascribes all this wickedness to the avarice of the priests, and gives us a lively description of the several artifices whereby they endeavoured to extort money. "In the temple of Jerusalem, (says he,) where the Jews from almost all countries of the earth assembled, sacrifices of different kinds, some for the rich, and others for the poorer sort, were offered according to the law. But because those who came from distant countries often wanted such sacrifices, the priests took the advantage of buying up all the beasts appointed for that purpose, and sold them to those persons who wanted them, and received them again at their hands. And because some who came to worship were so very poor that they could not even purchase the lesser sacrifices, namely, birds, the priests placed bankers in the courts of the temple, to lend money upon security; but finding they could not do this without transgressing the law, they had recourse to another device, namely, to appoint a kind of pawnbrokers, instead of bankers, i. e. men who, for the advance of a small sum, took fruits, herbs, and other commodities, instead of interest money. Our Lord, therefore, having observed this method of interest traffic carried on by the priests in his Father's house, not only expelled their agents, but arraigned them also as a band of thieves."

No. 54.

19. *When he saw a fig-tree in the way, &c.*] By this visible similitude, Christ intimated to his disciples, that the Jewish nation, having now only a formal profession of religion, without bringing forth any fruit, should suddenly be cursed and rooted out.

21. *If ye have faith, &c.*] If ye firmly believe, and trust in the power of the most High, ye shall be able to do things as much greater than this, as removing a mountain, and throwing it into the sea, is greater than causing a small tree to wither.

31. *The harlots go into the kingdom of God, &c.*] It should be rendered, *They that have been harlots*, and repented; or, *by the kingdom of God may be meant their conversion to Christianity*.

34, 35, 36. *When the time of the fruit drew near, &c.*] God expecting from the Jews, to whom he had given his law, the fruits of holiness and obedience to his commands, sent to them his prophets, to remind them of their obedience; but they, instead of listening to their preaching, and obeying the voice of the most High, abused the prophets, persecuted some of them, and slew others.

37. *Last of all, &c.*] At last God sent his Son into the world, that if there were any means left of reducing the Jews to repentance, they might be convinced at least by the miracles and authority of the Saviour of the world.

38, 39. *This is the heir, &c.*] Thus the Jews, after all the indignities they had offered to the messengers and prophets of the most High, were to add this at last, to fill up the measure of their iniquity, namely, to put to death the Son of God; casting him out of the church, who was the foundation of it, and the author of all its blessings.

41. *Other husbandmen.*] These are the Gentiles converted to the gospel.

44. *Whosoever shall fall, &c.*] Here is a transposition: this verse should immediately follow verse 42. The sense seems to be, *Whosoever shall stumble at my doctrine, while I am here upon earth, he shall be damaged by it; but whosoever shall oppose me after my exaltation to glory, he will bring upon himself unavoidable destruction.*

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ANNO.

45 And when the chief priests and pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

C H A P. XXII.

The marriage of the king's son.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment.

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

ANNOTATIONS ON CHAP. XXII.

Verse 2. *The kingdom of heaven is like unto a certain king, which made a marriage for his son.* This marriage-supper, or great feast, signifies the joys of heaven; and they are here said to be prepared in honour of the Son of God, because they are bestowed on men as a reward for their obedience to his gospel.

3. *Them that were bidden.* The invitation that preceded the call at the hour of supper signifies the vocation of the Jews; who, when the fulness of time approached, had the gospel, the great call to the feast of heaven, preached to them, first by John the Baptist, and next by Jesus Christ.

4. *He sent forth other servants, &c.* After the resurrection and ascension of the blessed Jesus, the apostles were sent forth to inform the Jews, that the gospel covenant was established, mansions in heaven were prepared, and that nothing was wanting, but that they would cheerfully accept of the honour designed them.

5, 6. *But they made light of it, &c.* The treatment the king's servants met with was intended to represent the ill success which the gospel and its ministers might expect among the Jews, viz. that they would, in general, reject it, and prefer their farms, their merchandise, and other gainful employments, to the practice of piety, the favour of God, and the enjoyments of heaven. Nay, that they would even add insults and cruelty to obstinacy, persecuting unto death the ministers who exhorted them to believe and embrace the gracious terms of the gospel.

7. *He sent forth his armies, &c.* The Roman armies, which God made use of to display his vengeance upon the Jews.

11. *When the king came in to see the guests, he saw there a man which had not on a wedding-garment.* The people of the east, among whom the fashion of clothes was not changeable, as with us, esteemed it a principal part of their magnificence, to have their wardrobes stored with rich habits. Thus Job, speaking of the wicked, says, *Though he heap up silver as the dust, and prepare raiment as the clay,* chap. 27. 16. We may therefore very naturally suppose, that this king, having invited his

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The

guests to his feast, would order his servants to make each of them a present of splendid apparel, as a farther mark of his respect, and that they might be all clothed in a manner becoming the magnificence of the solemnity; doubtless therefore the man who was sentenced to be bound, and cast into outer darkness, had been offered a wedding-garment with the rest, but would not receive it, and haughtily entered the palace in his ragged and filthy dress.

With regard to the spiritual meaning of this parable, whether the wedding-garment implies faith or an holy life, it is needless to dispute; for faith cannot be separated from good works, nor good works proceed from any thing but faith. In short, this parable is admirably adapted to the method of God's dealings with us; for he requires repentance indeed, and holiness, in order to our sharing in the happiness of heaven; but at the same time, he graciously offers to work it in us by his holy Spirit, and therefore may justly punish us for neglecting so great a favour.

14. *Few are chosen.* These words must be referred to the Gentiles, who though they embraced the gospel, yet many of them refused the wedding-garment when it was offered them. The parable is concluded in this manner to shew us, that the profession of the Christian religion will not save a man, unless he lives in a manner worthy of that religion.

17. *Is it lawful to give tribute? &c.* They intended to accuse him as a betrayer of the liberty of the Jews, if he should say it was lawful; or, on the contrary, as a mover of sedition against the Romans, if he should say it was not lawful.

21. *The things which are Cesar's, &c.* It is the character of the Christian religion to inspire men with submission to superiors, in whatever is not contrary to the law of God.

40. *On these two commandments, &c.* The meaning is plainly this, that in these all particular duties and precepts are founded; that nothing can be of any obligation in religion, but as it relates either to the love we owe to God, or the love we owe to our neighbour.

ANNO-

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* (from that day forth) ask him any more questions.

C H A P. XXIII.

The Pharisees exposed, &c.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat.

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi; for one is your master, *even* Christ; and all ye are brethren.

9 And call no *man* your Father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called Masters: for one is your master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 *Ye* fools, and blind: for whether *is* greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

ANNOTATIONS ON CHAP. XXIII.

Verse 5. *They make broad their phylacteries, &c.*] The phylacteries had their origin from the law. "Thou shalt bind them, (the divine precepts,) for a sign upon thine hands, and they shall be as frontlets between thine eyes," *Deut.* 6. 8. This precept, which enjoined a constant regard to and remembrance of God's laws, the Jews interpreted literally. Hence they fastened to their foreheads, and on their left arms, portions of the law written on parchment scrolls, and called them in their own language *tephelims*, prayers; but in Greek they are called *phylacteria*, from their use, which was to put the person who wore them in mind to keep the divine precepts.

15. *Ye make him two-fold more the child of hell;*] He being obliged to vie with you in the excesses of your bigotry, to shew the sincerity of his conversion.

25. *Within they are full of extortion and excess.*] The censure here is double, viz. that what filled their cups and dishes was got unjustly, and used intemperately.

29. *Because ye build the tombs of the prophets, &c.*] The meaning is, Notwithstanding their pretensions of shewing great respect to the memory of the ancient prophets by building and adorning their sepul-

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous;

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

C H A P. XXIV.

The destruction of the temple.

AND Jesus went out, and departed from the temple; and his disciples came *to him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

chres, yet in reality this respect was only shewn to them because they were dead, and could no longer reprove them; whereas the living prophets were persecuted by them, just as the ancient ones had been by their forefathers.

33. *Ye serpents, ye generation of vipers, &c.*] Men of warm tempers are apt to mistake this part of Christ's discourse. They fancy that his giving the Pharisees names expressive of their characters, and his denouncing woes against them, justifies those censorious judgments, which, without reason, they pass on persons who happen to be at variance with them. But till we can make it evident that we have the faculty of knowing men's hearts, which Christ possessed, we have no title to imitate him in an action not designed for our imitation; being done by him as a prophet, and by virtue of his prophetic gifts, and not as an ordinary man.

ANNOTATIONS ON CHAP. XXIV.

Verse 2. *There shall not be left here one stone upon another, &c.*] This beautiful and superb building which ye behold, adorned with stones of incredible bulk, and costly gifts, shall be razed to the very foundation. And accordingly, Josephus tells us, that Titus commanded his soldiers to dig up the foundation both of the city and temple.

5. *Many*

4 And Jesus answered and said unto them, Take heed that no man deceive you :

5 For many shall come in my name, saying, I am Christ ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars ; see that ye be not troubled : for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,)

16 Then let them which be in Judea flee into the mountains :

17 Let him which is on the house-top not come down to take any thing out of his house :

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days !

20 But pray ye that your flight be not in the winter, neither on the sabbath-day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there : believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe it not.

27 For as the lightning cometh out of the east, and

shineth even unto the west : so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven ; and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn ; and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away : so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two *women* shall be grinding at the mill ; the one shall be taken, and the other left.

42 ¶ Watch, therefore ; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And

5. *Mary shall come in my name.*] Never did so many false prophets appear in the world, as there did a few years before the destruction of Jerusalem,

14. *This gospel of the kingdom shall be preached in all the world, &c.*] The gospel was preached by Paul in Arabia, and through the vast tract from Jerusalem to Iconium in Lycaonia, and in Galatia, and through all Asia Minor, and in Greece, and round about to Illyricum, and in Crete, and Italy, Spain, Gaul, and Britain. Besides, the gospel reached much farther than this apostle carried it ; for we find him writing to Christians that had never seen his face. We have also still remaining St. Peter's epistles to the converted Jews in Pontus, Asia, Cappadocia, and Bithynia. Probably the gospel was preached in those and many other countries by the Jews who sojourned there, and who having come up to Jerusalem to the passover, were converted on the day of Pentecost. The Ethiopian Eunuch, converted by Philip, would carry it also into his country : but whatever way it happened, the fact is certain, that in most of those countries churches were planted within thirty years after our Saviour's death, or about ten years before the destruction of Jerusalem.

15. *The abomination of desolation, &c.*] The abomination which causeth the desolation, mentioned by Daniel the prophet, was the Roman armies with their standards, whereon the images of their gods and emperors were painted ; for the armies were an abomination to the Jews on account of their idolatry, and caused a desolation wherever they came.

16, 17, 18.] The meaning of these verses is, There will be no time to lose, and that people will be obliged to use the utmost speed, on account of the swift progress of the Roman arms.

19. *Woe unto them that are with child, &c.*] In those days of ven-

geance, women with child, and such as have infants hanging at their breasts, shall be particularly unhappy, because they cannot flee from the impending ruin.

21. *Then shall be great tribulation.*] During the siege of Jerusalem the inhabitants were afflicted the same time with famine, pestilence, conflagrations, massacres, robberies, and war.

22. *Except those days should be shortened.*] If these tribulations were to be as lasting as they will be severe, no one could possibly escape ; but, for the sake of those Christians who shall at that time be scattered through Judea, God will so order things that the extremity of the calamity shall be short, and the city quickly taken.

30. *Then shall appear the sign of the Son of man in heaven, &c.*] The sign from heaven, which both the disciples and Pharisees expected, was some visible appearance of the Messiah in the clouds, and some miraculous interposition of his power, by which the Romans, the masters of the world, were to be destroyed, and an universal empire over all nations erected in behalf of the Jews.

In the clouds of heaven.] We think the *celestial appearances*, which are described by Josephus, lead us into the exactest interpretation of this text.

31. *His angels ;* i. e. His messengers, or the preachers of his gospel, who, after the destruction of Jerusalem, caused the sound of the gospel more clearly to be heard over all the world.

34. *This generation ;* i. e. Some of those that are now living shall be witnesses to the destruction of Jerusalem.

38. *They were eating and drinking, &c.*] These words finely express the security and gaiety with which the antediluvians pursued the usual employments and amusements of life, when they were on the brink of utter destruction.

Christ coming to Judgment

*When the Son of man
shall come in his Glory*

Matt. C. 25 V. 31.



ENGRAV'D FOR NUTTALL'S FAMILY BIBLE 1806.

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken :

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping, and gnashing of teeth.

C H A P. XXV.

The parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ *For the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods :

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came, and

said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed :

25 And I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed :

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in :

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when

ANNOTATIONS ON CHAP. XXV.

Verse 1. *Then shall the kingdom of heaven be likened unto ten virgins, &c.*] In those eastern countries the bridegroom commonly brought home the bride in the evening: and that she might be received at his house in a suitable manner, his female friends of the younger sort were invited to come and wait with lamps, till some of his retinue, dispatched before the rest, brought word that he was at hand. On this they went forth, with their lamps trimmed, to welcome him, and conduct him with his bride into the house; and, for this service, they had the honour of being guests at the marriage-feast. The midnight cry raised at the coming of the bridegroom, while the virgins were asleep, shews how suddenly and unexpectedly some are called away by death, so that little or no preparation can be made for the approaching judgment, in the confusion and perplexity of a death-bed sickness.

16. *He that had received the five talents.*] The behaviour of a good man in an eminent station of life is fitly enough compared to a course of merchandise; for as merchants, by laying out their money in trade, receive it again with profit; so the servants of the Most High, by occupying the abilities and opportunities he has put into their hands, im-

prove, strengthen, and increase them: and whatever success they have in this spiritual merchandise, their Master is pleased to consider it as his own, and to think himself enriched thereby, rejoicing infinitely in the happiness of his creatures. The excuse which the slothful slave made for himself exactly expresses the thoughts of wicked men. They look upon Christ as a hard and tyrannical master, who rigorously exacts what he has no title to, and who punishes with unreasonable severity things that are no faults at all, or at best but small ones. The crime and punishment of the idle servant teaches us, that a person's doing no evil will not be sufficient to acquit him at the bar of the Almighty. It is highly criminal to let the divine grace lie buried in idleness. All God's servants must be actively good, exerting themselves to the utmost in promoting his interest, which is no other than the happiness of his creatures.

29. *From him that hath not, &c.*] *i. e.* Hath not any thing additional, or any improvement, shall be taken even that which he *hath*, *i. e.* the principal, the sum which was originally committed to his charge.

41. *Prepared for the devil and his angels.*] Because wicked men partake with devils in their sin of rebellion against God, they are doomed to share with them in their punishment.

when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment; but the righteous into life eternal.

C H A P. XXVI.

The rulers conspire against Christ.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me:

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this that this woman hath done be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now, the first day of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

ANNOTATIONS ON CHAP. XXVI.

Verse 8. *When his disciples saw it.*] Dr. Clarke, in his Paraphrase, says, *One of his disciples, viz. Judas; the plural number being sometimes put for the singular.*

15. *Thirty pieces of silver.*] These pieces of silver are commonly supposed to have been shekels; if so, the thirty pieces of silver were worth about three pounds fifteen shillings sterling—the price of a slave.

24. *The Son of man goeth, as it is written, &c.*] I indeed must suffer, according to the will of God, and the prophecies that went before concerning me. But though the Divine Wisdom thinks fit to make use of the wickedness of my betrayer, as an instrument to effect great and excellent designs; yet his wickedness is not at all the less, because it will bring about the wise purposes of the Almighty; and therefore the

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*:

28 For this is my blood of the New Testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep; and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou

punishment of that man shall be very great, so that happy had it been for him if he had never been born.

28. *Shed for many;*] *i. e.* For all mankind: the word *many* is frequently used for *all*.

34. *Before the cock crow;*] *i. e.* Before the cock had done crowing; for the cock crows at several times.

40. *Findeth them asleep.*] It was then very late in the night, for after supper Christ made a long discourse; besides, they were oppressed and stupefied with sorrow.

45. *Sleep on now, &c.*] This seems inconsistent with the context. One translation has this with a point of interrogation, *Do ye sleep on still, and take repose?* which is a reproof that agrees extremely well with verses 40. and 41. and likewise with what follows.

53. Twelve

thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high-priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee?

63 But Jesus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ; who is he that smote thee?

69 ¶ Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

53. Twelve legions:] i. e. A great many: a legion generally consisted of six thousand men.

69. Peter sat without in the palace.] Matthew and Mark seem to differ in the account they give of the place where Peter first denied his Master. Matthew says, Peter sat without in the palace; and Mark, that his denial happened as Peter was beneath in the palace. But it appears, from John 18. 25. that Peter was with the servants at the fire, when he denied his Master the third time; and from Luke 22. 61. that Jesus looked upon Peter just as he was pronouncing the words of the third denial. Our Lord therefore, and his disciples, during his trial, were together in one room; Jesus with his judges at the upper end, and Peter with the servants at the fire in the other.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

C H A P. XXVII.

Christ is delivered to Pilate.

W H E N the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 ¶ And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ.

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then

ANNOTATIONS ON CHAP. XXVII.

Verse 9. Then was fulfilled that which was spoken by Jeremy the prophet, &c.] This prophecy is found only in *Zechariah*, chap. 11. 13. In copying, the word *Jeremiah* might be put down by mistake, instead of *Zechariah*.

19. This day in a dream.] Probably *that morning*, since Pilate rose. As the heathens imagined those dreams most significant which came about break of day, she might on that account lay the greater stress upon it.

24. Washed his hands before the multitude.] Perhaps Pilate did this to make an impression on a Jewish mob, and in compliance with the institutions of Moses, which by this time he could not be totally ignorant of, and which, in the case of an unknown murder, ordered the elders of the nearest

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests, mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

nearest city to wash their hands publicly, and say, *Our hands have not shed this blood.* And in allusion to this, the Psalmist says, *I will wash mine hands in innocence*; that is, in testimony of mine innocence. Wherefore, according to the Jewish rites, Pilate, by this action, made the most solemn declaration in his power, that the blessed Jesus was innocent, and that he was resolved to have no hand in his death.

25. *His blood be on us, and on our children.*] This dreadful imprecation was answered in the ruin so quickly brought upon the Jewish nation, and the calamities which have since pursued that wretched people in all ages and countries: it was particularly illustrated in the severity with which Titus, naturally merciful, treated the Jews whom he took during the siege of Jerusalem; an incredible number of them being crucified in the view and near the walls of the city.

45. *There was darkness.*] This darkness was the more miraculous, because it happened at the time of the opposition of the two luminaries, and consequently could be no eclipse of the sun, for the passover began at the full moon; besides, the total darkness in a solar eclipse never lasts five minutes, whereas this darkness lasted from twelve o'clock till three.

51. *The vail of the temple was rent in twain, &c.*] The vail which parted the holy of holies from the sanctuary was rent asunder; signifying

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there, (beholding afar off,) which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple;

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

C H A P. XXVIII.

Christ's resurrection declared.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre:

2 And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified.

6 He is not here; for he is risen, as he said: come, see the place where the Lord lay.

7 And

the dissolution of the Jewish economy or dispensation, and the opening to all believers an entrance into heaven by the blood of Jesus. The earth also trembled, and the rocks rent asunder; signifying that some great alterations were working by the immediate power of the Most High.

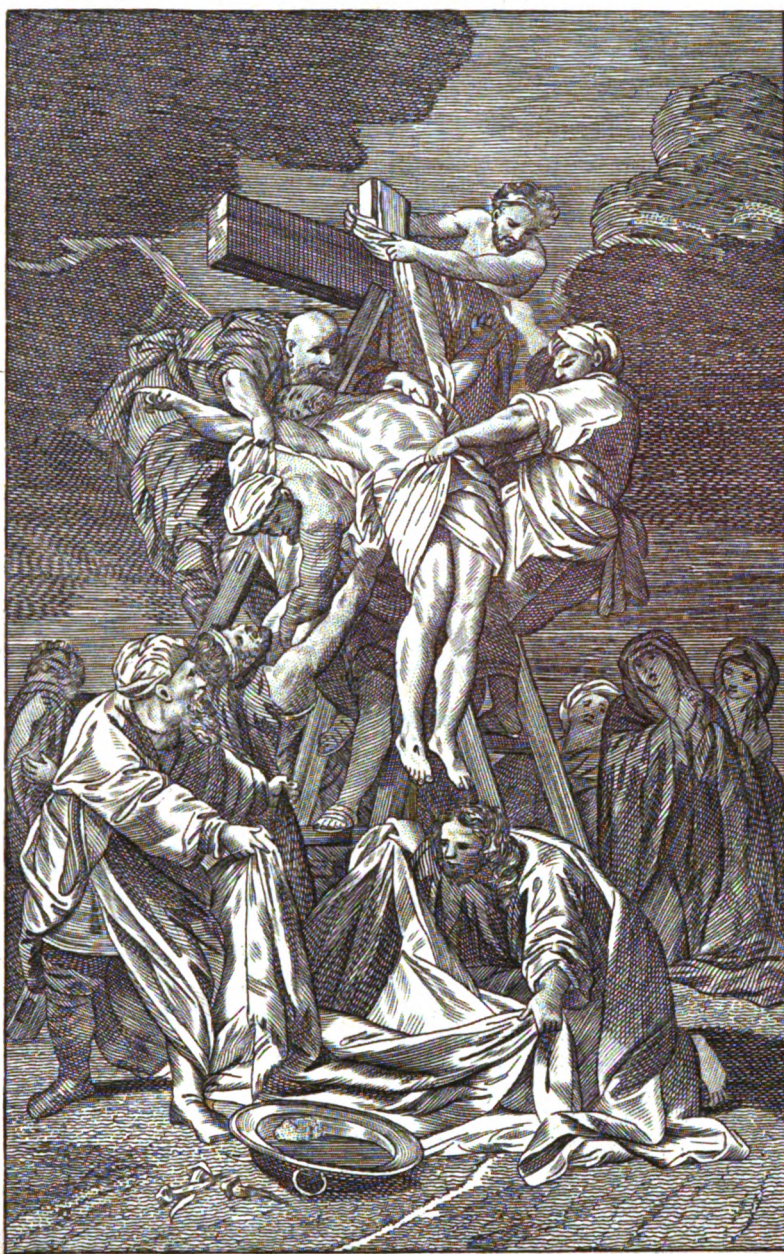
52, 53. *The graves were opened, &c.*] The sepulchres also of the dead were opened, and many bodies of holy men arose and appeared, after Christ's resurrection, to several that dwelt in Jerusalem; signifying that Christ, by his death and resurrection, had destroyed him that had the power of death, and given an earnest of a general resurrection. It should seem that those holy men were disciples who had lately died; for, when they went into the city, they were known to be saints; which could not well have happened, had they not been contemporaries.

54. *Truly this was the Son of God;]* Or, *son of a god.* The heathens had a notion, that prodigies, especially storms and earthquakes, sometimes attended the death of extraordinary persons particularly dear to the gods.

57. *There came a rich man of Arimathea, &c.*] The riches and honourable station of this person were mentioned by the Evangelist, to shew how strangely Providence fulfilled an ancient prophecy concerning the Messiah, that notwithstanding the infamous manner of his expiring, he should make his grave with the rich in his death, Isa. 53. 9.

*Christ taking down
from the Cross.*

Matt. Ch. 27. v. 59.



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7 And go quickly, and tell his disciples that he is risen from the dead : and, behold, he goeth before you into Galilee; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

ANNOTATIONS ON CHAP. XXVIII.

Verse 13. *While we slept.*] The priests could not certainly be so stupid, as not to foresee what judgment the world would form of guards, who pretended to know and tell what was done while they were asleep; and who, though they knew it, made no effort to prevent the fraud. But absurd as this might be, it was the best colour they could put upon the matter. Unluckily however for their cause, the soldiers had not

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

come directly to them to receive this lesson, but had tarried by the way, and divulged the truth in several parts of the city.

17. *But some doubted.*] This is not to be understood of the apostles, but of some that were in company with them, who had doubted at first, but were now convinced of the truth of his resurrection.

19. *Teach all nations:*] Rather, *proselyte*, or *make disciples of*, all nations.

THE GOSPEL ACCORDING TO St. M A R K.

THE ARGUMENT.

St. MARK follows the steps of St. Matthew, and sometimes interprets and explains him. Like his great master, St. Peter, he has a comprehensive, clear, and beautiful brevity. His style comes up to what the noblest critics demand of an historian, viz. that it be majestic and grave, as well as simple and unaffected. He sometimes uses the repetition of words of the same original and like sound, though sparingly; and when he does, it appears very graceful and becoming. This divine writer, notwithstanding his brevity, makes several noble reflections. In short, the Gospel of St. Mark, considering the copiousness and majesty of the subject, the variety of great actions and their surprising circumstances, the number of sound morals and curious remarks comprised in it, is one of the shortest and clearest, the most marvellous and satisfactory histories in the world. St. Mark's Gospel being very little different from that of St. Matthew, few Notes will be required, but the reader will be referred to the parallel passages.

CHAP. I.

The office of John the Baptist.

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels' hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey,

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

ANNOTATIONS ON CHAP. I.

Verses 7, 8. *There cometh one mightier than I after me, &c.*] So that I am not worthy to do the meanest services for him: his office and preaching will be more excellent and effectual, and tend to greater and more divine purposes than mine; for I only baptize you with water, to signify, by this outward sign, the necessity of repentance; but he,

No. 55.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea; (for they were fishers;)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And

when he cometh, shall pour down upon you his Holy Spirit, which, by its inward assistance, shall sanctify the minds of all those who become obedient to him.

13. *With the wild beasts, &c.*] This may shew us, that goodness and innocence make a man safe and happy in all conditions: a good man is under the protection of his heavenly Father, securely guarded by his holy angels in the most dismal and forlorn place.

8 B

32. At

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit ; and he cried out,

24 Saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will ; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away :

44 And saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from every quarter.

C H A P. II.

Christ healeth one sick of the palsy.

AND again he entered into Capernaum after some days ; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door : and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies ? who can forgive sins but God only ?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee : or to say, Arise, and take up thy bed, and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi *the son* of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners ?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners, to repentance.

18 And the disciples of John, and of the Pharisees, used to fast ; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment ; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And

32. *At even, when the sun did set :*] When the sabbath was ended : the Jews reckoned their days from evening to evening.

33. *All the city :*] -All is here put for the greatest part.

43. *He straitly charged him :*] i. e. Not to divulge the matter ; by which he would avoid the shew of any ostentation of his miraculous power, and prevent the malice of the priests.

ANNOTATIONS ON CHAP. II.

Verse 15. *Many publicans and sinners :*] Tax-gatherers, who were

acquainted with St. Matthew, and had followed him from the receipt of custom.

18. *Thy disciples fast not :*] This must be understood only of frequent and affected fastings ; it not being at all probable, that the disciples of Christ, who, after the example of their Divine Master, were strict observers of the law, would have neglected to keep the same fasts as the rest of the nation did.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

C H A P. III.

The twelve Apostles chosen.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach;

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, the Sons of Thunder;)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him; and they went into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother; or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

C H A P. IV.

The parable of the sower.

AND he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately,

ANNOTATIONS ON CHAP. III.

Verse 4. *Or to do evil?*] I appeal to yourselves, which is the best method of keeping the sabbath, and most acceptable to God; to do a good work of great necessity and charity, or to neglect it under pretence of resting on the sabbath?

17. *The Sons of Thunder;*] i. e. The principal ministers of the gospel. The expression intimates with what resistless power they should bear down all opposition, and with divine eloquence and mighty miracles confound the enemies of the gospel.

immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground: such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: with what measure ye mete it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship: and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

C H A P. V.

Christ delivereth the possessed of the devils.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no not with chains.

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding:

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter

ANNOTATIONS ON CHAP. IV.

Verse 24. *Take heed what ye hear, &c.*] Take heed that the things I teach you fail not of having their due effect upon your minds and lives, so that my instructions may not prove useless; for in proportion as ye make good use of your present advantages, will God afford you greater grace and assistance.

26. *So is the kingdom of God, &c.*] In this parable we are informed, that, as the husbandman does not, by any efficacy of his own, cause the seed sown to grow, but leaves it to be nourished by the soil and sun; so Christ and his apostles, having taught men the true religion, were to suffer it to spread by the secret influences of the Holy Spirit, till at length it should attain its full effect.

34. *He expounded all things, &c.*] i. e. He made a fuller discovery of

his doctrine to his disciples than to the multitude, because they were more disposed to receive it, and were afterwards to be the preachers of it, and to seal the truth of it with their blood.

ANNOTATIONS ON CHAP. V.

Verse 18. *Prayed him that he might be with him, &c.*] The man who had been possessed, seeing his deliverer departing, and perhaps fearing that he was not secure from a return of his calamity, desired to go with him. But Jesus, to shew that he could preserve him as well absent as present, and knowing that it would tend more to the glory of God to leave him in that country, as a standing proof of his power and authority, would not take him with him, but bade him go home to his friends, and report how great and miraculous a mercy God had vouchsafed unto him.

43. He

ter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* went with him, and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse;

27 When she had heard of *Jesus*, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And *Jesus*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi, which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

C H A P. VI.

Christ walketh on the sea.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

43. *He charged them straitly, &c.*] It is worth while to observe with what perfect decorum our Lord conducted himself upon this occasion, and how superior he appears to any views of human applause.

ANNOTATIONS ON CHAP. VI.

Verse 5. *He could—do no mighty work, &c.*] We must not here limit the power of our Saviour; the meaning is, consistently with his present purposes and designs, and his rule and method of acting, he could not do these things.

6. *He went round about the villages, &c.*] He left them, and, according to the gospel history, never more returned to Nazareth.

No. 55.

4 But *Jesus* said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits.

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 ¶ And king Herod heard of him, (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ¶ And

25. *She came in straightway with haste;*] Or, immediately with haste and eagerness, with the bloody demand, so contrary to the tenderness of her sex, and unseasonable to the festivity of the day: this strongly paints the fierce malice of the mother and daughter, and the impatience of their thirst for the blood of the righteous Baptist.

27. *Commanded his head to be brought.*] It was, and is still, customary for the eastern monarchs, to require the heads of those whom they order to be executed to be brought to them, that they may be assured of their death.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered, and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; (for the wind was contrary unto them;) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer, it is I; be not afraid.

51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves; for their heart was hardened.

53 ¶ And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

C H A P. VII.

Meat defileth not the man.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold; as the washing of cups and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother, and, Whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me, every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For

In this manner did he, who is the bread of life, feed a multitude of people with five loaves and two small fishes, giving at once a magnificent proof of his power and goodness.

ANNOTATIONS ON CHAP. VII.

Verse 7. *The commandments;*] Rather, the *inventions* of men.

11. *It is Corban, &c.*] Among the Jewish traditions, one was concerning the *vow of prohibition*, i. e. if a man had rashly vowed not to do such a thing for another, he was bound by that vow, however the laws of God commanded him to do otherwise. Hence if a son, out of rashness or covetousness, vowed, that whatever part of his substance his parents might stand in need of should be as a gift to God, i. e. *Corban*, (which signifies a thing consecrated to God) their tradition was, that a son, having so vowed, might refuse to succour his indigent parents, lest he should become guilty of the violation of his vow, see *Matt. 15. 5.*

29. For

41. *He looked up to heaven, and blessed, and brake the loaves, &c.*] It is not to be supposed that twelve persons could put a piece of bread, and then a piece of fish, into the hands of five thousand men, besides women and children, who were all fed in a short time: it is therefore natural to conclude, that, in distributing the meat, the disciples used the most expeditious method, putting the bread first, and after that the fish, into the hands of those only who sat at the ends of the ranks, or companies, with orders to give it to their companions. On this supposition, the meat must have extended its dimensions, not only in our Lord's hands, but also in the hands of the multitude; continuing to swell till there was a greater quantity than they who held it could make use of; so that breaking off what was sufficient for themselves, they gave the remainder to the persons next to them, who, in like manner, saw the bread and fish growing in their hands, till they also had enough and to spare. The meat being thus created among the multitude, and before their eyes, as long as there was a single person to be fed, they did all eat, and were filled, to their unspeakable astonishment.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;

26 (The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears; and he spit, and touched his tongue;

34 And, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

C H A P. VIII.

Christ feedeth the people miraculously.

IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*: and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

29. For this saying, go thy way, &c.] The success which the suit of this woman met with from Christ teaches us two lessons of great importance. First, That God is no respecter of persons, but always accepts sincere faith and fervent prayer, proceeding from an humble and penitent heart. Secondly, That it is our duty to continue in prayer with earnestness, though the answer thereof should be long deferred.

34. He sighed, &c.] Perhaps there were circumstances to us unknown, which rendered this person a peculiar object of pity; or, by this example of bodily deafness and dumbness, our Lord might be led to reflect on the spiritual deafness and dumbness of men. Whatever was the case, Christ's sighing on this occasion evidently displayed the great love he bore to the

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For

human race; for certainly nothing else could move him to compassionate our miseries, whether general or particular, in so affectionate a manner. ANNOTATIONS ON CHAP. VIII.

Verse 23. *When he had spit, &c.*] It was particularly forbidden to put fasting-spittle upon the eyes of a blind man on the sabbath-day; which absurd prohibition may account for our Lord's use of spittle in this cure.

24. *I see men as trees walking.*] This expression of the blind man may be easily accounted for, on supposition that he was not born blind, but had lost his sight by accident; for, in that case, he might have retained the idea both of men and trees.

33. Get

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

Jesus is transfigured on the mount.

AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running *to him*, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men; and they shall kill him; and, after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum; and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace; for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them; and, when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where

33. *Get thee behind me, Satan.*] See Matt. 16. 23.

ANNOTATIONS ON CHAP. IX.

Verse 15. *They were greatly amazed, &c.*] Namely, at the scattered rays of glory that still remained in his face after this most wonderful transfiguration. This circumstance, omitted by the other evangelists, all the oriental versions take notice of: *They were amazed, feared, and admired.*

23. *All things are possible to him that believeth.*] As the miracles of Christ were the proofs of his mission, it may seem strange, that before he would work the desired miracles, he required the subjects of them to believe on him. The reason probably was this: His enemies frequently desired to see signs or miracles, signifying a disposition to believe; but

the persons they brought to be cured, and the signs they demanded, being generally such as they hoped would prove superior to his power, their true intention was, that he might expose himself by failing in the attempt; our Saviour therefore wisely avoided performing miracles before those who would not have profited by them.

36. *When he had taken him in his arms, &c.*] Our Saviour here commanding that little children should be received in his name, shews the error of the Anabaptists, who would have none received in Christ's name but upon actual faith, and at years of discretion.

43. *If thy hand offend thee, &c.*] See Matt. 5. 29.

Little Children
brought to CHRIST
Mark. ch. x. ver. 13.



Engraved for
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1806.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

C H A P. X.

Touching divorcement.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought them.

14 But when Jesus saw *it* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is impossible*, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And

ANNOTATIONS ON CHAP. X.

Verse 2. *The Pharisees came to him, &c.* See Matt. 19. 3.

18. *Why callest thou me good?* Was it more improper, or more untrue, in this man to call him *good Master*, than in Christ to call himself *the good Shepherd*? John 10. 14. Was he not truly good? was he not without sin, and went about doing all the *good* the people he was sent to would suffer him to do? No doubt it was to try whether the man who had called him good would confess him, according to the prophecies, to be the Messiah.

25. *Camel, &c.* Some would have this translated *a cable*, which the Greek word will bear: but there is no occasion to reduce the noble ideas of the Orientals to our narrow comprehensions. Besides, it is asserted there was near Jerusalem a gate called *the Needle's Eye*, so low, that a camel could not pass through; see Matt. 19. 24.

37. *One on thy right hand, &c.* See Matt. 20. 20.

3 D

46. *Blind*

49. *Every one shall be salted with fire, &c.* Various interpretations have been given of this passage. Some, as Dr. Clarke, suppose that the victim of Divine justice shall be *salted*, or (as they say the original word, being ambiguous, may signify) *be consumed with fire*: others, as Dr. Doddridge, &c. say, *they shall not be consumed*, but (as it were) *salted with fire*, and preserved immortal in those wretched abodes in the midst of their flames.

50. *Salt is good, &c.* The doctrine wherein I have instructed you, my disciples, is sufficient to make you truly wise and good, and to preserve you from all the corruptions of the present world, and to enable you to teach others to preserve themselves also unto eternal life. But if you, whom I have thus instructed, shall, instead of teaching others, fall away yourselves from the profession or practice of the truth, either through hope or fear of any earthly thing; if you are corrupted, who should be the means of curing and restoring others, you will become the most contemptible, unprofitable, and inexcusable of men.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you shall be your minister:

44 And whosoever of you will be the chiefest shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

C H A P. XI.

Christ rideth with triumph into Jerusalem.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and, as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye, that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when

he came to it he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand, praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all *men* accounted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

C H A P. XII.

The parable of the vineyard.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having

46. Blind Bartimeus.] See Matt. 20. 30.

ANNOTATIONS ON CHAP. XI.

Verse 9. Hosanna.] See Matt. 21 — On the feast of tabernacles the Jews celebrated their expectation of the deliverance of Israel by the

Messiah; and therefore looking on Christ as the Messiah, they received him with branches in their hands, crying, Hosanna.

13. He found nothing but leaves.] These words should either be included in a parenthesis, or transposed thus: If haply he might find any thing thereon; for the time of figs was not yet; and when he came to it, he found nothing but leaves.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence *my* son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And, when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now, there were seven brethren; and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For, when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he;

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury: and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

C H A P. XIII.

The destruction of the temple.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you.

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But

they might apply themselves with the utmost diligence to obey his precepts, the first and chief of which is, that they give him their heart.

30. *With all thy heart, &c.*] *i. e.* With the joint force of all thy faculties: and therefore no idol whatsoever must partake of the love and worship due to him; see *Matt.* 22. 40.

ANNOTATIONS ON CHAP. XIII.

Verse 7. *Such things must needs be;*] *i. e.* Not that God has laid upon men any necessity of quarrelling, but that from the wickedness of the world nothing better can be expected.

14. *When*

ANNOTATIONS ON CHAP. XII.

Verse 13. *And of the Herodians, &c.*] See *Matt.* 22. 16, &c.

18. *The Sadducees.*] *Matt.* 22. 23.

29. *Hear, O Israel, The Lord our God is one Lord.*] It is remarkable that this summary of piety begins with an emphatical strong assertion of the unity of God. The reason is, it is necessary that men should be impressed with just notions of the object of their worship, particularly that he is the only true God, the maker of heaven and earth, and the possessor of all perfection, to whom there is not any being equal, in order that

11 But when they shall lead *you*, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house.

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then they shall see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye, therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning:)

36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

C H A P. XIV.

A conspiracy against Christ.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the

scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could; she is come afore-hand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper-room, furnished and prepared; there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup; and, when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

29 But

14. *When ye shall see the abomination, &c.]* See notes on Matt. 24. which contains the greatest part of this chapter.

ANNOTATIONS ON CHAP. XIV.

Verse 3. *Simon the leper.]* See Matt. 26. 6.

Spikenard:] Or, pure or liquid nard.

She brake the box.] It would have been difficult and of no manner of service to break the box. Probably the sense of the original is, She stirred and shook the vessel to make it more fragrant.

14. *Where is the guest-chamber?* There is a tradition among the Jews, that no houses were ever let to hire in Jerusalem. As the people came thither from all parts three times a year to celebrate the festivals appointed by the law, the houses were open to strangers: they chose for themselves of such as they found empty according to their liking, and the inhabitants furnished them with beds. This seems to explain our Saviour's sending to a man to prepare for his eating the passover, who, by the relation, appears to have been a stranger to him.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee I will not deny thee in any wise, Likewise also said they all.

32 ¶ And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ?

38 Watch ye, and pray, lest ye enter into temptation : the spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go ; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master ; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves, to take me ?

49 I was daily with you in the temple teaching, and ye took me not : but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, *having* a linen cloth cast about *his* naked *body* ; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high-priest : and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high-priest : and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death ; and found none.

56 For many bare false witness against him ; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what *is it* which these witness against thee ?

61 But he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou the Christ, the son of the Blessed ?

62 And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest rent his clothes, and saith, What need we any further witnesses ?

64 Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy : and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, their cometh one of the maids of the high-priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them ; for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

C H A P. XV.

Jesus brought bound, and accused before Pilate.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews ? And he answering, said unto him, Thou sayest it.

3 And the chief priests accused him of many things : but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing ? behold how many things they witness against thee.

5 But Jesus yet answered nothing ; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews ?

10 (For

57, 58. Bare false witness against him, &c.] As they gave this testimony of their own accord, so it was absolutely false ; for Jesus never said he would destroy and build the temple of Jerusalem, as they affirmed ; but speaking of the temple of his body, and of his resurrection, he said, *Destroy this temple, and I will raise it up in three days.* The witnesses therefore, either through ignorance or malice, perverted his answer into an affirmation, that he was able to destroy and build the temple in three days.

ANNOTATIONS ON CHAP. XV.

Verse 6, 7. One prisoner, whomsoever they desired, &c.] Pilate plainly

No. 56.

perceiving, by the whole management of this affair, that the Jews' accusation of Jesus was merely malicious and unjust, was very desirous of setting him at liberty ; and he hoped to have done it on the following occasion : It was the custom for the Roman governor, at the feast of the passover, to gratify the Jews with releasing to them one prisoner whom they themselves pleased to name. Now, besides Jesus, there happened to be at this time a remarkable prisoner, called Barabbas : one who had been a notorious malefactor, and was at this time confined for having headed a seditious multitude, by whom shocking outrages, and even murder, had been committed in the city.

8 E

10 (For he knew that the chief priests had delivered him for envy:)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine, mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And, at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let

alone: let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

C H A P. XVI.

Christ's resurrection.

AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away;) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any *man*, for they were afraid.

9 ¶ Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After

23. *They gave him to drink wine, mingled with myrrh.*] The Jews, according to the Talmud, always gave the prisoner some wine with incense in it, in order to stupefy and intoxicate him.

27. *With him they crucify two thieves, &c.*] Simple theft was not punishable with death by the Roman law; the original word denotes open robbers or assassins.

33. *There was darkness over the whole land, &c.*] This account of the darkness which happened at our Lord's crucifixion is confirmed even by the testimony of heathen authors. Phlegon, the famous astronomer, the freed-man of the emperor Adrian, tells us, that, in the fourth year of the two hundred and second Olympiad, (which exactly answers to the year of our Lord's crucifixion,) there was the greatest eclipse of the sun that had ever been seen before, attended with such a total darkness, that the stars were plainly to be seen at noon-day. It is however demonstrable, that this darkness was not a common eclipse of the sun, occasioned by the interposition of the moon between the sun and the earth; for as our Lord was crucified at the Jewish passover, always held, according to divine appointment, at the full of the moon, an eclipse of the sun is impossible, the luminaries being then in opposition.

It therefore appears that Phlegon called it an eclipse without consulting the rules of astronomy; but finding in the public records of the time of Tiberius an account of a prodigious darkness at noon-day, took it for granted that it was an eclipse of the sun. Suidas introduces Dionysius the Areopagite, then in Egypt, expressing himself to his friend concerning this unnatural eclipse thus, *That either the Author of nature suffered, or was sympathizing with the sufferer.*

ANNOTATIONS ON CHAP. XVI.

Verse 2. *Very early in the morning.*] See Matt. 28.

5. *They saw a young man, &c.*] An angel in the shape of a young man: St. Luke and St. John say *two*: to reconcile the difference, we may suppose that one of them appeared like a *young man*, with a beautiful and cheerful aspect, *clothed in a long white garment, &c.*

7. *Tell his disciples, and Peter.*] The reason of Peter's being particularly distinguished on this occasion from the rest of the disciples might be, lest, recollecting his late behaviour, he should be overwhelmed with confusion, and despair of the favour of his Master, whose power and divinity could be no longer doubted.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

14. *He appeared unto the eleven.*] Thomas was absent; but they are called *the eleven*, because, since the treachery of Judas, that was their ordinary number.

17, 18. *In my name, &c.*] In this passage our Saviour, with a beautiful simplicity, displays his own sovereign majesty, and exhorts his

apostles, and the ministers of the gospel, to a courageous resolution, and a steady adherence to their duty, and to their Master, by the strongest arguments, and the most resistless motives of persuasion and acquiescence.

THE GOSPEL

ACCORDING TO

St. L U K E.

THE ARGUMENT.

St. LUKE was originally a physician of Antioch, and there converted to Christianity, as he himself, *Acts 11. 24.* says a great number of the Antiochians were. He appears to have been a constant companion and attendant on St. Paul: he sailed with him to Rome; and when Paul was there imprisoned, writing to the Colossians, he says, *Luke the beloved physician greeteth you*; and in his last imprisonment, when many had forsaken him, writing to Timothy, he says, *Only Luke is with me*. St. Luke has a wonderful and most entertaining variety of select circumstances in his narration of our Saviour's divine actions; he has many parables, relations, and accounts of persons, omitted by the other Evangelists. His style has a good deal of resemblance to that of his great master St. Paul; and, like him, he had a learned and liberal education.

CHAP. I.

The conception of John Baptist and of Christ.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ **T**HERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And,

ANNOTATIONS ON CHAP. I.

Verse 1. *Forasmuch as many, &c.*] This must refer to some histories of the life of Christ which are now lost; for Matthew and Mark, the only evangelists that can be supposed to have written before Luke, could not with any propriety be called *many*.

5. *Of the course of Abia.*] The descendants of Aaron multiplied to such a degree, that they could not all do duty in the temple at one time; David therefore divided them into twenty-four courses, who ministered weekly in their turns. Abia, the course to which Zacharias belonged, was the eighth in David's regulation.

9. *His lot, &c.*] Because some parts of the sacred service were more

honourable than others, both the priests and Levites divided the whole among them by lot. The burning of incense was the part that fell to Zacharias, and was the most honourable in the whole service.

10. *The people were praying without, &c.*] This is the foundation of that elegant figure by which prayer is often compared to incense; see *Psa. 141. 2.* and *Mal. 1. 11.*

13. *John.*] In the Hebrew, this name signifies *the grace and favour of the Lord*. Hence it was fitly given to the Messiah's forerunner, who was sent to proclaim the immediate accomplishment of God's merciful intentions towards men, the expectation of which had been raised in them by all the preceding dispensations of religion.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called The Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be

a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy,

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us,

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant,

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the Prophet of the Highest:

22. *Speechless.*] The Greek word signifies both *deaf* and *dumb*; so that he lost both his hearing and his speech during this interval.

33. *Of his kingdom there shall be no end.*] The kingdom of Christ signifies, 1st, His spiritual kingdom, or the dominion of righteousness in the minds of men: 2dly, His temporal kingdom, or the outward dispensation of the gospel. This distinction removes the difficulty arising from 1 Cor. 15. 28. where we are told, that after the world is judged, Christ shall deliver up the kingdom to God the Father; whereas Gabriel said to Mary on this occasion, that our Lord's kingdom should be everlasting. His temporal kingdom indeed, or the gospel dispensation, will end with the world; but his spiritual kingdom, or the dominion of righteousness in the minds of reasonable beings, which he came down to establish, will continue with him to all eternity.

34. *How shall this be, &c.*] It seems natural to suppose, that she understood the angel's words as an intimation that the effect was immediately to take place, to which her present circumstances seemed, humanly speaking, an invincible objection.

46. *My soul doth magnify, &c.*] In all this canticle Mary calls to her remembrance the marvellous acts which God had done formerly in favour of his people, and in making the application to the present conjuncture, borrows the expressions of holy men and women from the Old Testament; see Gen. 30. 13. 1 Sam. 2. 1—5.

55. *As he spake to our fathers, &c.*] If these words were included in a parenthesis, the sense would be easier and stronger.

*And the Angel said, Hail thou
that art highly favored, the Lord is
with thee: blessed art thou among women.*

LUKE CLV.28.



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Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God, whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

C H A P. II.

Augustus taxeth all the Roman empire.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem, (because he was of the house and lineage of David,)

5 To be taxed, with Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-lehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the Consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day.

38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And

79. *In the shadow of death.*] Such phrases as these do with peculiar propriety describe the ignorant and miserable state of the Gentile world.

ANNOTATIONS ON CHAP. II.

Verse 1. *That all the world should be taxed.*] This affair of the taxing is mentioned by St. Luke, not so much to mark the time of Christ's birth, as to prove, 1st, That he was born in Beth-lehem. 2dly, That his parents were at that time universally known to be branches of the royal family of David. The importance of ascertaining these two points arose from hence, that they were fixed by the prophets as express characters of the Messiah. *Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?* John 7.

42. *By all the world* is here meant the Roman empire.

3. *To be taxed:*] To be enrolled.

25. *The Consolation of Israel:*] i. e. The coming of the Messiah. The Holy Ghost here, means the spirit of prophecy.

34. *Behold, this child, &c.*] In this prediction Simeon was directed to use a metaphor corresponding to that found in Isa. 8. 14. which passages St. Paul has joined in one citation, and applied to the Messiah. *Behold, I lay in Zion a stumbling-stone, and rock of offence; and whosoever believeth on him shall not be ashamed.* Rom. 9. 33. In allusion to this metaphor, Simeon, holding up the child in his arms, cried, *Behold, this child is set for the fall and rising again of many in Israel.*

35. *Yea, a sword, &c.*] These words in a very lively manner express the agony of grief which Mary should feel on seeing him crucified.

46. *After three days.*] The first was spent in their journey homeward, the second in their return to Jerusalem, the third in searching for him.

48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us; behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

C H A P. III.

John's preaching and baptism.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire;

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him

for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened:

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Sermei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Pharez, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

C H A P. IV.

Christ's temptation and victory.

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And

ANNOTATIONS ON CHAP. III.

Verse 2. *Annas and Caiaphas being the high priests, &c.*] According to the institution of the Jewish religion there could be only one high-priest at a time, that minister being typical of the one Mediator between God and man. The most probable solution therefore of this difficulty is, that Annas was the high priest, and Caiaphas his *sagan* or deputy, to whom also the title of high priest might not improperly be given.

16. *I indeed baptize, &c.*] See Matt. 3. 11.

23. *Jesus himself began, &c.*] It should be rendered, *Jesus himself had then lived in subjection about thirty years.*

38. *Which was the son of God.*] On account of having received life from the hands of God, the life of an intelligent and rational being, our first father Adam is called the son of God.

ANNO.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and, when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her. And immediately she arose, and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ.

42 ¶ And when it was day he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And he preached in the synagogues of Galilee.

C H A P. V.

A miraculous draught of fishes.

AN D it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When

ANNOTATIONS ON CHAP. IV.

Verse 16. *He came to Nazareth—and stood up for to read.*] They who are acquainted with Jewish literature know that the five books of Moses have long ago been divided in such a manner, that by reading a section of them every sabbath, the whole is gone through in the space of a year. He that read in the synagogue was obliged to stand upright, and not suffered so much as to lean against a wall.

17. *When he had opened the book.*] The sacred books were written anciently on skins of vellum sewed together, as Josephus asserts, *Antiq.* 12. 11. who adds, that the Hebrew copy of the law, which was sent from Jerusalem to Ptolemy to be translated into Greek, was in letters of gold, upon skins of vellum wonderfully thin and fine; and that the conjunction of the several skins was so artful as to be scarce discoverable; and that the sacred books, thus written, were rolled up into volumes, (like

the modern Pentateuchs used in the Jewish synagogues,) appears from this passage of St. Luke. The Greek word, translated *he opened*, is allowed to imply, *he unfolded* or *unrolled* the volume.

22. *The gracious words.*] This seems to refer to the agreeable manner of Christ's discourse, as well as to the matter of it.

27. *Eliseus.*] Elisha, 2 Kings, 5. 10.

30. *He, passing through the midst of them, went his way.*] How our blessed Saviour escaped from them is uncertain; as he was God, as well as man, it was easy for him to escape from any mortal enemies, either by rendering himself invisible, or changing their tempers; whichever way he chose, it was doubtless miraculous; and therefore deprived the Nazarenes of the liberty of complaining, that he had wrought no miracle among them.

ANNO-

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners, to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the* disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

C H A P. VI.

Christ chooseth the Twelve.

AND it came to pass, on the second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples; and of them he chose twelve, whom also he named Apostles.

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son* of Alphaeus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And

ANNOTATIONS ON CHAP. V.

Verse 8. *Depart from me; for I am a sinful man, O Lord.*] These words of St. Peter seem to be expressive of his high sentiments of our Lord, and the consciousness of his own unworthiness to be found in such a person's company; and greatly resemble that glorious declaration of the Centurion, *Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed*, Matt. 8. 8.

ANNOTATIONS ON CHAP. VI.

Verse 12. *In prayer to God.*] It is literally, *In the prayer of God*: the phrase is singular and emphatical, to import an extraordinary and sublime devotion.

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you;

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again,

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of

thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

C H A P. VII.

Christ raiseth the widow's son.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this;

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent

24. Woe unto you that are rich! The parable of the rich man and Lazarus may be considered as a beautiful illustration of this malediction. By the rich are meant those who trust in their riches.

26. Woe unto you when all men shall speak well of you, &c.] Woe unto those who, propagating such doctrines as encourage men in sin, gain to themselves the applause of the generality of men; for thus, in ancient times, false prophets, who accommodated their doctrines to the lusts and passions of men, were more courted, and better received, than the true prophets of God.

No.

29. Taketh away thy cloak.] See Matt. 5. 40.

ANNOTATIONS ON CHAP. VII.

Verse 2. A certain centurion's servant, who was dear unto him, &c.] The kindness of this centurion to his slave, and the anxiety he shewed to get him healed, was suitable to the character of a humane master, and exhibits an excellent pattern of duty, very proper for the imitation of Christian masters.

3. The elders of the Jews:] i. e. Some of the most considerable men of the city.

S G

29. Justified

sent them to Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed, in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But Wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him*, weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment,

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner.

29. *Justified God:*] *i. e.* Obeyed God's invitation to repentance.

30. *The—lawyers rejected, &c.*] The lawyers, *i. e.* the expounders of the law, *rejected* the gracious offers of divine mercy *against themselves*, *i. e.* against their own interest, against their own both temporal and eternal welfare.

33. *Neither eating nor drinking:*] In a severe way of austerity and mortification.

34. *Eating and drinking:*] In the more familiar way of a free conversation.

36. *One of the Pharisees, &c.*] Dr. Whitby has abundantly proved this to be a different story from that of Mary's anointing Christ's head a little before his death.

37. *Behold, a woman in the city, &c.*] It is generally supposed, that the woman who anointed our Lord in the house of Simon was Mary Magdalene; but Mary Magdalene seems rather to have been a woman of high station and opulent fortune, being mentioned by St. Luke even before Joanna, though the wife of so great a man as Herod's steward, chap. 8. 2. This must therefore have been some woman that had formerly been a great and scandalous sinner.

44. *Thou gavest me no water for my feet, &c.*] Dr. Shaw tells us, that

40 And Jesus answering, said unto him, Simon, I have sowewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

C H A P. VIII.

The parable of the sower.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve were with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable.

5 A sower went out to sow his seed, and as he sowed some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this: The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They

these customs still subsist among the eastern nations to this very day, particularly among the Arabs, who are remarkable for retaining the ancient manners; and that the person who first presents himself to welcome a stranger, and wash his feet, is the master of the family; for, as they still walk bare-footed, or with sandals only, this piece of civility is absolutely necessary.

47. *For she loved much.*] The sense is, *Because her sins are forgiven, therefore she hath loved me much*, as being persuaded that she can never sufficiently express her sense of the obligation.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *The glad tidings of the kingdom of God, &c.*] *i. e.* Of God's reconciliation to men, the necessity of reformation, and the acceptableness of repentance, even in the greatest sinners.

10. *Unto you it is given to know the mysteries, &c.*] *i. e.* I speak the truth of the gospel to you in a proper and spiritual style, because you are disposed to understand them so delivered; but I must borrow metaphors and similitudes from temporal and bodily things, to make others receive my words, and bring them gradually to understand the spirit and substance of my doctrine.

15. *Bring*

13 They on the rock *are they* which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

15. *Bring forth fruit with patience;*] i. e. As corn sown, if it be ever like to come to any perfection, must take such deep and firm root in the earth, as not to be scorched with heat, nor withered by cold, nor wasted away with floods, nor choked and overrun with weeds; so a good Christian must be armed with *patience*, to resist the assaults of persecution, the temptations of the world, the enticements of bad company, the allurements of pleasure and profit, and the perpetual treachery of our own corrupt affections and inordinate passions.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city, and in the country:

35 Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid:

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

C H A P. IX.

Christ sendeth out his apostles.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And

47. *When she saw that she was not hid, she came trembling.*] She might dread our Lord's displeasure, perhaps, for having touched him when she had a legal impurity from her disease. That she had a legal impurity may be suspected, from her presenting herself to Christ out of the city, and from her coming behind him and privately touching his robe, as knowing that it was forbidden her to touch any one at that time, or because whatever she did touch became immediately unclean.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey; neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city, called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves, and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, There be some standing here, which shall not taste of death till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every man at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down

ANNOTATIONS ON CHAP. IX.

Verse 12. *When the day began, &c.*] See Matt. 14. and Mark 6.

18. *As he was alone praying, his disciples were with him.*] After he had retired awhile for devotion, and had been praying with his disciples apart.

27. *There be some standing here, &c.*] Some of you that hear me this

day shall live to see the kingdom of Christ begun, in his glorious resurrection and ascension, and his coming to execute a particular judgment upon the unbelieving Jews, in the total destruction of their city and nation: see Matt. 16. 28.

down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

Christ sendeth out seventy disciples.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

ANNOTATIONS ON CHAP. X.

Verse 1. *The Lord appointed other seventy.*] Luke is the only evangelist who has given us this account; and it is the less to be wondered at that he should do it so particularly, if the ancient tradition be true, that he was himself one of the seventy.

4. *Salute no man by the way.*] Our Saviour did not forbid common civilities, but that chiefly they should be intent and earnest to dispatch their important business.

20. *Your names are written in heaven;*] *i. e.* In the book of life. This alludes to the custom of enrolling the names of those who are made free of a city. The phrase signifies their being approved and accepted of God, on account of their sincere love of truth, and practise of piety.

30. *A certain man went down,* &c.] All the circumstances of this beautiful parable are formed with the finest skill imaginable, to work the conviction designed; so that had the lawyer been ever so much disposed to reckon none his neighbours but men of his own religion, it was not in his power to do it on this occasion. By this admirable parable, our blessed Saviour hath powerfully recommended that universal benevolence which is so familiar in the mouths, but foreign to the hearts, of many pretenders to religion and morality.

No. 57.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up; and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he *saw* him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take

From Jerusalem to Jericho.] So many robberies and murders were committed on this road, which lay through a kind of wilderness, that Jerome tells us it was called *the bloody way*.

31. *A certain priest, &c.*] Strange that a teacher of religion should ever want humanity! or that a man, whose *head* might be thought full of the one, should have a *heart* void of the other!

32. *Came and looked on him:*] Considered his misfortunes, and gave time for reason and nature to have awoke—he saw the imminent danger he was in, and pressing necessity of immediate help, which so violent a case called aloud for—and, after all, turned aside, and unmercifully left him to all the distresses of his condition.

33. *A certain Samaritan.*] This is an instance of the humanity and goodness of the man who relieved the Jew, notwithstanding the implacable hatred between the two nations; which some writers tell us rose so high, that if a Jew and a Samaritan met in a narrow way, they were exceedingly solicitous that they might pass without touching each other, for fear of pollution on each side.

34. *Oil and wine.*] The ancients used to cleanse fresh wounds with wine, and mollify them with oil.

35. *Two pence.*] About fifteen pence of our money,

8 H

37. Do

Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

C H A P. XI.

Christ teacheth to pray.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

37. *Do thou likewise;* i. e. Since you commend the Samaritan for acting like a neighbour to the Jew, do you learn to act like a neighbour to the Samaritan.

42. *Mary hath chosen that good part, &c.]* Our Lord designed to signify, that though he was not displeased with Martha's civility, yet Mary's listening to his doctrine was more acceptable to him; because he had infinitely greater pleasure in instructing, sanctifying, and saving souls, than in any kind of sensual indulgences whatever.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And, when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have: and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe

ANNOTATIONS ON CHAP. XI.

Verse 39. *Your inward part.]* It should rather have been translated, *Your minds or consciences.*

41. *Rather give alms of such things as ye have, &c.]* We are not to imagine, that alms-giving was particularly mentioned by Christ, because it was of greater value and necessity than the other virtues: he recommended it to that sect, because they were generally remarkable for their covetousness and extortion.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of yout fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute;

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

C H A P. XII.

To avoid hypocrisy and fearfulness in publishing Christ's doctrine.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear: Fear Him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

51. From the blood of Abel, &c.] See Matt. 23. 35.

ANNOTATIONS ON CHAP. XII.

Verse 2. *There is nothing covered, &c.*] All your actions shall be brought to light, either in this world, or in that which is to come.

5. *I will forewarn you whom ye shall fear, &c.*] Fear God, who, if ye provoke him by neglecting your duty, and disobeying his commands, hath power not only to kill the body, but also to destroy the soul for ever. But be not afraid of men, who, at the worst, can only kill the body; and even this they cannot do without the permission of your heavenly Father.

22. *Take no thought for your life, &c.*] See Matt. 6. 25.

24. *Consider the ravens; for they neither sow nor reap, &c.*] Consider the other creatures which God has made; the birds, beasts, and plants, things far inferior to you, and of much less value in his sight. Consider how God, without being able to provide for themselves before-hand, or so much as to foresee their own wants, preserves and nourishes even these meaner creatures, and wonderfully furnishes things necessary for

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens; for they neither sow nor reap, which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more will he clothe you, O ye of little faith!

29 And seek ye not what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about, and your lights burning;

36 And

their subsistence in their several seasons. How much more then will his all-wise Providence provide for you, whom he hath created with much greater excellencies, and for nobler ends?

29. *Neither be ye of doubtful mind.*] Rather, *Live not in careful suspense.*

32. *Fear not, little flock, &c.*] Fear not, ye little flock; ye who have forsaken this wicked world, and left the multitude to become my disciples. It is the good pleasure of God to bestow upon you an everlasting kingdom, and a happiness which shall have no end. Much more will be given you all the necessities of this short and transitory life; and if not, yet the wants of this life bear no proportion to the happiness of that which is to come.

35, 36. *Let your loins be girded, &c.*] This is spoken in allusion to the customs of the east, where anciently great entertainments were made in the evening, and so prolonged to the latest hours: on such occasions, servants shewed their faithfulness by watching, and keeping their lamps burning, and their loins girded, that they might be ready to open the door to the master at his first knock.

49. I am

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding, that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all.

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the ma-

gistrate, as thou art in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, Thou shalt not depart thence till thou hast paid the very last mite.

C H A P. XIII.

Christ preacheth repentance.

T H E R E were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath-day?

15 The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering;

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day.

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden: and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then

49. *I am come to send fire on the earth.*] This will be the natural consequence, because my doctrine is so opposite to the prejudices and lusts of men.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *The Galileans—whose blood, &c.*] Those unhappy Galileans, who had rendered themselves obnoxious to the Roman power, and whose blood Pilate had in effect mingled with their sacrifices, having slain them when they came to worship in the temple.

4. *Upon whom the tower in Siloam fell.*] The pool of Siloam seems to have been used as a bathing place for men, and, if it had, porticoes round about it for them to undress in, would answer the description of the pool of Bethesda, John 5. 2. The tower in Siloam, therefore, which

fell and slew the eighteen persons here mentioned, was probably one of the porticoes of Bethesda.

7, 8, 9. *Behold, these three years I come seeking fruit, &c.*] The years of the parable denote the whole time of the Jewish dispensation, very properly represented by the term of three years, in a parable taken from the fig-tree, whose fruit does not come to perfection in less than three years. At the conclusion of the parable, an insinuation is made, that if they continued impenitent under these last and best means, no more pains would be taken with them, but they were to be destroyed without remedy. But tho' this parable was originally meant of the Jews, it may be applied to every man in every age. Every one is allowed a certain time of trial, during which he enjoys the means and helps necessary to salvation.

32. *That*

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

C H A P. XIV.

The dropsy healed on the sabbath.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand.

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear.

C H A P.

32. *That fox:*] That crafty, wicked, and voracious prince.

I do cures to-day and to-morrow, &c.] The meaning of these words seems to be—I shall not be very long with you on earth; yet, while I am here, I will perform the duties of my ministry without being afraid of man; because my life cannot be taken from me but in the place, and at the time, appointed by the Almighty.

33. *It cannot be that a prophet, &c.]* i. e. It is unlikely: Jerusalem is so wicked and corrupt a place, that it would be a strange thing that a prophet should be slain in any other city.

ANNOTATIONS ON CHAP. XIV.

Verse 12. *Call not thy friends &c.]* The New Testament speaks

frequently after this manner, and pronounces many things simply and absolutely, which must be understood with a limitation: *She is not dead, but sleepeth*, Mark 5. 39. *Labour not for the meat that perisheth*, John 6. 27.

23. *Compel them:*] Not by force, but by persuasion or entreaty.

26. *If any man come to me, &c.]* One thing is said to be *loved* and another *hated*, in scripture, when the former is much preferred, and especially, when out of regard to it the latter is neglected.

33. *So likewise whosoever he be, &c.]* Whoever will be my disciple must consider and resolve before-hand to part readily with all temporal enjoyments whenever they come in competition with his duty.

C H A P. XV.

The parable of the lost sheep.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father: but, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

ANNOTATIONS ON CHAP. XV.

Verse 11. *A certain man had two sons.*] This parable is generally supposed to be a representation of the murmurings of the Jews for the calling of the Gentiles; we shall therefore briefly explain it in that light. *By a certain man* we may understand the Deity, who is the creator and governor of all things, the common Father both of the Jews and Gentiles, of the obedient and disobedient.

14, 15. *When he had spent all, &c.*] Thus the Gentiles, after they had once fallen from the knowledge and worship of the true God, and plunged themselves into the practice of all abominable uncleanness, grew continually into a worse and worse state, overwhelmed with strange ignorance, superstitions, and cruel rites, till at length they were reduced to the most miserable slavery to Satan that can be imagined.

17, 18, 19. *When he came to himself, &c.*] Thus many of the Gentiles, weary of the intolerable burden and slavery of habitual sin, repented at last, and prepared themselves with great humility to entertain hopes of pardon and the mercy of God: thus likewise many other sinners come at all times to repent.

20. *He arose, and came to his father, &c.*] Thus God, in his great mercy, received the Gentiles, upon their true repentance, into his family the church. Thus also he readily accepts all penitent sinners, who return to him with hearty sorrow for their past offences, and sincere resolutions of amendment of life.

21, &c. *The son said unto him, Father, &c.*] Thus God not only admitted the Gentiles to the means of grace, and the possibility of salvation, but also bestowed singular favours upon them, and gave many marks of his being greatly pleased at their conversion. Thus also, when any sinner humbles himself, and shews a deep sense of his own unworthiness, does God most readily not only receive him to mercy, but

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

The parable of the unjust steward.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship, for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And

also frequently bestows extraordinary gifts upon him, as tokens of his being highly pleased at his recovery.

25—28. *His elder son was in the field, &c.*] Thus the Jews were displeased at the mercy of God in receiving the Gentiles. Thus many particular persons, who have never fallen into the habitual practice of any enormous crimes, may, through great infirmity, be tempted to be offended at God's equalling the repentance of notorious sinners to their constant uninterrupted obedience.

31, 32. *Son, thou art ever with me, &c.*] Thus, according to the reason of things, it was very fit, that though the Jews' profession of obedience had really always been as sincere as they pretended, yet, that the Gentiles, upon their repentance, should be admitted to an equal share with them in the covenant of grace and salvation; and that all good men among the Jews should have rejoiced at their conversion. Thus also it is highly reasonable, that good men at all times should rejoice at the conversion and happiness of penitent sinners, and not murmur at their being equalled with themselves in partaking of the undeserved mercy and bounty of the most High.

ANNOTATIONS ON CHAP. XVI.

Verse 4. *I am resolved what to do, &c.*] Anciently stewards, besides taking care of their master's domestic affairs, granted leases of their lands, and settled the rent which each tenant was to pay. Accordingly the steward in the parable made use of this branch of his power to purchase the good-will and favour of his lord's tenants; he granted them their leases on reasonable terms, having lately racked the rents beyond what the farms were worth.

8. *The lord commended the unjust steward.*] He commended his worldly wisdom.

In their generation, &c.] Generation here signifies affairs or actions: the sense

9 And I say unto you, **Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.**

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

sense is, they generally act a more prudent part with respect to their secular interests, than even those who may be called the children of light, or than good men themselves, who are enlightened by God to see where their true happiness lies, do with respect to theirs, which are so much more important; for they seldom appear so thoughtful in the great concerns of religion, as worldly men do in their pursuit of the precarious happiness of this present life.

9. *Make to yourselves friends of the mammon of unrighteousness.* By the *mammon of unrighteousness* is not here meant riches unjustly gotten, but riches in general; the false, the uncertain, the transitory riches of this present world.

12. *If ye have not been faithful, &c.* Our Lord's meaning is; Since you have dared to be unfaithful in that which was only a trust committed to you by God for a short time, and of which you knew you were to give him an account, it is evident that you are not fit to be entrusted by him with the riches of heaven.

C H A P. XVII.

To avoid occasions of offence.

THEN said he unto his disciples, It is impossible but that offences will come; but woe unto him through whom they come!

2 It were better for him that a milstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat:

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks; and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here; or, lo there: for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day.

25 But

31. *If they hear not Moses and the prophets, &c.* i. e. If they be so immersed in the sinful pleasures of this present world, as not to be concerned about the certainty of a future state, and of the punishment which shall therein be inflicted on all impenitent sinners; nor be convinced of it by the revelations which God has already made; it is plain they would, for the same reason, reject all other means whatsoever, even though God should send one from the dead to prevent them.

ANNOTATIONS ON CHAP. XVII.

Verse 17. *Where are the nine?* The ingratitude of these Jews will appear monstrous, if we consider, that the malady from which they were delivered is, in itself, one of the most loathsome diseases incident to human nature, and a disease which, by the law of Moses, subjected them to greater hardships than any distemper whatsoever.

31. He

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage; until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

C H A P. XVIII.

The importunate widow.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint:

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain, which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner:

14 I tell you, This man went down to his house justified rather than the other; for every one that exalteth

himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother:

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

23 And when he heard this, he was very sorrowful; for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on,

33 And they shall scourge him, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying,

31. *He which shall be upon the house-top, &c.*] The Jewish houses were flat-roofed, and commonly had two flights of stairs, one within, and another without the house, by which they went up to the roof. This shews that this discourse refers not to the final judgment, from which there can be no escape, but to the destruction of Jerusalem, from which, it is well known, that many Christians were preserved by this caution.

37. *Wheresoever the body is, &c.*] Wherever the Jews are, there will the sword of the Romans (whose ensign is the eagle) be ready to devour them, and their army will assemble to destroy them.

ANNOTATIONS ON CHAP. XVIII.

Verse 3. *Avenge me of mine adversary.*] Do me justice against mine adversary, and his oppressive attempts.

5. *Wear me.*] The meaning is, that the uneasy sensations which this widow raised in the judge's breast, by the moving representations

which she gave him of her distress, affected him to such a degree, that he could not bear it; and therefore, to be rid of those feelings, he resolved to do her justice.

8. *When the Son of man cometh, shall he find faith on the earth?*] When he comes to exercise his vengeance on the Jewish nation, how few shall he find in that nation that will believe it!

11. *The Pharisee stood.*] At a distance from the publican, for fear of being polluted by him.

12. *I fast twice, &c.*] The Pharisees used generally to keep private fasts on Mondays and Thursdays.

14. *Justified.*] Absolved from his sins.

17. *As a little child.*] i. e. With the same humility, meekness, and simplicity.

18. *Good Master.*] It is said, the Jewish rabbies affected this title; if so, it might be an additional reason for our Lord's remark upon it.

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

C H A P. XIX.

Of Zaccheus the publican.

AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And, as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant*. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the

bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners' thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And, as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

C H A P. XX.

Christ avoucheth his authority.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel,

23. *With usury:*] *With increase:* See Matt. 25. 27.

40. *If these should hold their peace, the stones, &c.*] One might then expect that the very stones would proclaim my kingdom: God would even animate the stones on such an occasion, rather than he would suffer me to want this triumph, so evidently marked out by his prophets.

42. *In this thy day:*] *i.e.* After having rejected the prophets, if thou hadst known the manifestations of the Messiah, who was particularly sent to the Jews.

ANNOTATIONS ON CHAP. XIX.

Verse 12—15. *A certain nobleman went into a far country, &c.*] By the nobleman here is probably represented our Saviour; his going into a far country signifies *his return from earth to heaven*; his servants are the disciples, who are to render him an account of the money entrusted to their care, *i.e.* of the progress of the gospel; the citizens are the Jews, who rejected him from being king; his return is the day of vengeance on the Jewish nation, and likewise an image and prelude of the last judgment, when he will render to every man according to his works.

gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly;

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before

the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, (which deny that there is any resurrection), and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore, in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

C H A P. XXI.

The destruction of the temple and city is foretold.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many

ANNOTATIONS ON CHAP. XX.

Verse 9. *A certain man planted a vineyard, &c.*] See this parable explained, Matt. 21. 33, &c.

17. *The stone which the builders rejected, &c.*] *i. e.* Christ the Messiah, rejected by the Jews, shall receive and unite the Gentiles into his church, as a principal corner-stone supports and holds together the two sides of a building.

36. *They are equal unto the angels;*] *i. e.* Of an angelic nature or constitution.

ANNOTATIONS ON CHAP. XXI.

Verse 5. *As some spake of the temple, &c.*] See Matt. 22. 2, 3.

8. *Take heed that ye be not deceived, &c.*] Take heed that ye be not imposed upon by false pretenders; for many impostors shall appear, each of them boasting himself to be the Messiah, and declaring that he is sent of God to deliver his servants; that the time of their obtaining the kingdom approaches; and that they must all immediately gather themselves together, and follow him. It is a wonderful instance of the care of Providence for the Christian church, that Josephus, an eye-witness, and in these things of so great credit, should be preserved, to transmit to us a collection of important facts, which so exactly illustrate this noble prophecy in almost every circumstance.

many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake;

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

16. *Ye shall be betrayed both by parents and brethren, &c.*] Though the wisdom and excellency of my doctrine be really such as men can neither resist nor deny; yet, because its precepts are utterly inconsistent with their vices, men incorrigibly wicked will hate and persecute you, not only against all the laws of reason and common humanity, but even contrary to the strictest ties of relation and natural affection; so that fathers and brothers, and the very nearest friends, shall cause one another to be put to death.

19. *In your patience possess, &c.*] Be calm, serene, and resigned, under all calamities.

24. *Jerusalem shall be trodden down of the Gentiles, &c.*] *i. e.* Jerusalem shall continue desolate until God hath poured upon it the whole wrath he had determined, and until he shall destroy the Roman empire, whose armies brought this desolation upon Judea. A new city, called *Elia*, was built within the circuit of Jerusalem, when the foundations

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

C H A P. XXII.

The Jews conspire against Christ.

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And

of the old were plowed up; a heathen temple was afterwards erected where the temple of God had stood, and a Turkish mosque pollutes it to this day; so remarkably was the hand of God upon the Jews.

35. *As a snare shall it come on all, &c.*] As a snare to a thoughtless bird, which, in the midst of its security, finds itself inextricably taken. The word *all* is here limited, and put for the generality of mankind.

ANNOTATIONS ON CHAP. XXII.

Verse 9. *Where wilt thou that we prepare?*] As Jerusalem was common to all the tribes of Israel, all strangers of the Jewish nation had the liberty of lodging there gratis.

18. *Until the kingdom of God shall come.*] After what passes this evening, I will not drink any more with you of the fruit of the vine until the kingdom of God come, and that complete and spiritual redemption, which is typified by this ordinance, shall be fulfilled and perfected.

¶ 1. Satan

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment and buy one.

37 For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And, when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And, while ye yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

31. *Satan hath desired to have you, &c.*] You, i. e. the apostles. This alludes to the history of Job, where Satan is represented as accusing Job before God.

32. *When thou art converted, &c.*] When thou art returned from those wanderings, into which I know thou wilt fall, to the paths of wisdom and duty, and thy faith is thoroughly established, then strengthen thy brethren.

37. *The things concerning me have an end;*] i. e. As mediator: all the things written concerning me in the scripture prophecies will receive their accomplishment in my sufferings and death.

38. *Here are two swords.*] Probably some of the apostles brought these swords along with them in their journey from Galilee, to defend them against robbers.

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high-priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And, about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And, as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

C H A P. XXIII.

Jesus is accused before Pilate.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then

44. *His sweat was as it were great drops of blood.*] It is imagined that our Saviour now struggled with the *spirits of darkness*, who exercised all their power and malice to persecute and distract him.

ANNOTATIONS ON CHAP. XXIII.

Verse 1. *Led him unto Pilate.*] Having thus gained from Jesus a confession of his being the Messiah, the council thought they had now sufficient ground to carry him before the Roman governor, with a grievous accusation of blasphemy against God, and sedition against the emperor; by which means they hoped to procure that he might be condemned to die.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him;

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate, therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CH A P. XXIV.

Christ's resurrection declared.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And

32. Two other malefactors, &c.] What a grievous error is this in our Translation, that he who was unspotted with sin should be called a malefactor! The mistake is owing to the want of two commas: the passage should be pointed thus, *There were also two others, malefactors, led with him, &c.*

42. Lord, remember me when thou comest into thy kingdom.] The faith of the penitent thief has in it something very remarkable; for he seems to have entertained a more exalted notion of the Messiah's kingdom than the disciples themselves. They expected nothing but a secular empire; he gave strong intimations of his having an idea of Christ's spiritual dominion; for, at the very time that Jesus was dying on the cross, he begged to be remembered by him, when he came into his kingdom.

48. All the people—smote their breasts, and returned.] The people who came to behold this melancholy spectacle were wonderfully affected when Jesus gave up the ghost. They had been instant with loud voices to have him crucified; but when they saw the face of the creation darkened with a sullen gloom during his crucifixion, and found his death accompanied with an earthquake, as if Nature had been in an agony when he died, they rightly interpreted these prodigies to be so many testimonies from God of his innocence.

[9. He answered him nothing;] Knowing him to be a vile tyrant, that lived in open adultery, and had murdered John the Baptist. This was Herod-Antipas.

[11. Arrayed him in a gorgeous robe:] In derision, for having pretended to be a king.

[17. Of necessity, &c.] He was not obliged to it by any law; but it was customary, and a sort of act of grace.

[23. Weep not for me, &c.] My death is not, as ye suppose, a calamity fallen upon me, but what I freely submit to, in obedience to the will of God, and for the benefit and salvation of mankind: weep rather for yourselves, and for your families, because of the dreadful judgments which God will shortly inflict upon this city and nation.

[31. In a green tree, &c.] This is a proverbial expression: Good men are represented under the metaphor of a green tree, Psa. 1. 3. and 52. 8. Hosea 14. 8, &c. God threatens, Ezek. 20. 47. that he will cut off every green tree, and every dry tree; i. e. both the righteous and the wicked. As if Christ had said, If I who am innocent must suffer such agonies, what will become of those wretches, whose personal guilt makes them as proper fuel for the Divine vengeance as dry wood is to the consuming fire?

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the* mother of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not *know* him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made *us* astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

ANNOTATIONS ON CHAP. XXIV.

Verse 25. *O fools!*] The meaning is, *O thoughtless creatures!*

29. *They constrained him;*] Not by violence, but the force of persuasion.

41. *While they believed not for joy;*] While some of them were so transported, that as yet they believed not their own eyes for joy.

44. *These are the words, &c.*] He explained to them the nature of the gospel dispensation, shewing them the end and design of his sufferings, death, and resurrection; and causing them to recollect and consider, that these were the very things he had formerly told them, while he yet dwelt with them upon earth; that they were predicted in the law, and the prophets, and in the psalms, concerning himself.

46, 47. *Thus it is written, &c.*] He shewed them plainly, out of the

writings of the prophets, how it was necessary for Christ thus to suffer, and to rise again from the dead; and that, by this means, was to be established a new and gracious covenant of repentance, and forgiveness of sins, which should be preached in his name, first to the Jews, and afterwards to the Gentiles in all the nations of the earth. It was to begin at Jerusalem, because it thereby graciously encouraged the repentance of the greatest sinners, when they saw that even the murderers of Christ were not exempted from the offers of gospel-mercy.

49. *Behold, I send the promise of my Father upon you, &c.*] Before you begin this great work, continue a few days at Jerusalem, till ye receive the plentiful and miraculous effusion of the Holy Spirit, which I will send you, according to my Father's promise, in order to qualify you with extraordinary gifts for such an undertaking.

THE GOSPEL

ACCORDING TO

St. JOHN.

THE ARGUMENT.

St. JOHN was the son of Zebedee, and the younger brother of James: he was particularly remarkable for being the beloved disciple of our Lord. He lived to a very great age, and survived all the Apostles, and is supposed to have wrote his Gospel *Ann. Dom.* 96. His death closed up the apostolical age. His Gospel is a noble history of his Master's life, miracles, divine discourses, death, and conversation with his disciples, before his triumphant ascension: it is a supplement to the three inspired writers before him, and a completion of the evangelical history. It is said, that the heresies of Cerinthus and Ebion, who denied the divinity of Christ, gave occasion to the writing of this Gospel; for he speaks more explicitly and largely of our Saviour's divine nature than any of the other Evangelists had done. The style and character of St. John is grave and simple, short and perspicuous.

CHAP. I.

The divinity, humanity, and office, of Christ.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not:

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who, coming after me, is preferred before me; whose shoes' latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a Man, which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then

ANNOTATIONS ON CHAP. I.

Verse 1. *In the beginning was the Word, &c.*] The Evangelist, to impress every reader with a sense of Christ's dignity as God, has given an account of his pre-existence in quality of the *Logos*, or *Word of God*, and Creator of the world. The word *Logos*, which St. Paul applies to the eternal Son of God, signifies, according to the Greek etymology, *the Reason of God*, or *the Wisdom of God*.

The Word was God:] *i. e.* The same in substance, equal in power and glory with the Father.

5. *The light shineth in darkness:*] On the minds of the most ignorant and prejudiced of mankind.

6. *Whose name was John:*] *i. e.* The Baptist.

13. *Which were born, not of blood, &c.*] Not because they were descended from the patriarchs; nor of the will of the flesh, nor of their own superior wisdom and goodness; nor of the will of man, nor was it owing to the wisest advice of their fellow creatures; but of God.

16. *Of his fulness have all we received:*] *i. e.* Through the fulness of those divine perfections, and of that grace which was conferred upon him without measure, God has communicated unto us a proportional fulness of divine knowledge, according to our capacities.

17. *The law was given by Moses, &c.*] The meaning is, the law was only a type or shadow of that truth, an emblem of that grace, or mercy, of God, which was to be clearly and fully revealed in the gospel.

20. *He confessed, and denied not.*] This is a noble Hebrew *pleonasm*, very beautiful and emphatical.

46. Can

38 The Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John *speake*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man:

C H A P. II.

Christ turneth water into wine.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

46. Can—any good thing come out of Nazareth? [Nazareth was a town of Galilee. The Jews had a great contempt for the Galileans.]

47. An Israelite indeed. [One that deserves the honourable title of one of God's people, and is worthy of his descent from Jacob.]

49. Rabbi, thou art the Son of God, thou art the King of Israel. [This conviction produced in Nathanael's mind may be accounted for on the supposition that he had been praying under the fig-tree, and that in his prayer he made confession of his sins in such a particular manner, as to merit the ample character given this apostle by our Saviour. Accordingly, when Jesus insinuated that he had given it to him on account of what had passed under the fig-tree, Nathanael immediately perceived that he could survey the thoughts of the heart; so that he cried out, in great astonishment, that he was the long-expected Messiah.]

51. The angels—ascending and descending, &c. [This is an allusion to Jacob's ladder.]

ANNOTATIONS ON CHAP. II.

Verse 1. *The third day, &c.* [Lamy thinks this should be translated, On the third day of the marriage, which was in Cana of Galilee, Jesus came, &c. And this is the reason why; on the coming of our Lord and the apostles, they wanted wine.]

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up:

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem, at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

C H A P. III.

Christ teacheth Nicodemus the necessity of regeneration.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The

13. *The Jews' passover.* [This was the principal of the Jewish festivals, being instituted and celebrated the first time in Egypt, on the night when God destroyed the first-born of that land, but spared the children of Israel. This feast the Jews observed, in succeeding ages, with great solemnity, Exod. 12. 11, 12, 13.]

15. *When he had made a scourge, &c.* [The reason nobody resisted our Saviour was, there was a law among the Jews, that whosoever did profane the holiness of God, or the temple, it was lawful for any of them to kill him, or to scourge him. They that put this law in execution were called Zealots. The scourge might be designed for driving out beasts: see Matt. 21. 13.]

ANNOTATIONS ON CHAP. III.

Verse 3. *Except a man be born again, &c.* [Christ here alludes to the doctrine of the elders, among whom a proselyte was always looked upon as a new-born infant. The usual ceremonies performed, one of which was baptism, he received a new name, and no longer owned any relations in the world. He meant also, that they should be renewed in their minds, wills, and affections, by the operation of the Holy Spirit, and so become new creatures.]

s. The

There was a Man of the
Pharisees named Nicodemus
The same came to Jesus
by night, &c. St. John ch. III



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8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth; he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

8. *The wind bloweth where it listeth, &c.*] The meaning is not, that the Spirit regenerates men without any care or co-operation of their own, (for that would make all the exhortations of the gospel absurd;) but the sense is, that the manner and degrees, by which the grace of the gospel enables a man to reform the whole moral frame and temper of his mind, are as imperceptible to sense, as the secret causes of many great effects and operations in nature.

13. *No man hath ascended up to heaven, &c.*] In this passage, the immensity of Christ's nature, and consequently his divinity, is plainly asserted.

31. *He that cometh from above, &c.*] He that cometh from above, as Christ only came, is greater than I am, or than all the prophets, not excepting even Moses himself.

32. *He that hath received his testimony, &c.*] The testimonies by which he proves his authority are so evident to all unprejudiced minds, that believing in him is only acting according to the most manifest principles

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

C H A P. IV.

Christ talketh with a woman of Samaria.

W H E N therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but *his* disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye

of reason, and declaring a firm persuasion that God, who is the author of all truth, is himself faithful and true, and will not impose delusions upon men.

ANNOTATIONS ON CHAP. IV.

Verse 4. *He must needs go through Samaria;*] Unless he would have taken a large circuit through Judea, and the neighbouring parts.

10. *He would have given thee living water.*] i. e. He would have taught thee the doctrine of salvation contained in the gospel.

11. *Sir, thou hast nothing to draw with, &c.*] It is plain, by this answer, she did not understand the metaphor, but imagined he spake of real water.

13, 14. *Whosoever drinketh of this water shall thirst again.*] It was common for our Saviour to introduce his discourses from the objects that surrounded him: and being now sitting by Jacob's well, under the image of living or springing water, he beautifully describes the efficacy of grace.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a spirit, and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean-while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed, because of his own word;

42 And said unto the woman, Now we believe; not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth.

And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

C H A P. V.

Jesus cureth him that was diseased eight and thirty years.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For

23. *The true worshippers, &c.*] i. e. Those who live with an habitual sense of religion upon their minds.

37. *Herein is that saying true, &c.*] Others before you have been greatly instrumental in making way for the success of your labours, by preparing the world to receive the doctrines of the gospel; so that, herein is that saying true, One soweth, and another reapeth.

ANNOTATIONS ON CHAP. V.

Verse 2. *Bethesda.*] i. e. The house of mercy.

3. *The moving of the water.*] This pool was probably remarkable for

some mineral virtue attending the water, which being at some seasons miraculously stirred, had the virtue of curing the person that first went into it after the commotion.

17. *My Father worketh hitherto, &c.*] His meaning is, You have a very wrong notion of the true sabbatical rest which God has commanded. From his work of creation God does indeed now rest; but in acts of providence, preservation, government, and doing good to his creatures, in these things my Father worketh hitherto, and will work for ever; and in these instances I also work, and every good man works, both on the sabbath-day and continually.

The
POOL of BETHESDA
John chap. V.



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1805

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

C H A P. VI.

Christ feedeth five thousand.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

25. *The hour is coming, &c.*] The time is at hand when, by the preaching of the doctrine of the Son of God, many who were dead in sin, and falling into everlasting destruction, shall be called back to the inheritance of eternal life.

28. *The hour is coming, &c.*] Hereafter all mankind, even all that ever did or shall live, shall hear my voice at once, and be raised out of their graves, and shall stand before my judgment seat, and give an account of all their works.

31. *My witness is not true:*] It is not to be admitted as true.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They

32. *There is another that beareth witness of me:*] i. e. John the Baptist.

40. *Ye will not come, &c.*] The reason why ye will not believe on me, and embrace the conditions of eternal life, is not for want of sufficient means of conviction; but only because of your own inexcusable prejudices, wilful obstinacy, and incurable love and affection to the world.

ANNOTATIONS ON CHAP. VI.

Verse 15. *Make him a king.*] He refused to be made a king, because his kingdom was not of this world.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God; he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot, *the son* of Simon: for he it was that should betray him, being one of the twelve.

C H A P. VII.

Christ teacheth in the temple.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people

con-

31. *Our fathers did eat manna, &c.*] It is true, thou gavest us in our need bread to eat, making five loaves serve about five thousand of us: but what was this to Moses feeding our fathers in the desert, who were vastly a greater number, and that for forty years together; and with manna also, which was not earthly food, such as we ate yesterday, but bread from heaven?

35. *Shall never hunger.*] Whosoever believeth on me, and embraceth my doctrine, and obeyeth my instructions, shall never want any thing necessary towards obtaining eternal happiness.

37. *All that the Father giveth me, &c.*] My Father hath sent me into the world to save mankind; and all such as are of an humble and teachable disposition, prepared and capable to embrace the salvation which I propose to them, these will certainly learn of me; and not one of them shall want means requisite for his conviction and instruction.

41. *The Jews then murmured, &c.*] The Jews, seeing now plainly, that by the bread of life coming down from heaven he meant only himself and his doctrine; and that, instead of feeding their bodies, he promised them all spiritual food to instruct and nourish their souls; were disappointed, and set themselves to disparage him, and took occasion to murmur against him.

44. *No man can come to me, &c.*] God did not send me into the world to force or compel men, but only to preach such doctrine, and perform such works, as should be sufficient to convince and bring to salvation men of plain honesty and sincere intention.

56. *He that eateth my flesh, &c.*] To eat my flesh and drink my blood, in this sense, is to become spiritually a member of my body, and consequently to be made partaker of my life and immortality.

58. *This is that bread which came down from heaven, &c.*] This is the true bread of life, even the word and doctrine which God has sent you from heaven.

70. *Have not I chosen you twelve, &c.*] Or *elected* you twelve, and one of you, under the influence of the malignant spirit of darkness, will turn my betrayer.

ANNOTATIONS ON CHAP. VII.

Verse 1. *He would not walk in Jewry, &c.*] Here, and in some other places, by *Jews* are meant the inhabitants of Judea, as distinguished from those of Galilee.

5. *Neither did his brethren believe him.*] This is astonishing—but they expected the Messiah would be a temporal prince.

concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and, Where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus

stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees, believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

C H A P. VIII.

Christ delivereth the woman taken in adultery.

JESUS went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him: and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She

derness, and also as an offering, with prayers, for rain against the following seed-time: Jesus observing this solemnity, stood in a convenient place; and, alluding to the rite they were at present employed in, cried aloud, saying, *If any man thirst, &c.*

38. *Out of his belly;*] Or, from within him. The belly is frequently put for the mind or heart.

40. *Never man spake like this man.*] Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Anthony, when Marius sent soldiers to kill him, that when he began to plead for his life, he disarmed their resolution, and melted them into tears: but these officers are thus vanquished, merely by hearing Christ's gracious discourses to the people, which is a circumstance much more remarkable.

ANNOTATIONS ON CHAP. VIII.

Verse 12. *I am the light of the world, &c.*] As he that travels in the day-time cannot easily err, but may see both whither and which way he goes; so whosoever believes and follows my doctrine shall not remain under any uncertainty concerning the way to salvation, but shall have a sufficient knowledge of all things necessary to eternal life.

8 N

15. Ye

15. *How knoweth this man letters?*] Our Saviour taught in the temple with such strength of expression and clearness of argument, with such evidence of truth and such authority of speech, that all the people, and even his very enemies, were astonished, and said, How comes this man to understand any thing of the scriptures, who never was the disciple of any learned professor of the law? and how comes he to pretend to expound the prophets, who never was taught, or educated, in any of the schools of the scribes?

18. *He that speaketh of himself, &c.*] An impartial person will easily believe, that a doctrine fitted not to please and flatter men, but only to correct their errors and reform their lives, and to promote the glory of God, without respect to the opinion of men, or to any temporal advantages, certainly comes from God.

37. *In the last day, &c.*] Which was the day of an holy convocation, it being the custom of the people on that day to fetch water from Siloam; some of which they drank with loud acclamations, and some of which they brought for a drink-offering to God, both as a commemoration of their fathers being miraculously relieved when they thirsted in the wil-

No. 53.

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me is true: and I speak to the world those things which I have heard of him.

27 (They understood not that he spake to them of the Father.)

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

C H A P. IX.

The man born blind restored to sight.

AND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me while it is day: the night cometh when no man can work.

5 As

15. *Ye judge after the flesh, &c.*] Ye judge according to outward appearance; *I*, as yet, *judge no man*.

32. *Ye shall know the truth, &c.*] As by believing me, you begin to know the truth; so by doing according to my word, you shall know it more perfectly: and by this means you shall gain the greatest and most desirable freedom in the world.

37. *I know that ye are Abraham's seed, &c.*] By natural descent: but ye go about to destroy me, and that for no other reason but because my doctrine is too holy and good for you; and because your minds are so possessed with worldly affections and lusts that it can take no place in you.

38. *I speak that which I have seen, &c.*] By this he intimated, that their works as much resembled the nature of the devil, as his doctrine answered to that of God.

41. *He be not born of fornication;*] *i. e.* Of an idolatrous race.

46. *Which of you convinceth, &c.*] If I have done any thing that makes me unworthy of belief, why do not some of you convince me of it?

51. *Shall never see death,*] But shall assuredly be entitled to eternal life, and immediately advanced to so glorious and happy a state, that the dissolution of his body shall, with respect to him, hardly deserve to be called death.

53. *Art thou greater than our father?*] Abraham and the prophets could not so much as make themselves immortal; and thou pretends to make others so.

56. *Your father Abraham rejoiced, &c.*] The original signifies, *he earnestly desired*: and so it should be rendered, and then the tautology is avoided—he saw *it*, *i. e.* by faith.

59. *Jesus hid himself;*] Rather, conveyed himself away.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent :) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind;

21 But by what means he now seeth we know not; or who hath opened his eyes we know not: he is of age, ask him; he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already; and ye

did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now, we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

C H A P. X.

Christ is the door, and the good shepherd.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The

and, on the contrary, they that think they see best might be discovered to be truly blind.

ANNOTATIONS ON CHAP. X.

Verse 1. *He that entereth not by the door, &c.*] Whosoever undertakes to feed and guide the flock of God, to teach and instruct his people, and yet goes not to them in the way that God has appointed, but will go in a by-way of his own invention, is certainly, notwithstanding any pretences of zeal or authority, an enemy and hinderer of men's salvation; for, without question, every one that sincerely, and free from worldly designs, intends only to instruct men in the way of salvation, will use solely such methods as God shall think fit to appoint, and entirely submit to his directions.

3. *To him the porter openeth, &c.*] Thus to all sincere preachers of righteousness, who come not with any worldly designs, but wholly in the way which God has appointed, the Holy Ghost openeth the door of inspiration, and sends down upon them the healthful spirit of his grace. The sheep-folds to be hired in the market-place are here probably alluded to.

He calleth his own sheep by name.] The eastern shepherds gave particular names to their sheep, as most men do to their horses and dogs.

7. *I am the door of the sheep.*] It is by faith in Christ that we must enter into the sheep-fold of our Lord, and that the Christian religion is the only way to salvation.

16. *Other*

ANNOTATIONS ON CHAP. IX.

Verse 17. *He said, He is a prophet, &c.*] The man answered, I suppose he must needs be a prophet; for such a cure as this cannot, I presume, be the effect either of accident or art.

22. *These words spake his parents, &c.*] This the man's parents said with great cautiousness and fear; for the chief priests and Pharisees had already agreed in council, that whosoever believed Jesus to be the Messiah, should immediately be excommunicated, and declared an apostate from their religion.

24. *Give God the praise—this man is a sinner.*] Give God the praise, who has vouchsafed you so great and wonderful a mercy, and freely confess the fraud; if there be any collusion in this matter; but do not think that this Jesus, who you say pretends to have cured you, was at all the author or instrument of this blessing; for we are well assured that he is a wicked man and a deceiver, being a breaker of the sabbath, and a neglecter of our traditions.

28. *We are Moses' disciples.*] Hereby they craftily, but maliciously and falsely, insinuated, that there was such an opposition between Moses and Jesus, that it was impossible for the same persons to be disciples of both.

34. *They cast him out.*] They excommunicated him.

39. *Jesus said, For judgment I am come, &c.*] That by means of my coming into the world, they that were blind might receive their sight;

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

16. *Other sheep I have, &c.*] Besides those of God's ancient flock, the Israelites, who shall believe and obey me, and by me be brought to salvation, there are also *other sheep*, viz. among the Gentiles, who shall at length hear the sound of my doctrine, and become my disciples.

28. *Neither shall any pluck them out of my hand.*] The sheep of Christ are exposed to so great danger from the infernal lion, that doubtless this text most eminently refers to the care of their shepherd to guard them from his assaults.

40. *Went—where John at first baptized.*] Probably he chose that place on this account, that John had there been preparing a way for him, by pointing out Christ as the Lamb of God, who taketh away the sins of the world.

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him; and said, John did no miracle; but all things that John spake of this man were true.

42 And many believed on him there.

CHAP. XI.

Christ raiseth Lazarus from the dead.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead:

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then, when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;

26 And

ANNOTATIONS ON CHAP. XI.

Verse 6. *He abode two days still.*] To the end, that Lazarus being dead and buried, the miracle of his resurrection might be incontestible.

19. *Many of the Jews.*] One reason why our Lord delayed his coming might be, that he might meet a great number of the people there, as, for wise purposes, he determined to make this miracle very public.

24. *I know that he shall rise again, &c.*] Hence it appears that the resurrection was generally believed by the Jews.

25. *I am the resurrection and the life, &c.*] I am the author of life, both present and future; and as I have power to raise up all men at last to the general judgment, so I have also power to raise up whomsoever I please at present.

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place where the dead was laid*. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees; and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high-

priest that same year, said unto them, Ye know nothing at all;

50 Nor consider, that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him.

C H A P. XII.

Jesus excuseth Mary anointing his feet.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took

move; and when he had brought him in this miraculous manner from the tomb, to convince them fully of the truth of his divine power—*Loose him*, said he, remove those bandages which undeniably prove his death, and let him go. One cannot help thinking that the cry, "Lazarus, come forth," might have produced on all the people present an effect some way similar to that which it had on Lazarus. It raised him from *natural* death, and might have raised them from the *spiritual*, by working in them the living principle of faith. Nevertheless, some of them departed as violent enemies to Jesus as they had come, and as firmly resolved to oppose him. We have in this a most amazing instance of incorrigible hardness of heart, and a dreadful confirmation of our Lord's remark, *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*

49. *The high-priest that same year.*] The high-priesthood among the Jews was not *annual*, but the many revolutions about that time might justify such a manner of expression, which signifies no more than *at that time*.

51. *He prophesied, &c.*] As God was wont anciently to communicate his oracles to the high-priest, so he inspired these words into Caiaphas, though he was not himself sensible of the inspiration.

ANNOTATIONS ON CHAP. XII.

Verse 5. *Three hundred pence.*] About nine pounds seven shillings and sixpence, sterling.

26. *Shall never die, &c.*] Rather, *Shall not die for ever.*

39. *He hath been dead four days.*] The word *dead* is not here in the original, being improperly supplied by the translators. The Greek word, in the former part of the verse, rendered *dead*, rather signifies, "one who has continued in any state or place four days." Martha's meaning therefore was, that her brother had been in the grave four days; as is plain likewise from verse 17. Providence directed Martha to mention this circumstance before Lazarus was raised, that the greatness of the miracle might be manifest to all that were present; for, if her brother was four days buried, he must have been dead at least six or seven. It is beautiful to observe the gradations in the resurrections of the dead performed by our Lord. The first person whom he raised, Jairus's daughter, had been in the state of the dead only a few hours; the second, namely, the widow of Nain's son, was raised as his friends were carrying him out to burial; but when Jesus recalled Lazarus to life, he had been in the grave no less than four days.

44. *He that was dead came forth bound, &c.*] It has been frequently objected by infidels, "That he could not come forth when bound with grave-clothes;" for the Jews used to swathe their dead bodies so close, that it was impossible for them to move their feet, supposing them to recover. Jesus called Lazarus, and thus he came forth, *bound hand and foot*: certainly he who could raise him could easily enable him to

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew; and again, Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people, therefore, that stood by and heard it, said, That it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their

heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

Jesus washeth his disciples' feet.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him.

17 If

28. *I have both glorified it, &c.*] The sound of this voice was evidently preternatural, being strong and loud as thunder, but at the same time so articulate, that all who had heard Jesus pray understood what it said.

31. *The judgment of this world:] i. e.* The condemnation passed upon its wicked principles and practices, and of the victory which Christians were to gain over it, in consequence of the death of Christ.

37, 38. *They believed not on him; that the saying of Esaias, &c.*] The meaning is, not that Isaiah's prophecy was the cause of their unbelief; but that their unbelief was the accomplishment of Isaiah's prophecy.

39. *Could not believe.]* This does not imply an absolute impossibility, but that they, having long willfully opposed the sufficient methods of conviction, were at length given up by God to a judicial hardness and blindness, as Pharaoh's heart was suffered to be hardened.

47. *If any man hear my words, &c.]* If men obstinately reject my words, and continue willfully impenitent, notwithstanding all reasonable means of conviction, I judge or condemn them not; but they will condemn themselves, contrary to the intention of Christ who came to save them.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, Yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

C H A P. XIV.

Christ comforteth his disciples.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come

again and receive you unto myself, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

22 Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because

ANNOTATIONS ON CHAP. XIII.

Verse 31. *Now is the Son of man glorified, &c.*] Now is the time come, when, having manifested the glory of God in my life, I shall yet further manifest it by my sufferings and death.

34. *A new commandment I give, &c.*] Not that it was not always men's duty in general, but that it was to be, in a new and distinguishing manner, the character and badge of Christians; the support, the life, and the essence, of true Christianity.

ANNOTATIONS ON CHAP. XIV.

Verse 2. *In my Father's house are many mansions, &c.*] In heaven, my Father's house, there is room abundant to receive you; otherwise I would not have raised in you a hope and expectation of happiness.

3. *I will come again.*] This coming ultimately refers to Christ's solemn appearance at the last day.

5. *Thomas saith unto him, Lord, &c.*] We know not where thy Father's house stands, and consequently cannot know the way to it.

6. *I am the way, &c.*] Perhaps our Lord had now in view the metaphor which he formerly used, namely, *I am the door of the sheep*, John

10. 7. The meaning is this: Faith in me, and obedience to my commandments, will lead you to the Father's house, whither I am going.

12. *Greater works than these shall he do.*] How fully Jesus performed this promise is plain from the history of the Acts throughout; particularly chap. 5. 15. where we find, that the very shadow of Peter passing by cured the sick on whom it fell, and who were laid in the street for that purpose; and also chap. 19. 12. which informs us, that handkerchiefs and aprons which had touched the body of Paul, being applied to the sick and possessed, banished both the diseases and the devils: also the apostles' miracles were vastly superior to Christ's, converting more people in one day, than was done by all the miracles which Jesus performed during the whole course of his ministry.

26. *But the Comforter, &c.*] But when the Comforter is come, he shall instruct you more fully; recalling to your remembrance what you have forgotten, explaining what is yet obscure, and supplying what is further necessary to be understood by you.

27. *Peace I leave with you.*] As the best legacy which I can bequeath. This is that peace which cometh only by Jesus Christ, and passeth all understanding.

ANNO-

because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

C H A P. XV.

Mutual love between Christ and his members.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you; continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The ser-

vant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

C H A P. XVI.

The promise of the Holy Ghost.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But, because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

14 He shall glorify me; for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you.

16 A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to the Father.

17 Then

is fulfilled in me what David long since prophetically complained of, *Psa. 35. 19. that they hated him without a cause.*

ANNOTATIONS ON CHAP. XVI.

Verse 8. *He will reprove the world, &c.]* Rather, He will convince the world: here is expressed the office of an advocate, who will so plead the cause of Christ as to convince the world.

9. *Of sin, &c.]* He shall convince the world of the greatness and heinousness of their sin, in disbelieving and rejecting me.

10. *Of righteousness, &c.]* He shall convince the world of the righteousness and justice of my cause, and of the excellency of that dispensation which I preached and declared unto mankind; because my ascension into heaven will be an evident proof of my innocence.

11. *Of judgment, &c.]* Lastly, by destroying the power of the devil, and the dominion of sin, and propagating the doctrine of true religion in the world with wonderful success.

14. *He shall receive of mine, &c.]* As all that I have taught is only what I received of my Father; so all that the Spirit shall teach you is only what he receives from me.

15. *All things that the Father hath, &c.]* All things that the Father hath are common to me; and all power and dominion are by him committed to me.

ANNOTATIONS ON CHAP. XV.

Verse 1. *I am the true vine, and my Father, &c.]* There is great beauty in observing, as has been before hinted, that our Saviour in his parabolical discourses was wont to allude to things present: thus, being now in the mount of Olives, a place remarkable for plenty of vines, he spake many things mystically of the husbandman, and of the vine and its branches.

2. *Every branch in me that beareth not, &c.]* As in the management of a choice vine the skilful dresser cuts off all barren and superfluous branches, that they may not burden or exhaust the tree, and prunes the fruitful branches, that they may bear more fruit; so in the government of my church, all useless and incorrigible members, my Father, by his judgments, destroys; but those who are sincerely pious he tries, purifies, and amends, that they may daily improve, and be more and more abundant in all good works.

14. *Ye are my friends, &c.]* A conformity of will to him we love is the test of sincere friendship.

16. *Ye have not chosen me, &c.]* It was customary for disciples among the Jews to chuse themselves a master.

22. *They had not had sin:]* i. e. Comparatively speaking, their sin had been nothing to what it now is; see verse 24.

25. *This cometh to pass, that the word might be fulfilled, &c.]* Hereby

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said, therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo! now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

C H A P. XVII.

Christ prayeth to his Father to glorify him.

TH E S E words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

23. *In that day, &c.*] When ye receive the Comforter, ye shall have no need to ask me any thing for the resolution of your doubts, as ye now do.

24. *Ye asked nothing in my name, &c.*] *i. e.* As mediator between God and man.

26. *I say not—I will pray, &c.*] I need not tell you, that I will intercede with my Father on your behalf; for he has himself a great love for you, and a ready disposition to grant all your prayers; because ye are acceptable to him by reason of your love towards me.

ANNOTATIONS ON CHAP. XVII.

Verse 1. *Glorify thy Son, &c.*] In those signal appearances for my honour and support in death, in my recovery from the grave, and ascension into heaven.

3. *This is life eternal, &c.*] The condition of which covenant of

59.

7 Now they have known that all things, whatsoever thou hast given me, are of thee.

8 For I have given unto *them* the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

C H A P. XVIII.

Judas betrayeth Jesus.

WH E N Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also which betrayed him knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.

4 Jesus

eternal life is, that they believe and obey thee as the only true God, and Jesus Christ as the true Messiah.

9, 10. *I pray for them, &c.*] His meaning is, not that he did not at all desire the conversion and salvation of the whole world, but that his principal and particular regard, in the petitions he was at *this time* putting up, was towards those who at present actually believed on his name.

15. *I pray not that thou shouldest take them out of the world, &c.*] Bad as it is; but preserve them in the world, to be instruments of thy glory, and teachers of thy truth.

16. *They are not of the world, &c.*] They are of a spirit and temper very different from the common affections and dispositions of the world, even as I have set them an example.

17. *Sanctify them, &c.*] *i. e.* Consecrate and set them apart for the propagation of thy truth.

& P

ANNO.

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If, therefore, ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first (for he was father-in-law to Caiaphas, which was the high-priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high-priest.)

25 ¶ And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high-priest, (being *his* kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

ANNOTATIONS ON CHAP. XVIII.

Verse 6. *I am he, &c.*] There went forth such a secret energy of divine power with these words, that they were utterly unable to resist it, but fell to the ground, as if struck by lightning.

8. *Let these go their way.*] Let my disciples depart in safety. What tenderness is here expressed towards those who had so lately neglected him, (sleeping when he was in an agony,) that he would not suffer them to be terrified by a short imprisonment!

13. *Led him away to Annas first, &c.*] Annas, having himself discharged the office of high-priest, was a person of distinguished character. He refused singly to meddle in the affair; they therefore carried Jesus away to Caiaphas, at whose palace the chief priests, elders, and scribes, were assembled, having staid there the whole night to see the issue of their stratagem.

34. *Sayest thou this thing of thyself?*] Have you ever heard any thing

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

Christ is scourged, crowned with thorns, and beaten, &c.

THE N Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid,

9 And went again into the judgment-hall, and saith unto

of me, that gave you any reason to suspect me guilty of seditious designs against the government?

35. *Am I a Jew? &c.*] Do I know any thing of your peculiarities further than I am informed by others?

38. *What is truth?*] What is the truth which thou referrest to?

ANNOTATIONS ON CHAP. XIX.

Verse 1. *Pilate—took Jesus, and scourged him.*] Seeing that the people would not by any means be satisfied, if he should release Jesus without inflicting any punishment on him at all, he delivered him to the soldiers to be scourged, hoping that severity would appease the people.

6. *Take ye him, and crucify him:*] *i. e.* Crucify him at your peril; for I cannot condemn an innocent person.

8. *He was the more afraid.*] Pilate, knowing the obstinacy of the Jews in all matters of religion, was afraid they would make a tumult in earnest. Or, probably, he remembered the miracles said to have been performed by Jesus, and began to think that he really was the Son of God.

12. *Thou*

unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife* of Cleopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they

filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly, for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

C H A P. XX.

Christ's resurrection.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then

crossed the upright beam which was fixed in the earth: this the criminal used to carry.

20. *In Hebrew, and Greek, and Latin.*] It was written in Hebrew, because it was the language of the place; in Greek, for the information of vast numbers of Hellenists, who made use of that language; and in Latin, in honour of the Roman empire.

22. *What I have written, &c.*] I am determined it shall stand, whoever may object against it.

26. *When Jesus—saw his mother.*] From this circumstance it appears, that the face of Jesus was not covered, as was usually done to those who were crucified. The crown of thorns prevented such covering; and this might be ordered providentially, that the divine composure and serenity of his countenance might be conspicuous to the spectators.

30. *It is finished.*] The important work, for which I came into the world, is now completed.

ANNO-

12. *Thou art not Cesar's friend, &c.*] Finding, by what the governor said to them, that he was determined to release Jesus, they told him, with a menacing air, that if he released his prisoner, who had set himself up for a king, and endeavoured to raise a rebellion in the country, he was not faithful to the emperor; insinuating, that they would accuse him to his master, if he did not do his duty. This argument was weighty, and shook Pilate's resolution to the foundation.

14. *Behold your king!*] Pilate, being thus obliged to yield to them contrary to his own inclination, was angry with the priests for stirring up the people to such a pitch of madness, and resolved to affront them; and therefore brought Jesus before them, wearing a purple robe and a crown of thorns, with his hands bound; and pointing to him, said, in ridicule of their national expectation, *Behold your king!*

17. *Bearing his cross.*] Not the whole cross, but only that transverse piece of wood to which his arms were afterwards fastened, and which

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

ANNOTATIONS ON CHAP. XX.

Verse 19. *Came Jesus.*] He came in that natural body which was crucified and laid in the grave; and therefore it is absurd to suppose he could penetrate through the doors, which were shut, and doubtless fastened within. It is most natural to suppose, that by his miraculous power he caused them to fly open, as of themselves, and shut again very suddenly.

25. *The print of the nails,—the print of the nails.*] There seems to be a beauty in this repetition, which admirably represents the language of a positive man, declaring again and again what he insisted upon.

29. *Blessed are they that have not seen, and yet, &c.*] Not they who are credulous, and believe without reason; but they who are convinced of the truth by searching into the grounds of it.

ANNOTATIONS ON CHAP. XXI.

Verse 7. *He was naked;*] *i. e.* In a manner naked; for we must observe, that among the Jews they were said to be naked, who had only an under garment on.

14. *This is now the third time, &c.*] It was in reality the seventh appearance at least that Jesus had made since his resurrection: for he appeared first to Mary Magdalene, *Mark* 16. 9.—then to the women, as they returned from the sepulchre, *Matt.* 28. 9.—after this he was seen

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

C H A P. XXI.

Christ appeareth to his disciples.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young,

of Peter, 1 *Cor.* 15. 5.—then, the same day, by the two disciples that were going to Emmaus, *Luke* 24. 13.—and again, the same evening, he appeared to the disciples when Thomas was absent;—and on that day se'nnight he appeared again to the eleven, when Thomas was with them;—and now he shewed himself a seventh time at the sea of Tiberias. But we must observe, that as John had particularly mentioned before the two appearances which Jesus made to his disciples when they were together, (see chap. 20.) it seems most reasonable to conclude, that he reckoned this the third, as referring to these.

15. *Lovest thou me more than these?*] As Peter had shewn great eagerness just before in hastening to his Master, by casting himself into the sea, while the other disciples went in a boat, it might have been apprehended, that he still flattered himself with having a more intense love for Christ than any of them. Hence the question to him the first time is, *Simon, lovest thou me more than these?* this comparison being to him a lesson that was proper to recall to his mind the rashness he had had of preferring himself to others, and making himself judge of a secret known only to God. Wherefore the apostle contents himself with saying, *Lord, thou knowest that I love thee;* and he avoids the second question, which makes him remember his former presumption, and greatly humbles him in his own eyes.

CHRIST
Crown'd with Thorns
(St. John. XIX. 2.)



Engraved for
NUTTALL'S FAMILY BIBLE,
1806.

young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

18. Carry thee whither thou wouldest not;] i. e. Shall carry thee to be crucified. Peter's crucifixion happened about forty years after this.

22. If I will that he tarry, &c.] Or continue alive, till I come in power and great glory to execute judgment upon mine enemies, what is that to thee? This reply of our Lord seems very strongly to discourage a curiosity of inquiring into other men's affairs, and into doctrines that are of no importance to religion.

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

25. The world itself could not contain the books, &c.] Most interpreters look upon this as a noble hyperbole; though some explain it thus: If they were all to be particularly written, the unbelieving world would not admit them; not for the greatness of the books, but for the greatness of the works recorded in them.

The A C T S

OF THE

A P O S T L E S.

THE ARGUMENT.

AFTER the Gospel, or the History of our Lord JESUS CHRIST, follows the history of what passed after his Ascension, and was transacted by the Apostles; and therefore the book which contains this history is called *The Acts of the Apostles*. It is a history of the rising church for about the space of thirty years. St. Luke is undoubtedly the author of it, and most probably finished it before the end of the year sixty-four. As St. Luke speaks of St. Paul's journey to Rome, and his continuance there for some time after it, it is probable he wrote this book at Rome, while he remained with St. Paul, during the time of his imprisonment, and a little before the end of it; for it is said, chap. 28. 30. that Paul had been at Rome two whole years; and it is plain, by many circumstances in his epistles, that he did not at that time continue there much longer.

C H A P. I.

Matthias chosen an apostle.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken

No. 59.

up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day

8 Q

day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen;

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAP. II.

The apostles, filled with the Holy Ghost, speak divers languages.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter standing up, with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel:

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the

moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.

23 Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day:

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my LORD, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now, when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

ANNOTATIONS ON CHAP. II.

Verse 3. *There appeared unto them cloven tongues, &c.*] Dr. Clark observes, that the circumstance of *cloven tongues, like as of fire*, explains the meaning of that prophetic phrase used by John the Baptist concerning Christ, *He shall baptize you with the Holy Ghost and with fire*; he shall baptize you with the Holy Ghost, descending visibly in the appearance of fire, and continuing with you afterwards, in pursuance of what that emblem represented, by an assistance the most powerful and efficacious.

4. *They were all filled with the Holy Ghost, &c.*] The word *all* probably relates to the one hundred and twenty, who are said, chap. 1. 15. to have been present at this time.

5. *Out of every nation.*] Here the *whole, every*, is by *synecdoche* mentioned for a considerable *part*: it is common in the best writers.

17. *In the last days.*] *i. e.* In the days of the Messiah, when the gospel was published, which is the last dispensation of divine grace.

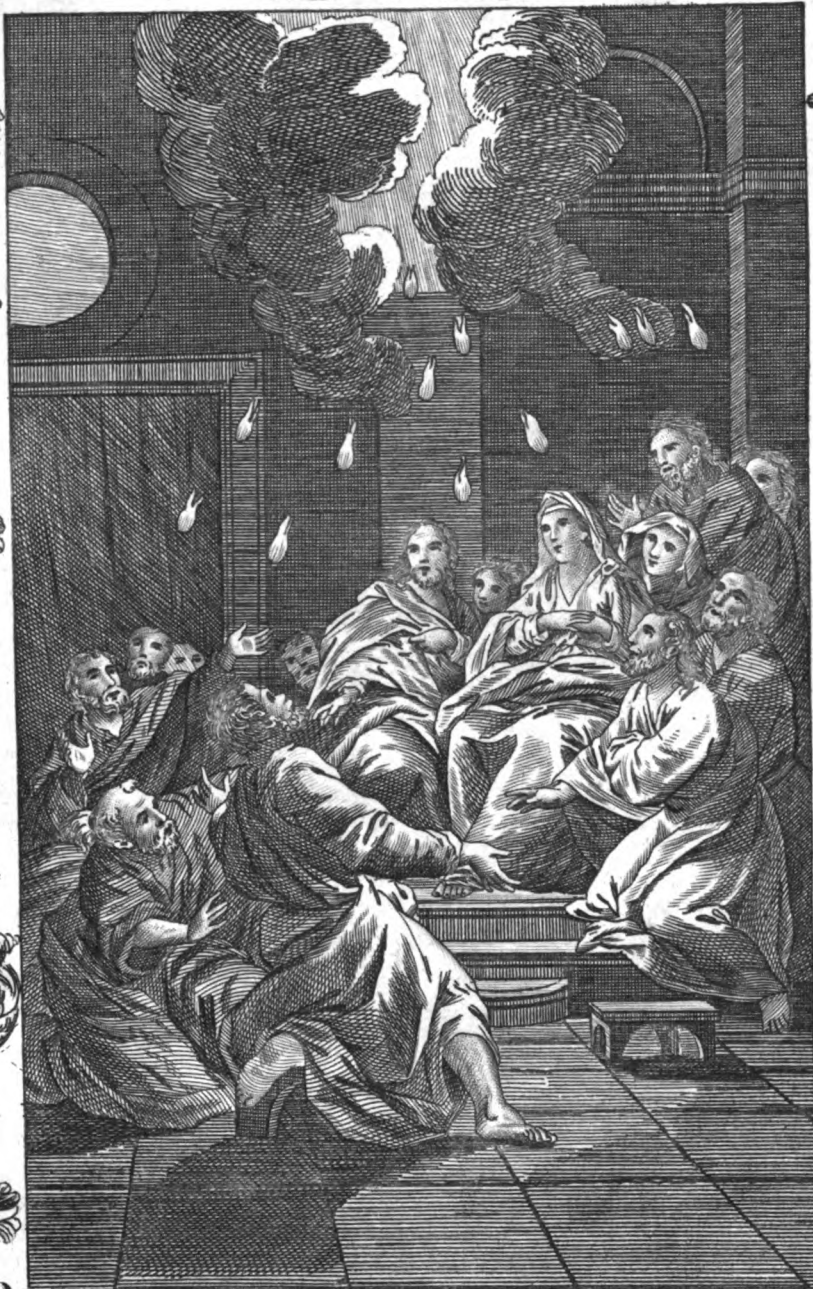
21. *Whosoever shall call on the name of the Lord.*] This expression is equivalent to, *Whoever practises the whole of religion.*

22. *Jesus of Nazareth.*] It was a proverb among the Jews, *Can any good thing come out of Nazareth?* and yet the apostles call our Lord by the name of *Jesus of Nazareth*. They seem to have mentioned this as one circumstance of his humiliation.

27. *Thou wilt not leave my soul in hell, &c.*] *i. e.* Thou wilt not suffer me to continue in the state of the dead, but wilt certainly raise me up again at thy appointed time.

The descent of the
HOLY GHOST.

Acts. ch. II.



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45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

C H A P. III.

Peter and John restore a lame man to his feet.

NOW Peter and John went up together into the temple, at the hour of prayer, *being* the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the holy One, and the just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye, therefore, and be converted, that

your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

C H A P. IV.

The rulers imprison Peter and John.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But

ANNOTATIONS ON CHAP. III.

Verse 1. *Into the temple, at the hour of prayer, &c.*] Though, by the death of Christ, all sacrifices, and other things required in the ceremonial law, were utterly abolished, and a new covenant introduced; yet, for fear of offending the weak, our Lord suffered his disciples to frequent the assemblies of the Jews, and, in some points, to comply with the observances of the law, until a more spiritual form of worship could conveniently be established.

ANNOTATIONS ON CHAP. IV.

Verse 1. *The Sadducees came upon them, &c.*] The priests were offended, because the apostles, whom they looked upon only as private men, undertook publicly to teach the people. The Sadducees were displeased, because, in testifying that Christ was risen, and *become the first-fruits of them that slept*, they effectually preached the resurrection of the dead, a doctrine which these men detested. And the captain, who was placed with a band of soldiers near the temple, in order to guard it, seeing such a crowd of people gathered together about the apostles, began to apprehend a tumult.

19. *Whether*

45. *Sold their possessions, &c.*] Many of the first Christians, who were Jews dwelling in Judea, sold their lands and possessions. The Gentiles did it not when the gospel came to them; and none of St. Paul's epistles contain any such precept, or intimate any such practice. The Jews acted thus, though not by command, yet doubtless with the approbation of the apostles; and the most probable reason for it was this:—They knew that Christ had foretold the destruction of their country, which should come upon it before that generation should pass away; and therefore they thought it proper, while they had an opportunity, to improve to the best their estates, which they should not long enjoy, by relieving the poorer brethren, and by enabling the first teachers to pursue their travels from place to place.

47. *Having favour, &c.*] *i. e.* By their innocency and simplicity of manners obtaining the good opinion of all well-disposed and unprejudiced persons.

Such as should be saved;] Rather, those who were saved, *i. e.* who by faith were admitted into the Christian covenant of salvation.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

19. *Whether it be right in the sight of God—judge ye.*] This was a fair appeal to the consciences of their very judges, and with which they ought to have been satisfied. Socrates answered his accusers in the same manner, *O ye Athenians, I will obey God rather than you.*

ANNOTATIONS ON CHAP. V.

Verse 4. *Was it not in thine own power?*] It evidently appears from hence, that no Christian converts were obliged to sell their estates. The sin was in dissembling, and pretending that he gave up the whole.

10. *Fell she down, &c.*] This severity seemed expedient, as Christianity was in its first rise. Thus, at the opening of the Mosaic insti-

C H A P. V.

Ananias and Sapphira fall down dead.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias, hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said. Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

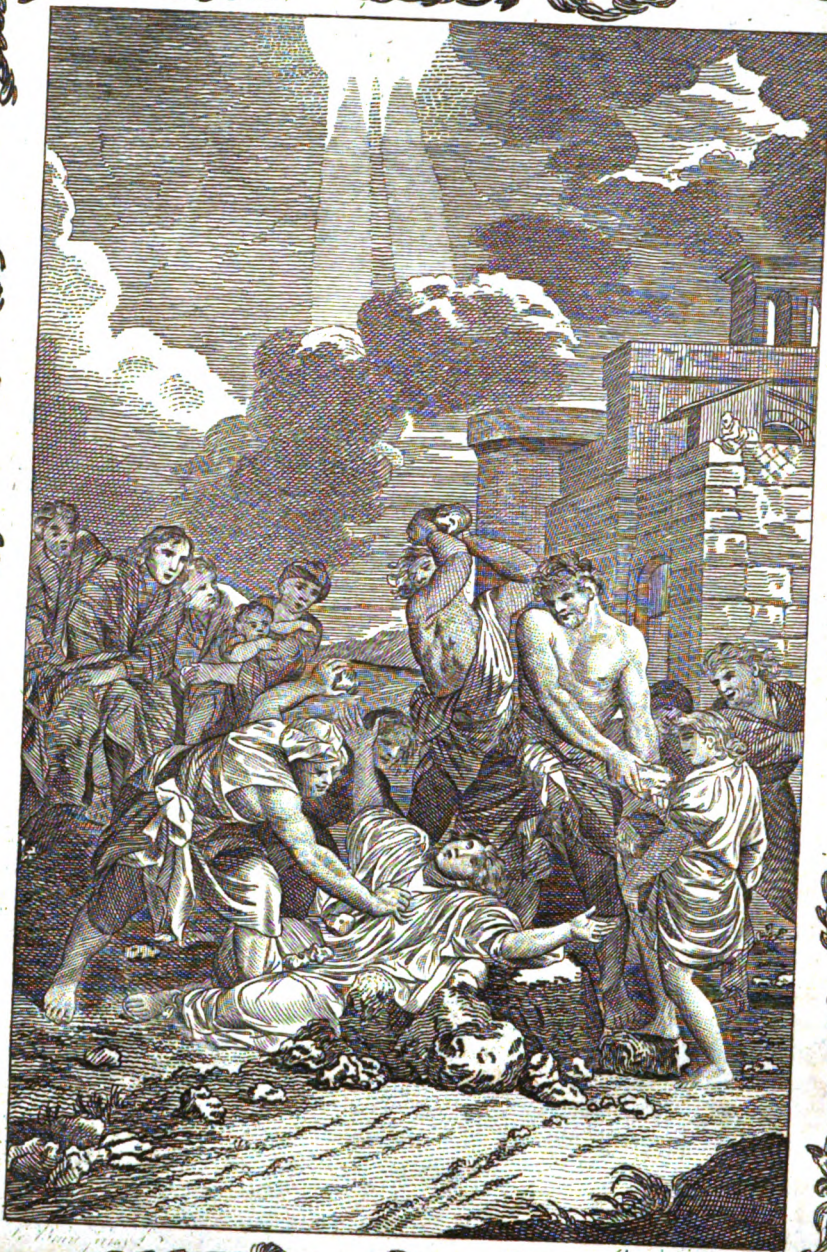
23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest, and the captain of the temple,

tution, Nadab and Abihu were struck dead with lightning, for a crime, as it seems, of much less aggravated guilt.

15. *That at the least the shadow, &c.*] The efficacy of St. Peter's shadow in curing distempers is so far from being natural, or likely to come into the mind of man, that nothing but the force of truth could have rendered it credible; and it must have been experience that gave the first notion of it. For the sick, at that time, being exposed in the streets where the apostles passed, that they might receive from them a cure by their prayers and the imposition of hands, they found that the shadow of Peter had the same power; and this unlooked-for trial became afterwards the foundation of their faith and expectation.

STONING
of
STEPHEN.
Acts. ch. 7.



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temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all as many as obeyed him were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

C H A P. VI.

The apostles' care for the poor, and preaching the word.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

C H A P. VII.

Stephen stoned to death.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

17 But when the time of the promise drew nigh, which God

their grandsons *libertini*. The rest of the synagogue were Jews that had been born in the countries respectively named.

15. *As it had been the face of an angel.*] Probably there was a supernatural splendour, as on the countenance of Moses.

ANNOTATIONS ON CHAP. VI.

Verse 9. *Libertines*] Were Jews born at Rome, whose grandfathers had been in slavery there, and then made free. Their sons were *Liberti*, 60.

God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers; so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us;

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

ANNOTATIONS ON CHAP. VII.

Verse 48. *The most High dwelleth not, &c.*] The design of these words was to shew the Jews, that though the temple was built by the special direction of God, yet they were not to suppose that the effects of his favour were solely confined to it: but that now, under the gospel dispensation, which the Gentiles as well as the Jews were invited to share in the privileges of, public places of worship might be any where indifferently erected to God, and his heavenly benediction piously expected in them.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet; whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

C H A P. VIII.

Simon the sorcerer.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and hailing men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before

ANNOTATIONS ON CHAP. VIII.

Verse 9. *A certain man called Simon, &c.*] This man was a pretended convert to Christianity; but upon being rejected by the apostles, he soon turned apostate; and, being a man of an ambitious and daring temper, out of pure revenge, violently opposed them, and became the first broacher of several abominable heresies.

13. *Wondered*



before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John;

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost:

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray

thee, of whom speaketh the prophet this? of himself? or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

Saul's miraculous conversion.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly their shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying, unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is* hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus; for, behold, he prayeth!

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem;

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And

13. *Wondered, beholding the miracles.*] He might probably think Philip an abler magician than himself, and hope, by pretending to be his disciple, he might have an opportunity of learning his superior arts.

14. *They sent unto them Peter.*] It is observable, that as Peter was sent on this errand by the other apostles, they had no notion of his being their head or superior.

27. *An eunuch.*] This word often means a great officer of state.

ANNOTATIONS ON CHAP. IX.

Verse 2. *Letters to Damascus, &c.*] Damascus was the capital city of Syria. From this passage it appears, that however the Jews were cramped in several privileges belonging originally to their nation, yet

after they became a Roman province, their great council at Jerusalem had a jurisdiction, which extended to all synagogues, even those that were out of Judea.

5. *It is hard for thee, &c.*] A proverb, expressive of impotent rage, which hurts one's self, and not that against which it is levelled.

11. *Behold, he prayeth!*] No doubt he often prayed while he continued a Pharisee; but never so sensibly and feelingly, so spiritually and affectionately, and with such perseverance, as now. Before, he prayed with coldness and indifferency, now with warmth and fervency, as a person in earnest for the happiness and salvation of his soul; and therefore is here characterized with a note of attention, *Behold, he prayeth!*

29. *Coming*

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them, coming in and going out, at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 ¶ Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

C H A P. X.

Cornelius sendeth for Peter.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top, to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean; behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then

23. *Coming in and going out.*] He lived intimately with him fifteen days; see Gal. 1. 18.

36. *Joppa.*] A seaport on the Mediterranean, the nearest maritime town to Jerusalem.

Tabitha—called Dorcas.] As she was a Jewess, who spoke nothing but Greek, she was called by the former name among the Jews, and by the latter among the Greeks; for, in both languages, the two names signify the same thing, namely, a doe, or fawn.

ANNOTATIONS ON CHAP. X.

Verse 4. *For a memorial before God.*] This is a beautiful allusion to the odours and fragrances of sacrifice and incense ascending to the skies; grateful to God as his own appointment, and expressive of the duty and obedience of his pious worshippers.

9. *The house-top.*] The houses in this country had flat roofs of terrace, and were guarded with balustrades or parapet-walls.

25. *Worshipped*

SAUL
restored to
S I G H T
Acts C.9.V.17



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23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;)

37 That word, *Isay*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

Peter accused for going in to the Gentiles.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa, praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And

25. *Worshipped him.*] Prostration still prevails in the east, as an instance of shewing the highest respect; besides, he might look upon Peter as a divine messenger.

ANNOTATIONS ON CHAP. XI.

Verse 2. *Contended with him.*] The Jews, apprehending that the Messiah had been sent to none but the seed of Abraham, were greatly offended at the call and conversion of the Gentiles; and accordingly con-

tended with Peter for eating, conversing, and admitting them into the Christian communion without circumcision.

4. *Peter rehearsed the matter, &c.*] He might have overborne them by urging his apostolical authority, and referring them to the miracles by which it was established; but he chose to treat them in a more gentle manner, thereby exhibiting a most amiable example of humility and condescension.

26. *Called Christians first in Antioch.*] Before this they were called among

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

C H A P. XII.

King Herod persecuteth the Christians.

NOW about that time, Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James, the brother of John, with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold

among themselves, brethren, saints, disciples, believers, and those that called on the name of Christ; and, among their enemies, Galileans, Nazarenes, and men of the sect: but now, by the conversion of so many heathens, both in Cesarea and Antioch, the believing Jews and Gentiles being all made one church, this new name was given them, as being more expressive of their common relation to Christ, their great Master and Lord.

28. Throughout all the world:] i. e. The whole Roman empire.

ANNOTATIONS ON CHAP. XII.

Verse 6. Peter was sleeping between two soldiers, &c.] This was the Roman method of securing a prisoner. He was fastened by two chains to two soldiers, on each side one, while two others stood guard at the prison door.

15. It is his angel.] As it was a common opinion among the Jews, that angels were sent down from heaven about their affairs, they, by his angel, might understand either a guardian angel attending on him, or an angel sent from heaven to acquaint them with something relating to him, in answer to their prayers.

their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

C H A P. XIII.

Paul and Barnabas go to the Gentiles.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus;

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then

17. Went into another place.] He went into retirement, to avoid the search of his persecutors.

ANNOTATIONS ON CHAP. XIII.

Verse 1. Simeon that was called Niger:] Or, the Black, from his swarthy complexion.

Manaen, &c.] This person was doubtless of considerable family and distinction, because we find that he was brought up with Herod the tetrarch, who put John the Baptist to death; and yet we are told that he was one of the seventy disciples, and suffered martyrdom at Antioch.

3. Laid their hands on them.] This laying on of hands was not designed to give them any episcopal authority, as is pretended, but merely to recommend them to the grace of God for the work which they were to fulfil. Thus the children of Israel laid their hands on the Levites, when they were separated to the service of Aaron and his sons; and thus our blessed Saviour, when the children were brought to him, laid his hands on them, and blessed them.

12. The

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David *the son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption:

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption;

37 But he, whom God raised again saw no corruption.

12. *The deputy, when he saw what was done, believed.*] The deputy was astonished to see the sentence of blindness, denounced by Paul on the sorcerer, immediately executed; and justly concluded, that no person could perform such miracles, but by power from on high.

30. *God raised him from the dead.*] The apostle, to take away the scandal of the cross, shews, that our Saviour's resurrection was as glorious as his death was ignominious.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

C H A P. XIV.

Paul and Barnabas are persecuted.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made, both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were aware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And

39. *Ye could not be justified, &c.*] There being several great crimes, as murder, adultery, &c. for which no regular expiation was allowed under the law; from which curse men are now, by true repentance and amendment, delivered under the gospel; which is therefore styled, *the righteousness of God to men*.

11 And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And, after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

C H A P. XV.

Dissension about circumcision.

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go

up to Jerusalem, unto the apostles and elders, about this question.

3 And, being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And, when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works, from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the

ANNOTATIONS ON CHAP. XIV.

Verse 11. *In the likeness of men.*] It was a common notion among the heathen, that the gods often appeared in the form of men: hence we find Cicero endeavouring to prove, that the gods must be of human shape, because they never appeared in any other form.

12. *They called Barnabas Jupiter, &c.*] Mr. Harrington well observes, that this persuasion might gain the more easily on the minds of the Lycaonians, on account of the well-known fable of Jupiter and Mercury, who were said to have descended from heaven in human shape, and to have been entertained by Lycaon, from whom the Lycaonians derived their name.

15. *These vanities.*] These idols; a bold expression, when considered as addressed to a crowd of bigoted idolaters, with their priest at their head.

20. *He rose up, and came into the city.*] To shew himself alive, and confirm the faith of his new converts. His cure must have been miraculous, approaching, as near as one can conceive, to a resurrection from the dead. This is further illustrated, by his going the next day to Derbe; whereas, in course of nature, he would have then felt his bruises much more than at first.

ANNOTATIONS ON CHAP. XV.

Verse 2. *They determined that Paul and Barnabas—should go up to Jerusalem, &c.*] St. Paul, in his epistle to the Galatians, chap. 2. 2. mentions a circumstance not recorded in the history of the Acts, namely, that he went up at this time to Jerusalem by revelation; which is very consistent with this journey.

5. *Certain of the sect of the Pharisees.*] Some Christians, who had been Pharisees, and refused holding communion with the Gentiles that believed, unless they were circumcised.

20. *From things strangled, and from blood.*] The Jews had so strong an aversion to blood, that they accounted all who made use of it in food as creatures sadly polluted, and gross transgressors even of the law of nature. The Gentiles, on the contrary, looked upon blood as the most delicious food of their gods, and thought that, by eating of it, they entered into a more intimate communion with them; and therefore the prohibition of it was necessary, for these two reasons: 1st, That no offence might be given to the Jewish converts, who would be loth to converse, much more to join in any religious office, with persons who indulged themselves in such meats which they detested: and, 2dly, That the Gentile converts might be in no danger of relapsing into idolatry, which they might do, if they were still tolerated to eat things offered to idols.

the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia :

24 Forasmuch as we have heard, that certain which went out from us have trouble you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law*; to whom we gave no such commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things :

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which, if ye keep yourselves, ye shall do well. Fare ye well.

30 So, when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again, and visit our brethren in every city where we have preached the word of the Lord, *and see how they do*.

37 And Barnabas determined to take with him John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

C H A P. XVI.

Paul circumciseth Timothy.

THEN came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed ; but his father was a Greek ;

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quarters ; for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

39. *The contention was so sharp between them, that they departed, &c.]* Hence we may learn, not only that these great lights in the Christian church were men of the like passions with us, but that God, upon this occasion, displayed, in a remarkable manner, the wisdom of his providence, by rendering the frailties of two such eminent servants instrumental to the benefit of his church ; since both of them, from that time, employed their extraordinary industry and zeal singly and apart, which till then had been united, and confined to the same place.

ANNOTATIONS ON CHAP. XVI.

Verse 1. *But his father was a Greek.]* The law of Moses forbade the Jewish males to marry with women of another religion, but did not

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia ; but the Spirit suffered them not.

8 And they, passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night : There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And, after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and a colony* ; and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But

forbid a Jewish woman to marry with a Gentile, provided he was a man of piety and moral honesty.

13. *Where prayer was wont to be made ;]* Rather, where there was an oratory, or place of public prayer.

15. *She constrained us ;]* i. e. She persuaded us.

20. *These men, being Jews, do exceedingly trouble our city.]* At the first appearance of the Christian religion, the Gentiles considered it as no other than a particular sect, or reformation of Judaism ; because, at that time, those who professed it were descended from the same stock, born in the same country, observed in the main the same laws, adored the same God, and received the same scriptures : and this was certainly enough to denominate them *Jews*, among those who were strangers to both religions.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily, but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

Paul preacheth at Thessalonica.

NOW, when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures:

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows, of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And, when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul

and Silas by night unto Berea; who, coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens; and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things:

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because

37. *Let them come themselves, &c.*] All this passage exhibits a noble spirit of freedom in St. Paul.

ANNOTATIONS ON CHAP. XVII.

Verse 15. *Athens.*] This city was the most celebrated for learning of any in the world, and was the parent of that dialect which is esteemed the purest and finest Greek. Cicero calls it the fountain, whence civility, learning, religion, and laws, were derived to other nations.

23. *TO THE UNKNOWN GOD.*] That the Athenians had altars in their public places, without names on them, and others to unknown gods, is evident from the testimony of Laertius, who informs us, that when a great plague raged at Athens, and several means had been attempted for the removal of it, they were advised by Epimenides the philosopher to build an altar, and dedicate it to the proper and peculiar God, to whom sacrifices were due. And the Athenians, not knowing by what name to call him, erected an altar with this inscription, *To*

the gods of Asia, Europe, and Africa: to the strange and unknown God; by which, as some imagine, they intended the God of the Jews, who had given such wonderful deliverances to his own people.

24. *Dwelleth not in temples made with hands:*] Is not circumscribed by bounds, nor confined to one place by any corporeal representation, such as the heathens made of their deities; among whom the Spartans chained down the image of their god Mars; and the people to whom the apostle spake kept an image of Victory without wings, both for the same reason, that they might not desert them. This is all the apostle designed to assert; and therefore it cannot be inferred from his words, that God does not manifest the effect of his presence in some places more than others, especially in places dedicated to his public worship.

27. *Feel after him, &c.*] So as to feel and find him. This is a fine allusion to the state of darkness in which the heathens lived.

31 Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

C H A P. XVIII.

Paul accused before Gallio, but dismissed.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And, because he was of the same craft, he abode with them, and wrought; (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with *one* accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla, and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I

will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him *unto* them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and *that* publicly, shewing by the scriptures that Jesus was Christ.

C H A P. XIX.

The Holy Ghost is given by Paul's hands.

AND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you, by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And

ANNOTATIONS ON CHAP. XVIII.

Verse 3. *Because he was of the same craft.*] &c.] It was a received custom among the Jews, for every man, of whatsoever rank or quality, to learn some handicraft, even though they bred them up to the liberal sciences. Hence, one of the rabbies was surnamed the *Shoemaker*, another the *Baker*, &c. for one of their proverbial expressions is, *that whosoever teaches not his son a trade, teaches him to be a thief*; and in these hot

countries, where tents were used not only by soldiers, but by travellers and others, whose business required them to be abroad, a tent-maker was no mean or unprofitable employment.

ANNOTATIONS ON CHAP. XIX.

Verse 5. *They were baptized in the name of the Lord Jesus.*] They were baptized in *that form* which Christ had appointed, *i. e.* in the name of the Father, and of the Son, and of the Holy Ghost.

19. Fifty

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man*, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded, and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius, and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people,

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And, when he had thus spoken, he dismissed the assembly.

C H A P. XX.

Paul goeth into Macedonia.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months; and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep; and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go a-foot.

14 And when he met with us at Assos, we took him in, and came to Mitylene:

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And

19. *Fifty thousand pieces of silver.*] If these be taken for Jewish shekels, and valued only at half a crown each, the sum amounts to six thousand two hundred and fifty pounds sterling: but as the *Attic drachm* seems to have been used generally among the Greeks, it is most natural to compute it by that, which, if with Prideaux we reckon at ninepence each, reduces the sum to one thousand eight hundred and seventy-five pounds.

ANNOTATIONS ON CHAP. XX.

Verse 7. *Upon the first day of the week.*] i. e. On Sunday, or the

day that Jesus rose from the dead. And from hence we may observe that, from the very beginning, Christians used to assemble on the first day of the week, to perform their religious worship; for Pliny, in his epistle to the Emperor Trajan, tells him, "That he found nothing to alledge against the Christians, but their obstinacy and their superstition; and that it was their custom to meet together on a set day before it was light."

9. *In a window.*] The original signifies an open window, which had a sort of little door, which was set open; that the room might not be overheated. The ancients had not yet glass in their windows.

22. *Bound*

22 And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

C H A P. XXI.

Paul will not be dissuaded from going to Jerusalem.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

22. *Bound in the Spirit;*] While he was at full liberty, and had no violence offered him, yet he prophetically foresaw that bonds and afflictions were coming upon him.

35. *It is more blessed to give than to receive.*] It is certain, that this saying does not occur in any of the four evangelists; nor does the apostle mention it as an inference from our Lord's several discourses in commendation of charity, but as his own express words; and therefore we must necessarily conclude, that he came to the knowledge of it by the information of some disciple who had conversed with our Saviour in the days of his flesh.

ANNOTATIONS ON CHAP. XXI.

Verse 4. *Said to Paul through the Spirit, &c.*] They persuaded him, if he tendered his own liberty and safety, not to go up, &c. It is necessary.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, (which was one of the seven,) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy,

10 And, as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James: and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them:

24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know, that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews

sary that we take it in this limitation; for had the Spirit forbidden his journey to Jerusalem, we may be sure he would have desisted from it.

15. *We took up our carriages;*] We made up our baggage.

23, 24. *We have four men which have a vow on them, &c.*] In order to understand this passage, it may not be improper to observe, that among the Jews it was accounted a kind of meritorious action to contribute to the expence of the sacrifices and offerings, which those who had taken upon them a vow of Nazaritism were to make, when the time of their vow came to be accomplished. *Be at charges,* therefore, they say, that they may shave their heads, and offer the sacrifices which the law has appointed in that case; and then all that come to the temple will know, by their own observation, that there is nothing of truth in those things which they have heard of thee; but that instead of forbidding these observances to others, thou thyself walkest regularly, keeping the law, and avoiding all occasion of offence.

Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar;

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done?

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake *unto them* in the Hebrew tongue, saying,

CHAP. XXII.

Paul declareth at large how he was converted.

MEN, brethren, and fathers, hear ye my defence, *which I make now unto you.*

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and

was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat, in every synagogue, them that believed on thee.

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid,

38. *Art not thou that Egyptian? &c.*] Lysias alludes here to the following transaction, mentioned by Josephus: "While Felix was governor of Judea, there came a certain person out of Egypt to Jerusalem, pretending to be a prophet, and persuading the people to follow him to the top of mount Olivet; and when he came thither, he told them, he would only speak the word, and they should see the walls of Jerusalem fall flat to the ground, and make way for them to enter the city. But Felix, hearing of this adventure, fell upon them with an army of horse and foot, killed four hundred upon the spot, took two hundred prisoners, and put the Egyptian to flight."

ANNOTATIONS ON CHAP. XXII.

Verse 2. *In the Hebrew tongue, &c.*] The Jews were not displeased to hear him discourse of matters relating to religion, and especially of the vocation of the Gentiles, in a language which the Romans did not understand; whereas, had he, in the course of his apology, exposed the contempt and hatred which the Jews entertained of all the heathen, in a language which the chief captain and his men were acquainted with, and in such a light as his known eloquence would have enabled him to

do, it is not to be imagined what terror and confusion, at least, he would have brought upon his enemies; so that in this he acted both the charitable and prudent part.

4. *Unto the death.*] The apostle does not mean any particular sort of death, but death in general; the definitive article, therefore, is improperly used. It ought to be *unto death*, without any article.

24. *The chief captain commanded him to be brought into the castle, &c.*] As Lysias did not understand Hebrew, he could not tell what the purport of St. Paul's speech to the people was; but, by their mad and outrageous behaviour, he guessed that he must have said something very provoking, either against the law, or the dignity of their nation, and therefore was willing to know the truth of it from himself. Scourging was a method of examination used by the Romans, and other nations, to force such as were supposed guilty to confess what they had done, what were their motives, and who were accessory to the fact.

28. *I was free born.*] Probably Paul's father might have been rewarded with the freedom of the city for his fidelity and bravery in some military service, as was often done.

afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

Paul pleadeth his cause.

AND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high-priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore, ye, with the council, signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions *unto him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me *unto him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee,

that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged him, *See thou* tell no man that thou hast shewed these things to me.

23 ¶ And he called *unto him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

C H A P. XXIV.

Paul accused by Tertullus the orator.

AND after five days Ananias the high-priest descended, with the elders, and *with a certain orator named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took him away out of our hands,

8 Commanding his accusers to come *unto thee*; by examining of whom thyself mayest take knowledge of all these things whereof we accuse him.

9 And

were not unusual with the Jews, who challenged to themselves a right of punishing those, without any legal process, whom they considered as transgressors of the law; and, in such cases, thought they were justified in killing them.

ANNOTATIONS ON CHAP. XXIV.

Verse 5. *The sect of the Nazarenes.*] This is the only place of scripture wherein the Christians are called *Nazarenes*, though the great Founder of their religion was frequently styled *Jesus of Nazareth*.

12. *Disputing*

ANNOTATIONS ON CHAP. XXIII.

Verse 6. *I am a Pharisee, &c.*] The apostle here makes use of an innocent policy, for his own preservation, by throwing a bone of contention between the Sadducees, who denied a resurrection, and the Pharisees, who owned it; and obliged the Pharisees, in that particular at least, to take his part, and so turned their opposition against him upon one another; that, by setting his enemies at variance, he might escape their unjust and malicious intentions.

14. *We have bound ourselves, &c.*] Such execrable vows as these

9 And the Jews also assented, saying, that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

17 Now, after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council;

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound.

C H A P. XXV.

Paul accused before Festus, and cleared by him.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high-priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

12. *Disputing with any man, &c.*] Our apostle, being accused of three notorious crimes, viz. sedition, heresy, and profanation of the temple, answers to every one of them. With regard to the first, he proved that he was so far from being guilty of the crime of sedition, that he came up to the temple to worship the God of his fathers, and bring alms to the poor of his nation.

14. *So worship I, &c.*] Here the apostle answers the second part of the charge brought against him, viz. the charge of heresy, and being the ringleader of the sect of the Nazarenes: and in order to this he appeals to scripture and antiquity; to the former, as the ground and rule of his faith, and to the latter for the object of his worship.

6 And when he had tarried among them more than ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove:

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 ¶ Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix;

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth:

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed;

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For

25. *Of righteousness, temperance, &c.*] This discourse was most excellently calculated to suit the character and circumstances of so unjust and lewd a prince.

ANNOTATIONS ON CHAP. XXV.

Verse 11. *I appeal unto Cesar.*] This manner of appealing was very common among the Romans, and introduced to secure the lives and fortunes of the populace from the unjust encroachments and over-rigorous severities of the magistrates; whereby it was lawful, in cases of oppression, to appeal from them for redress.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

C H A P. XXVI.

Paul before Agrippa declareth his life and conversion.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon, as I went to Damascus, with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard* for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

C H A P. XXVII.

Paul foretelleth the danger of the voyage.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, The Fair Havens, nigh whereunto was the city of Lasea.

9 ¶ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any

ANNOTATIONS ON CHAP. XXVI.

Verse 8. *Why should it be thought a thing incredible with you? &c.*] That the Jews had grounds sufficient, in the writings of the Old Testament, to expect a future resurrection, is evident from our Saviour's application of God's own words; *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. 3. 6. *God is not the God of the dead, but of the living*, Matt. 22. 32. and from what we read in the prophets, *Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust*, &c. Isa. 26. 19. and more expressly still, *That many of them which sleep in the dust shall awake; some to everlasting life, and some to everlasting contempt*, Dan. 12. 2.

11. *To blaspheme.*] There is a passage in Pliny's epistle, (book 10. epistle 94.) which proves, that heathen persecutors obliged Christians that fell under the trial, not only to renounce Christ, but also to curse him; and hence it appears, that the Jews imposed the like test upon them.

22. *Having—obtained help of God:*] By the extraordinary providence of God I still survive.

24. *Much learning doth make thee mad.*] To hear him speak of the resurrection of the dead, of a vision and voice from heaven, of faith in Christ, of conversion from darkness to light, of deliverance from the power of Satan, and of an inheritance among them that are sanctified, and of Christ's shewing light unto the people and to the Gentiles—were so many enigmas to the governor, that it was enough to make him think there possibly might be some disorder in the apostle's brain, that made him talk in so unintelligible a manner.

25. *I am not mad, most noble Festus, &c.*] This answer is so modest and discreet, that it effectually confuted that charge, and could not oblige him that made it.

32. *If he had not appealed unto Cesar.*] After a prisoner had appealed unto the Emperor, no inferior judge could either condemn or acquit him.

any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, under-girding the ship: and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting; having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and

gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred three-score and sixteen souls:

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudderbands, and hoised up the main-sail to the wind, and made towards shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first into the sea, and get to land;

44 And the rest, some on boards, and some on *broken* pieces of the ship: and so it came to pass, that they escaped all safe to land.

C H A P. XXVIII.

Paul after his shipwreck is kindly entertained.

AN D when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island came, and were healed;

10 Who also honoured us with many honours: and, when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux;

12 And landing at Syracuse, we tarried *there* three days.

13 And

ANNOTATIONS ON CHAP. XXVII.

Verse 33. *This day is the fourteenth day that ye have—continued fasting.*] It was impossible for them, without a miracle, to continue fasting fourteen days without eating any thing; and therefore the meaning may be, That in all that time they had taken but little nourishment upon the whole.

ANNOTATIONS ON CHAP. XXVIII.

Verse 1. *Melita.*] This island is supposed to have had its name at first from the great quantity of honey, (in Greek called *Meli*;) which it produced. It is computed to be about twelve miles broad, and twenty long. It lies distant from Sicily about sixty miles.

2. *The barbarous people.*] The Greeks and Romans reckoned all other nations but their own barbarians, as differing from them in customs or language; and all mankind are therefore comprehended by the apostle St. Paul under the distinction of Greeks and barbarians, *Rom.* 1. 14.

3. *A viper.*] A serpent so called, as bringing forth its young alive. It is but a small creature, but so very poisonous, that the bite of it will some-

times kill a person in a moment, or cause a sudden inflammation all over the body; as the people of Malta, we see, expected of St. Paul.

6. *And said that he was a god.*] Hercules was one of the gods whom the people of this island worshipped; and to him they ascribed the power of curing the bite of serpents.

11. *Whose sign was Castor and Pollux.*] Among the ancients, it was the custom to have images on their ships, both at the head and stern; the first of which was called *the sign*, from which the ship was named; the other was that of the *tutelar deity*, to whose care the vessel was committed; which probably gave occasion to the fable, that Europa was carried away by Jupiter in the shape of a bull.

12. *Syracuse.*] This was a city of Sicily, seated on the east side of the island, with a fine prospect from every entrance both by sea and land. While in its splendour, it was the largest and richest that the Greeks possessed in any part of the world; for, according to Strabo, it was two and twenty miles in circuit; and both Livy and Plutarch inform us, that it equalled Carthage in its riches.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

13. *Rhegium.*] Now called *Reggio*, a port-town in Italy, opposite to Messina in the island of Sicily. It is thought to have this name given it by the Greeks, who suppose, that about this place Sicily was broken off from the continent of Italy by the sea.

Puteoli.] A noted town for trade, which lay not far from Naples; it was famous for its hot-baths; and from these baths, or pits of water, called in Latin *putei*, the town is said to have taken its name.

20. *For the hope of Israel I am bound with this chain;*] i. e. For the Messiah, the object of Israel's hope: as if the apostle had said, "For preaching the gospel of the Messiah, whom all true Israelites long expected, and who is now come in the flesh to be their Redeemer, and by whom they expect salvation, and a joyful resurrection, I am bound with this chain."

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

22. *Every where it is spoken against.*] Justin Martyr says, that the Jews sent men about into all the world, to tell people, that there is a wicked and atheistical sect, raised by one *Jesus*, a Galilean impostor.

30. *Paul dwelt two whole years, &c.*] As Luke concludes his history with Paul's abode at Rome before his journey into Spain, we may infer, that he wrote both his *Gospel* and the *Acts* while the apostle was still living. Chrysostom tells us, that St. Paul converted one of Nero's concubines, which so incensed that cruel prince, that he put him to death; probably after an imprisonment, in which the second epistle to Timothy was written. It is universally agreed, that he was beheaded at *Aquæ Salvæ*, three miles from Rome; for being free of that city, he could not be crucified as St. Peter was, and, according to the tradition of the Latin church, on the very same day.

The Epistle of PAUL the Apostle TO THE ROMANS.

THE ARGUMENT.

THIS celebrated Epistle was probably written from Corinth, when Paul was travelling through Greece, after finishing his tour in Macedonia, about the year of our Lord 58 or 60, which last was the 6th of the Emperor Nero. It was addressed to certain Christian converts living at Rome; for as business had brought thither many Christians out of the other provinces, they had laid the foundations of a church in the capital of the world. The principal aim of St. Paul, in this epistle, is to fix on the mind of the Christians, to whom he addresses himself, a deep sense of the excellency of the Gospel, and to engage them to act in a manner agreeable to their profession of it; and he shews the far greater efficacy of it to bring men to righteousness, than either the philosophy of the Gentiles and the dictates of reason, or the law of the Jews, which was unable to restrain the passions of men, and keep them free from sin, which yet the Spirit of Christ in the Gospel was able to accomplish. He moreover labours to persuade both the Jewish and Gentile converts to join unanimously in Christian duties, though they retained their several opinions concerning meats, drinks, days, &c.—that the Jew had no reason to censure the Gentile as unclean, nor the Gentile to despise the Jew as superstitious.

CHAP. I.

Paul's calling commended.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship,

for obedience to the faith, among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ;

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making

10 Making request (if by any means now at length I might have a prosperous journey by the will of God,) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

15 So as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

19 Because that which may be known of God is manifest in them: for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even, as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them.

ANNOTATIONS ON CHAP. I.

Verse 16. *I am not ashamed, &c.*] I am so far from being ashamed of the gospel of Christ, that I account it my glory; as if he had said, "I verily esteem it the highest honour that God can confer upon me, to preach the gospel at Rome, even though I suffer death for so doing."

17. *Is the righteousness of God revealed, &c.*] i. e. The mercy of God is revealed from faith to faith; from one degree of faith to another; from one degree of clearness of revelation to another; from a less clear dispensation under the law, to a clearer one under the gospel.

21. *Because that, when they knew God, &c.*] Though they well knew there was but one supreme Being, yet they worshipped idols.

31. *Without natural affection.*] The custom of exposing new-born infants, even among polite nations, is a striking proof of the truth of this assertion. We have, in this chapter, a melancholy and astonishing description of the corrupted state of the heathens, enough to make the ears of every one that hears it tingle; but, in the 32d verse, there is a worse circumstance still behind. It was not enough, it seems, to sin

CHAP. II.

They that condemn sin in others, and yet sin, inexcusable, whether Jews or Gentiles.

THEREFORE thou art inexcusable, O man, who-soever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath;

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile.

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law are just before God; but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another,)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law:

with an high hand themselves, against plain knowledge, and the clear dictates of conscience; but they must propagate their vices, make proselytes to their abominable practices, and place their great pleasure and satisfaction in making others as bad and corrupted as themselves. They lent their hearts, and their hands, and their example, to the furtherance of this accursed work.

ANNOTATIONS ON CHAP. II.

Verse 1. *Therefore thou art inexcusable, O man, &c.*] Lest the Jews should be puffed up with pride, by hearing what the apostle had said in the foregoing chapter, relating to the abominable wickedness of the Gentiles, and the heavy displeasure of God denounced against them; St. Paul, in this chapter, declares, that the Jews are guilty of the same sins of which he had accused the Gentiles; affirming, that the Jews had offended as grossly against the law of Moses, as the Gentiles had against the law of nature; and consequently, their censuring and judging others, when they practised the same things themselves, would render them wholly inexcusable at the tribunal of God.

law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

29 But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

C H A P. III.

The Jews' prerogative.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and misery are in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus.

25 Whom God hath set forth to be a propitiation,

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? it is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

C H A P. IV.

Abraham's faith was imputed to him for righteousness.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who

dering the law of no effect by preaching the doctrine of faith, that we establish it.

ANNOTATIONS ON CHAP. IV.

Verse 11. *Seal of the righteousness of the faith.*] This seems an incontestible proof, that circumcision was a seal of the covenant of grace, and not merely of temporal promises; and consequently obviates the most considerable objection that ever has been urged against infant-baptism.

13. *The promise that he should be the heir of the world, &c.*] The great promise which God made to Abraham and his seed, that they should possess the land of Canaan, under which also heaven itself was typically comprehended, was not made upon condition of their performing perfect obedience to the law: but they were to obtain it by faith, that is, by trusting to, and depending upon, the glorious promises of a faithful Creator.

8 Y

18. Who

ANNOTATIONS ON CHAP. III.

Verse 4. *Let God be true, but every man a liar.*] Let God be esteemed faithful to his promises, though every man be looked upon as a liar, and unfit to have any confidence reposed in him.

19. *That every mouth may be stopped, &c.*] The meaning is, When God shall finally judge the secrets of all hearts, he shall be justified in his sentence, even sinners themselves being judges.

24. *By his grace.*] Grace here means that compassionate disposition of the Divine nature, whereby God freely remits of his right of punishment, and receives penitent sinners on more gracious terms, and to greater favour, than he was bound in justice to do.

31. *Do we then make void the law? &c.*] We are so far from ren-

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And, being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

21 And being fully persuaded, that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

C H A P. V.

Being justified by faith, we have peace with God.

THEREFORE being justified by faith, we have peace with God, through our Lord Jesus Christ.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope;

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die, yet peradventure for a good mansome would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

13 (For until the law, sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification.

18. *Who against hope believed in hope, &c.*] He firmly trusted in the promise and power of God, notwithstanding all the unfavourable appearances against it. He was firmly persuaded, that he would raise him up seed like the stars of heaven for multitude, notwithstanding the barrenness of Sara.

25. *Was delivered for our offences.*] As Christ, by dying in our stead, bore the curse of the law; so, by his rising again, we receive our acquittal from the hand of the Judge. His death was our payment, his resurrection our discharge.

ANNOTATIONS ON CHAP. V.

Verse 6. *When we were yet without strength, &c.*] In a weak and languishing state, destitute of all these divine principles and hopes, yea, incapable of delivering ourselves from the depths of guilt and misery, Christ died for us.

9. *Much more then, being now justified by his blood, &c.*] As if he had said, "He that loved us when we were enemies will not condemn us now we are children; he that reconciled us to himself by the death of his Son, will doubtless save us from eternal wrath by his life."

12. *As by one man sin entered into the world, and death by sin, &c.*] The apostle lays it down as a maxim, that the cause of the dominion of death

17 For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

C H A P. VI.

Death is the wages of sin.

WHAT shall we say then? Shall we continue in sin that grace may abound?

2 God forbid: how shall we that are dead to sin alive any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him.

9 Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof:

13 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you; for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being

is sin; and because it might be objected, that since sin is not imputed when there is no law; therefore those who lived between Adam and Moses, without any express revealed law, should seem not to be included under the sentence of death, he adds, that even in that time men had some discovery of the will of God; so that before the discovery of Moses' law, sin was in the world, and therefore death did reign from Adam to Moses.

ANNOTATIONS ON CHAP. VI.

Verse 6. *Knowing this, that our old man is crucified with him, &c.*] By the old man we are to understand our corrupt and depraved nature, so called, because it is as old as Adam, and born in us. By the body of sin being destroyed, we must understand, that every wicked habit must be rooted out, that the weight, the burden, the whole power of sin, may be effectually removed.

7. *He that is dead is freed from sin;* i. e. He that is spiritually dead to sin, in conformity to the death of Christ, is freed from sin—is freed both from the guilt and dominion of it.

15. *Shall we sin, &c.*] The sense of this passage is plainly this, Shall the mercy, the compassion, and gracious goodness of God, declared in the gospel much more expressly than under the Mosaic law—shall it be an encouragement to us to continue in sin? God forbid.

23. The

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

C H A P. VII.

No law hath power over a man longer than he liveth.

K NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

23. *The wages of sin is death, &c.*] As if the apostle had said, "Hence you may easily see which master is best to serve. The wages of sin is death; but the reward that God will freely bestow upon you, if you be his servants, is eternal life."

ANNOTATIONS ON CHAP. VII.

Verse 6. *Newness of spirit.*] Spirit here means the spiritual worship of the gospel.

7. *What shall we say then? Is the law sin? God forbid, &c.*] The apostle here answers an objection, which some were ready to make against the holiness of the law; namely, that the law was the cause of sin. But this conclusion the apostle abhors; that, says he, which forbids, discovers, and condemns sin, cannot be the cause of it. It makes it manifest in the conscience of a sinner; therefore, the law is not sin, it excites to, no cause of it.

11. *Sin, taking occasion by the commandment, deceived me, &c.*] Sin, taking occasion by the terror and curse of the violated commandment, and representing God as now become my irreconcilable enemy, de-

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

C H A P. VIII.

Who are free from condemnation.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace:

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The

ceived me into a persuasion that I could be no worse than I was; and therefore it slew me, by driving me to despair.

22. *I delight in the law of God, &c.*] i. e. I delight to perform the duties of the law with an upright heart; I take a pleasure in meditating on it, and in practising all its commands.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *For sin condemned sin, &c.*] i. e. Christ himself, by suffering in the flesh as a sacrifice for sin, became the great and standing condemnation of sin for ever.

12. *Therefore, brethren, we are debtors, not to the flesh, &c.*] i. e. Seeing the Holy Spirit dwelleth in us, quickening our souls for the present, and raising our bodies for time to come, furnishing the former with grace here, and fitting the latter for glory hereafter; we therefore ought to live unto God, and not to the flesh.

15. *Whereby we cry, Abba, Father.*] Among the Jews, they who had been born of a slave could not assume the name of Abba, which signifies Father. This was the privilege only of those who had a right of inheritance.

17. If

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now:

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth;

34 Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall

tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

C H A P. IX.

Paul's sorrow for the Jews.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

7 Neither because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power

17. *If so be that we suffer, &c.*] The word *if* is not a particle here of ambiguity and doubting, but a word of certainty and assurance, and signifies as much as, *provided we suffer, or are willing to suffer with him.*

24. *We are saved by hope.*] Our present expectation of a future redemption and salvation beareth up our spirits under sufferings; and carrieth us joyfully through all difficulties.

26. *Maketh intercession for us.*] i. e. The Spirit causeth us to make intercession.

27. *He maketh intercession for the saints.*] i. e. Christ maketh intercession for, or manages the affairs of, the saints or faithful.

28. *All things work together for good, &c.*] Plato has a sentence nearly parallel to this: "Whether a righteous man be in poverty, sickness, or any other calamity, we must conclude, that it will turn to his advantage, either in life or death."

37. *In all these things we are more than conquerors.*] We do not only bear our trials, but we glory in tribulations; we conquer by our patience; we are more than conquerors by our cheerfulness.

38. *Neither death, nor life, nor angels, nor principalities.*] i. e. Neither the fear of death, nor the love of life, nor all the efforts of infernal angels, nor principalities, nor powers of darkness, nor present or future distress, nor the height of prosperity, nor depth of adversity, can separate us from the love of God which is in Christ Jesus our Lord.

ANNOTATIONS ON CHAP. IX.

Verse 2. *I have great heaviness and continual sorrow in my heart.*] A sorrow continually affecting his heart, and afflicting his spirit for his countrymen the Jews, on account of their obstinate infidelity and hardness of heart, which had provoked God to reject their nation, and scatter them over all the face of the earth.

3. *I could wish that myself were accursed from Christ, &c.*] This wish of St. Paul is plainly an hyperbolical expression of his great affection to his countrymen the Jews, and his zeal for their salvation. Dr. Hylen interprets it thus; *For the cause of Christ I could wish to be as a devoted victim for my brethren, my natural relations, &c.*

4. *To whom pertaineth the adoption.*] They were honoured with the peculiar privilege of being accounted the sons or people of God.

10, 11, 12, 13. *When Rebecca also had conceived, &c.*] Our apostle having, in the foregoing verses, proved that it was the pleasure of God to account only those of Abraham's seed who were the children of his faith, and to reject the rest for their unbelief, in these verses he prosecutes the same argument, by insisting upon another special dispensation of God in the family of Isaac, whose wife Rebecca had twins, namely, Esau and Jacob; and neither of them had any thing in them to move God to love the one, and dislike the other. Yet a preference was given to one of them. The apostle's argument runs thus: "As Esau and Jacob were of the same father and mother, and had neither of them done any thing to oblige or disoblige God; yet he was pleased to make a difference between them, and their posterity after them, giving Canaan to Jacob and his seed, which by birthright belonged to Esau: so in like manner it is the pleasure of God, that the believing Gentiles should become heirs of the promise by faith in Christ; and that the unbelieving Jews should be rejected and cast off for their infidelity."

15. *I will have mercy, &c.*] i. e. Not without regard to men's behaviour: but the meaning is, God, who knoweth the heart, is the only proper judge who are fit objects of his mercy, and who of his wrath.

17. *For this same purpose have I raised, &c.*] In the original it is, "I have made thee to stand; i. e. I have sustained thee, and kept thee

power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them My people, which were not my people; and her Beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith:

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it, not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

C H A P. X.

The difference of the righteousness of the law and that of faith.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

thee alive, when thou deservedst, and mightest justly have expected, to be cut off by the several plagues inflicted on thee for thy obstinate hardness of heart, that I might shew my power in thee, &c. Or, I have patiently borne thy stubbornness for a long time, that my power and justice might more illustriously appear at last, in that signal judgment which I will execute upon thee, in the sight of all the nations of the earth; see Exod. 9. 16.

22. What if God, willing to shew his wrath, &c.] This expressly explains the 17th verse. Pharaoh was, by his own wickedness, fitted to destruction: God endured him with much long-suffering, and waited long for his repentance; but he appearing incorrigible, God therefore chose him as a proper instrument, and raised him up into an eminent example, upon whom he might shew forth his wrath, and make his power known, for a terror to such as should imitate his obstinacy to all succeeding generations.

ANNOTATIONS ON CHAP. X.

Verse 18. *Their sound went into all the earth, &c.]* St. Paul applies to the preachers of the gospel what David says of the stars, *Psa. 19. 4.* It was no less a miracle, that the gospel, in the space of a few years, should be preached to all nations, and planted in the remotest parts of the world.

19, 20, 21. *Did not Israel know? First, Moses saith, &c.]* Hath not

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

C H A P. XI.

All Israel not cast off.

ISAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What

Israel known that the gospel should be preached to the Gentiles too? for Moses saith, *I will raise their jealousy by those who were not a nation, and their anger with a foolish people:* and Isaiah hath the boldness to say, in a context where so many things evidently refer to the gospel, *I was found of them that sought me not; I was made manifest to them that enquired not for me,* nor discovered any concern to be informed of my nature, or my will. Whereas, invidious as he knew it would be to a nation so impatient of rebuke, with relation to Israel, he saith, in the very next text, *All the day long have I stretched out my hands, in the most importunate and affectionate addresses, to a disobedient and gainsaying people, who were continually objecting and cavilling; whom no persuasion can win to regard their own happiness, so as to be willing to admit the evidence of truth, and the counsels of wisdom.*

ANNOTATIONS ON CHAP. XI.

Verse 5. *There is a remnant, &c.]* i. e. Though the nation of the Jews, having rejected the gracious offer of the gospel, are thereupon rejected from being the people of God, yet hath God reserved to himself a remnant from among them, even those who have embraced the grace of God, which is the gospel of Christ.

6. *If by grace, then is it no more of works:]* i. e. If it be upon account of their having embraced the Christian religion that they are reckoned the

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you, Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded; but fear.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

peculiar people of God, then is not this privilege any longer annexed to the professors of the Jewish religion, otherwise grace is no more grace, i. e. otherwise the Christian religion is in vain, and not what it pretends to be, the grace of God. It is to be here observed, that the apostle calls the Christian religion *grace*, and the Jewish he styles *works*.

7. The election; i. e. The elect people, those who believe in Christ.

12. How much more their fulness? How much more shall the bringing in the whole body of the Jewish nation be a means of propagating the gospel further, and recovering multitudes, by whom it hath been rejected, from their scepticism and infidelity, when so great an event appears in accomplishment of its known predictions?

15. If the casting away of them be the reconciling, &c.] If their rejection were the reconciliation of so great a part of the heathen world to God, as it was the means of sending the gospel of peace among them; what will the reception of them be, but life from the dead? What joy will it necessarily give, and what a general diffusion of the gospel will it naturally produce!

16. First-fruit, &c.] The first-fruits and the root are the patriarchs; the lump and the branches are the Jewish nation. The apostle proves, that God still retained an affection for the Jewish nation, on account of

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord, or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

C H A P. XII.

God's mercies must move us to please him.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith:

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love, in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you; bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits:

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If

the patriarchs; and, after all, it was the holy nation, which he honoured with his alliance and promises.

28, 29. As concerning the gospel, they are enemies for your sakes, &c.] Thus, on the whole, with respect to the gospel, the nation of the Jews are indeed regarded as enemies for your sakes; i. e. for their obstinate rejecting of the gospel, God hath rejected them in favour of you, that he might receive you into his church as in their stead; but as for the election, that remnant of them which God hath graciously chosen to be subdued by the grace of the gospel, they are beloved for their fathers' sakes. God's gracious regard to the memory of their pious ancestors engages him to take care, that some of their seed shall always continue in covenant with him, till, at length, he recovers them as a nation, and astonishes the world with their unequalled glory and felicity: and this shall most assuredly be; for the gifts and calling of God are not to be repented of.

ANNOTATIONS ON CHAP. XII.

Verse 2. Be not conformed to this world, &c.] Be not, in the general course of your temper and actions, conformed to the sentiments and customs of this vain and sinful world; but rather endeavour to become new creatures, contracting new habits, and engaging in new pursuits, under the influence of the Divine Spirit on your hearts.

20. Thou

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

C H A P. XIII.

Against gluttony, drunkenness, and the works of darkness.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

C H A P. XIV.

Men may not condemn or condemn one another for things indifferent.

20. Thou shalt heap coals of fire on his head.] See Prov. 25. 22. Thou wilt touch him so sensibly, that he will be no more able to stand against such a conduct, than to bear on his head burning coals; but will rather submit, and seek thy friendship, and endeavour by future kindness to overbalance the injury. The metaphor seems to be taken from chemists, who place coals over their vessels, in which they melt and liquify their metals.

ANNOTATIONS ON CHAP. XIII.

Verse 2. Shall receive to themselves damnation.] Rather condemnation, not only from the civil powers they injure, but from the supreme Sovereign whose laws they break.

4. He beareth not the sword in vain.] This strongly intimates the lawfulness of inflicting capital punishment; which, to deny, is subverting the use of magistracy.

6. Attending continually upon this very thing.] As they continually apply themselves to the execution of their high office, they have a right to be honourably maintained out of the public revenues.

11. It is high time to awake, &c.] It is high time to awake out of sleep, and vigorously to improve every opportunity of doing good, and prosecuting the great business of life, which is to secure the Divine favour and your future happiness; for our great expected salvation is now considerably nearer than when we at first believed.

12. The night is far spent, &c.] Since the dark state of the present life, in which we often confound good and bad, is almost over, and the day is drawing near, even that day which will shew every thing in its proper colours and forms, let us therefore put off the works, which will suit only a state of darkness, and let us put on a complete armour of light.

HIM that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.

5 One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast

14. Put ye on the Lord Jesus Christ, &c.] i. e. Live as becomes the disciples of Christ. The phrase is highly significant and expressive: Let your minds be habitually invested with all moral and Christian virtues, defending yourselves continually against the approaches of temptations, and against the enticements of a vicious and debauched world.

ANNOTATIONS ON CHAP. XIV.

Verse 1. Him that is weak in the faith receive ye, &c.] As for him who is so weak in the Christian faith, as still to retain the prejudices of a Jewish education, let me prevail on you, gentle believers, in this respect better instructed in the nature and extent of Christian liberty, to receive and converse with him in a friendly and respectful manner; and do not indulge yourselves in the inclination, which you may sometimes find, to run into debates and distinctions about matters in doubt between you.

2. Eateth herbs.] Some of the Jews used to eat no flesh at all; and others looked upon it as a very high pitch of virtue to abstain from it in Gentile countries, lest the flesh which they might buy in the shambles might have been offered to idols, or have contracted some pollution.

8. Whether we live, we live unto the Lord, &c.] If we live, it is our concern that we may live to the Lord, and strenuously pursue the great purpose of his glory; or that, if we die, we may die unto the Lord, either by sacrificing our lives to his gospel, if he demands it of us; or, if we expire in a natural way, by behaving to the last as those who have his love ruling in our hearts, and his sacred cause still in our eye.

17. Joy in the Holy Ghost;] i. e. A cheerful temper, supported by a consciousness of strict integrity, established on principles of universal love, and inspired by the blessed Spirit of God.

22. Hast

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

C H A P. XV.

Paul excuseth his writing.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour, for his good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus.

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

9 And that the Gentiles might glorify God for his mercy: as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory, through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not

where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now, having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

C H A P. XVI.

Paul sendeth greeting to many, and endeth with praise and thanks to God.

I COMMEND unto you Phœbe our sister, which is a servant of the church which is at Cenchrea;

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus;

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' household.

11 Salute

22. *Hast thou faith? have it to thyself before God.*] His meaning is, in things of an indifferent nature (of which he was here speaking) men of understanding had better keep to themselves their lawful liberty, than run the hazard of encouraging others to venture farther than their consciences will innocently permit them.

ANNOTATIONS ON CHAP. XV.

Verse 8. *Jesus Christ was a minister of the circumcision, &c.*] He was made a minister of the circumcision. As he was a Jew by birth, he received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy, *Matt. 15. 24. to the lost sheep of the house of Israel*: and this was for the illustration of the truth and fidelity of God, to confirm and verify the promises, so long since made to Abraham, and the other fathers of that nation.

9. *That the Gentiles might glorify God for his mercy, &c.*] That they might glorify God for his mercy, in granting them a participation of the same privileges; and he gave it in charge to his apostles, that they should raise disciples to him among all nations; so that it is a failure of love and duty to Christ not to receive them: accordingly the Gentiles are often spoken of in the Old Testament, as called to join with the

Jews in worshipping the God of Israel; as it is written, *Psa. 18. 49. For this cause will I confess to thee among the Gentiles, and sing praises unto thy name.*

10. *Again he saith, Rejoice, ye Gentiles, with his people.*] Again he, that is Moses, saith, *Deut. 32. 43. Rejoice, ye Gentiles, with his people*: which may intimate their being called to participate the blessings once peculiar to Israel.

28. *Spain.*] It seems probable from hence, that no apostle had yet planted any church in Spain.

30, 31. *I beseech you, brethren, for the Lord Jesus Christ's sake, &c.*] I know that, in this journey to Jerusalem, I have, humanly speaking, a very dangerous scene before me, having some of my most mortal and implacable enemies to contend with. Therefore, as I cannot but apprehend the interest of the gospel to be concerned in my life and liberty, I beseech you, brethren, by our Lord Jesus Christ, and by the love which is the genuine fruit of the Spirit, that ye join your utmost strength and fervency with mine, in your daily prayer to God for me, that I may be rescued from the unbelievers in Judea, who are so full of rancour against me, as a deserter from their cause, and will, I am sure, spare no force or fraud to destroy me.

ANNO-

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Phylologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under

your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you; and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,)

27 To God only wise, be glory, through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cencrea.

The First Epistle of PAUL the Apostle TO THE CORINTHIANS.

THE ARGUMENT.

St. PAUL having planted a church, chiefly of Gentile converts, at Corinth, where his ministry had been so successful that he continued there near two years, had occasion to write this Epistle to the Corinthians about three years after he had left them. The reason for which it was written was, to answer some important queries proposed by the Corinthians, and to correct the various criminal irregularities and disorders of which they were guilty; and likewise to vindicate himself from the aspersions and calumnies of a faction, which had been formed against him in his absence.

CHAP. I.

God destroyeth the wisdom of the wise.

PAUL, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our

Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind; and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God, that I baptized none of you, but Crispus and Gaius:

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God.

19 For

ANNOTATIONS ON CHAP. I.

Verse 1. *Sosthenes.*] This was a Corinthian minister, who attended St. Paul in his travels. It was prudent in the apostle to join his name with his own in an epistle, in which it was necessary to deal so plainly with them, and to remonstrate against so many irregularities.

9. *God is faithful.*] i. e. If we continue obedient, God, for his part, will certainly perform his promise faithfully.

12. *This I say, that every one of you saith, I am of Paul, &c.*] What I mean by the preceding charge is, that there are various parties among you. One, for instance, says, I am for Paul, admiring the plainness and purity of his doctrine; and a second, I am for Apollos, charmed with

the eloquence and beauty of his address; and a third, I am for Cephas, the apostle of the circumcision, who may be well called a foundation-stone in the church, as he maintains so strict a regard to the Mosaic ceremonies, and the peculiar privileges of God's ancient people; while a fourth says, I am for Christ, whose superior name, and strict observance of the Mosaic law in his own person, unanswerably testify its perpetual obligation, however any of his ministers may regard or neglect it.

17. *Christ sent me not to baptize, but to preach, &c.*] The proper office of an apostle was not so much to baptize, to perform the ceremony himself with his own hands, but rather to attend constantly the work of preaching the gospel.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

C H A P. II.

Paul declareth that his wisdom far exceeds human wisdom.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power;

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory.

8 Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit:

25. *The foolishness of God is wiser than men, &c.] i. e.* Those things which to us seem the most improbable, and wherein God makes use of the most unlikely means and instruments—even this is wiser than men.

26. *Not many wise men after the flesh;] i. e.* Not many of those whom the world generally esteemed wise, for their being able, by subtle disputes, to perplex the plainest truths; but the men of integrity and plainness, of sincerity and simplicity of heart, &c. these were the persons that embraced the gospel of Christ.

ANNOTATIONS ON CHAP. II.

Verse 1. *I came—not with excellency of speech, &c.]* I came not with the pomp of language or worldly wisdom, with the laboured charms of eloquence or philosophy; for I remembered, that I was declaring to you no human invention, which needed or admitted such ornaments or recommendations; but was exhibiting the testimony of God to a plain fact, for which I produced authentic evidence by visible divine operations.

2. *I determined not to know any thing, &c.] i. e.* I determined to make known and to preach nothing among you but Jesus Christ.

6. *We speak wisdom among them that are perfect, &c.]* To sincere Christians we speak concerning the wonderful dispensation of God, in designing to reconcile all things to himself by Christ, even before the foundation of the world; in revealing himself, by degrees, to the patri-

for the Spirit searcheth all things; yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

C H A P. III.

Paul's manner with weak believers.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are God's husbandry; *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you.

17 If any man defile the temple of God, him shall God destroy:

arches, and afterwards to the Jews by Moses; in giving the law, wrapt under types and shadows; and, in latter ages, discovering himself more plainly by the appearance of his Son; and, in this last dispensation, rejecting the Jews, and receiving in the Gentiles; yet, with an intention, that, in the fulness of time, those others also should be received in again.

ANNOTATIONS ON CHAP. III.

Verse 2. *I have fed you with milk, &c.]* This is a proverbial expression, signifying the first nourishment that is given to infants.

3. *Whereas there is among you envying, &c.] i. e.* Do you not behave yourselves more like the profane and corrupt infidels of this present world, than like the disciples of Christ? for even in St. Paul's time Christians began to be at variance, and to depart from the simplicity that is in Christ.

12. *Gold, silver, precious stones;] i. e.* Doctrines that are true, solid, and edifying.

Wood, hay, stubble;] i. e. Unintelligible speculations, and doctrines: useless in practice.

13. *Fire shall try every man's work, &c.]* So that, if it be gold, it shall be purified; if *stubble*, consumed.

15. *He himself shall be saved, yet so as by fire.]* Or from fire; so as out of or through the flames, in such a manner as a person escapes out of the burning, when his house is on all sides on fire.

destroy: for the temple of God is holy, which temple ye are.

18 Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

C H A P. IV.

How to account of ministers.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self.

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

ANNOTATIONS ON CHAP. IV.

Verse 8. *Now ye are full, &c.*] i. e. Ye are puffed up, and grown insolent and domineering, in your several parties and divisions one among another.

20. *The kingdom of God is not in word, but in power;*] i. e. The religion of Christ does not consist in mere outward professions and forms of godliness, but in the efficacy of a true persuasion upon the minds of men, bringing forth real virtue and holiness in their lives.

ANNOTATIONS ON CHAP. V.

Verse 6. *A little leaven leaveneth the whole lump.*] Thus will evil examples tend to spread in the church; and if a brand of infamy be not quickly set upon the incorrigible offender, wickedness will grow fami-

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

C H A P. V.

The incestuous person.

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

C H A P. VI.

Of going to law with the brethren.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather

liar, and lose its horror; so that many other members of your society may be polluted, ensnared, and dishonoured.

ANNOTATIONS ON CHAP. VI.

Verse 1. *Before the unjust, &c.*] In heathen courts, and not before your Christian brethren.

4. *Set them, &c.*] If therefore ye have any little controversies with each other relating to the affairs of this life, ye ought to set those to determine them who are of no esteem at all in the church, rather than go to contend with pagans and infidels.

5. *Not a wise man among you, &c.*] What! is there not one wise intelligent person among you all, who may be able to determine the cause of a Christian brother?

rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong and defraud, and that *your* brethren.

9 Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not, that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body.

19 What! know ye not, that your body is the temple of the Holy Ghost *which is* in you, which ye have of God? and ye are not your own,

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

C H A P. VII.

Paul treateth of marriage, and sheweth it to be a remedy against fornication.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, *It is* good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

12. *All things are lawful unto me, &c.*] The meaning is not that all things were alike lawful, but that all *those* things which are lawful are not therefore consequently expedient.

18. *He that committeth fornication sinneth, &c.*] This is well illustrated by an excellent passage of Xenophon, in which Socrates is represented as saying, "Intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves, though they are injurious to others."

ANNOTATIONS ON CHAP. VII.

Verse 6. *I speak this by permission, &c.*] I say this by permission from Christ, but not by any express command which he gave in person.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or, How knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, *being* a servant? care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free-man: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man wherein he is called therein abide with God.

25 Now, concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress; *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time *is* short. *It* remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it; for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and

21. *Art thou called, being a servant? &c.*] *Servant*, i. e. a slave. Use *it* rather, i. e. if a man could obtain his freedom, he might lawfully desire it; but if he could not, he ought not to look upon that as a mark of the displeasure of God.

36. *Toward his virgin, &c.*] *If he apprehends that he acts an unbecoming part towards his virgin*, (daughter, or any other maiden, that may fall under his guardianship,) *if she pass the flower of her age* in a single state, and if he think it ought so to be, let him do what he will in this respect, he hath not sinned in his intent of letting her change her condition; let him look out a partner in life for her, and let them marry.

and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier, if she so abide, after my judgment: and I think also that I have the Spirit of God.

C H A P. VIII.

To abstain from meats offered to idols.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one.*

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but one God*, the Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him.

7 Howbeit, *there is not in every man that knowledge:* for some, with conscience of the idol, unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse.

9 But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

C H A P. IX.

He sheweth his liberty, and that the minister ought to live by the gospel.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as the brethren of the Lord, and Cephas?*

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

ANNOTATIONS ON CHAP. VIII.

Verse 5. *Though there be that are called gods.*] Though there are many which are called gods, whether residing in heaven or in earth, or even under the earth; for the heathens have not only their celestial and terrestrial, but likewise their infernal deities. As there are many gods and many lords, who are in their various subordination adored by the Gentiles, and have great though very absurd worship paid to them, nevertheless, to us there is but one God, the Father of angels and men, from whom are all things in created nature; and we deriving our being from him, were made for him, and for his glory.

ANNOTATIONS ON CHAP. IX.

Verse 16. *Woe is unto me if I preach not the gospel!*] To decline a work assigned to me by so condescending an appearance of Christ, when, with malicious rage, I was attempting to destroy his church,

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple; and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *verily*, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things: now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

C H A P. X.

Of the Jews' sacraments.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; (for they drank

would be an instance of ingratitude and obstinacy, deserving the most dreadful condemnation.

22. *To the weak became I as weak, that I might gain the weak, &c.*] I became to the weak as if I had been as weak and scrupulous as they, in the articles of food and dress which might come into question, that I might gain upon the weak.

25. *Is temperate in all things, &c.*] Every one who contendeth in the games, whether in running, or wrestling, or combating, is temperate in all things; abstaining from whatever might enervate his strength, and submitting to a regular course of diet, exercise, and hardship, that he may be the more capable of exerting himself with success.

ANNOTATIONS ON CHAP. X.

Verse 4. *Did all drink the same spiritual drink, &c.*] Of that spiritual or mysterious rock, the wonderful streams of which followed them through

drank of that spiritual Rock that followed them; and that Rock was Christ:)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, *being* many, are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that shewed it, and for conscience' sake. For the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

33 Even as I please all *men* in all *things*, not seeking mine own profit, but *the profit* of many, that they may be saved.

so many wanderings and encampments; and that rock was a most affecting representation of Christ, the Rock of Ages, the sure foundation of his people's hopes; from whom they derive these streams of blessings, which follow them through all this wilderness of mortal life, and will end in rivers of pleasure at the right hand of God for ever.

20: *The things which the Gentiles sacrifice, &c.*] You must be aware, that what the heathens sacrifice they sacrifice to evil dæmons, and not to God. Now, I would not by any means that you, who have at your baptism solemnly renounced the devil and all his adherents, should have communion with dæmons.

CHAP. XI.

Offences to be avoided.

BE ye followers of me, even as I also *am* of Christ.
2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the *man* also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a *man* have long hair it is a shame unto him?

15 But if a woman have long hair, it is a glory to her; for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse.

18 For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But

21. *Ye cannot drink the cup of the Lord, &c.*] Ye cannot, consistent with your baptismal covenant, at one time drink of the cup of the Lord, in that holy rite in which you commemorate his death, and at another time of the cup of dæmons, of libations poured out to their honour, or cups drank at their feasts.

ANNOTATIONS ON CHAP. XI.

Verse 27. *Unworthily.*] In an irreverent manner, without a due regard to God, and to the great original purpose of its appointment, shall be counted guilty of profaning that which is intended to represent the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

C H A P. XII.

Diversity of spiritual gifts.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *diverse* kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

29. *He that eateth and drinketh unworthily, &c.*] It is a very unhappy mistake in our version of the Bible, that the Greek word is here rendered *damnation*; whereas it certainly means *temporal judgments*, as St. Paul himself explains it at the 30th verse.

ANNOTATIONS ON CHAP. XII.

Verse 3. *No man, speaking by the Spirit of God, calleth Jesus accursed, &c.*] No man that has any thing at all of the Spirit of God will speak evil of Jesus; and consequently all pretences made to the divine Spirit by the Jews are notoriously false and detestable: so, on the other hand, no one can seriously say that Jesus is the Lord, none can embrace his religion, and support the profession of it in truth, but by the powerful operation of the Holy Ghost on his heart.

4. *There are diversities of gifts, but the same Spirit.*] There are diversities of gifts in different persons; but there is one and the same Spirit, from whom they are all derived.

22 Nay, much more, those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having giving more abundant honour to that *part* which lacked:

25 That there should be no schism in the body, but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

C H A P. XIII.

The praise of charity.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

C H A P. XIV.

Prophecy commended.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For

ANNOTATIONS ON CHAP. XIII.

Verse 1. *And have not charity.*] Charity, in this chapter, signifies *universal love or benevolence to mankind*.

Tinkling cymbal.] Mr. Locke remarks, that a cymbal was made of two pieces of hollow brass, which, being struck together, made a tinkling, with very little variety of sound.

8. *Whether there be knowledge, &c.*] That knowledge which we now pursue with the greatest eagerness, and which is highly conducive to our present usefulness to mankind, shall then be abolished.

12. *Now we see through a glass darkly.*] Through a *desecrating-glass*, which makes some small and imperfect discovery of things at a great distance; but hereafter, when faith shall terminate in knowledge, then we shall see face to face, as in a *looking-glass*, which represents things distinctly in their full and true dimensions.

ANNQ.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit, in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church:

5 I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so, ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, With *men* of other tongues, and other lips, will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace; as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

C H A P. XV.

By Christ's resurrection, he proveth the necessity of our resurrection.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures:

4 And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present; but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to

ANNOTATIONS ON CHAP. XIV.

Verse 2. *He that speaketh in an unknown tongue, &c.*] He that speaketh in a tongue unknown to the auditory to whom he addresses himself, speaks, in effect, not to men, but to God; and as God alone knows the truth and importance of what he says, so it is all lost on the audience, though, in the spirit, he speaks the most sublime mysteries.

6. *By revelation, or by knowledge, &c.*] By the revelation of some gospel doctrine and mystery, or by knowledge in the explication of some controverted text in the Old Testament, or by prophecy in the prediction of some future event, or by doctrine for the regulation of life or manners.

26. *Every one of you hath a psalm.*] Every one of you hath a psalm to read, hath a doctrine to inculcate, hath a tongue in which to preach or pray, hath a revelation of some mystery to produce, hath an interpretation; and thus five or six, if not more, may be speaking at the same time; in consequence of which, no one can be distinctly heard, and the assembly degenerates into a kind of tumultuous riot. I beseech

you, my friends, rectify this; and proceed upon this general canon, *Let all things be done to edifying.*

28. *If there be no interpreter, let him keep silence in the church, &c.*] Because he can do no manner of service there by uttering what none but himself can understand.

29. *Let the prophets speak two or three.*] He does not mean two or three at once in one assembly, but successively.

32. *The spirits of the prophets are subject to the prophets.*] They leave a man master of himself, so that he can moderate his passions, and wait the most convenient time and manner for uttering his oracles.

ANNOTATIONS ON CHAP. XV.

Verse 6. *After that he was seen of above five hundred brethren at once, &c.*] Afterwards he appeared, according to his repeated appointments, to above five hundred brethren at once in Galilee, where he gave the most glorious and incontestible proof of the reality of his resurrection. Had it been an imposture, so many false hearts and tongues could never have acted in concert; nor would they have all kept a secret, which remorse, interest, and perhaps often torture, might urge them to divulge.

to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed upon me* was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not: let us eat and drink, for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die.

13. *If there be no resurrection, &c.*] It is certain, that if there is no resurrection of the dead, if that doctrine be in the general altogether incredible, then neither is Christ raised.

22. *As in Adam all die, &c.*] As by the transgression of the first Adam all men became subject to *temporal death*, and all the afflictions and miseries of this life, and to sin, the just punishment of which is *eternal death*: so by the merits of Christ's death, the second Adam, and through his resurrection, all that believe in him are not only made *spiritually* alive, being passed from death to life, 1 John 3. 14. but shall be raised from the dead to *eternal life*. But though this text doth not prove the general resurrection, but only that of believers, yet it doth not oppose it. However, that the *all* here mentioned is no more than *all believers*, appears not only from the words in Christ in this verse, but from the whole following discourse; which is only concerning the resurrection of believers to life, not that of the wicked to eternal condemnation:

32. *If after the manner of men I have fought with beasts at Ephesus.*] It is most reasonable to understand this expression as metaphorical, and that St. Paul here alludes to the tumult raised by Demetrius.

36. *Except it die.*] It is certain that the seed in general does consume

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain*.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the glory of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening Spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy; the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death *is* swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

C H A P. XVI.

Of relieving the brethren.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon

away in the ground, though a little *germen*, or bud, which makes a part of it, springs up into new life, and is fed by the death and corruption of the rest.

43. *It is sown in dishonour, it is raised in glory, &c.*] *i. e.* That body, which at death seems so base and abject, so vile and contemptible, shall, at the resurrection, be transformed into a bright, and beautiful, and glorious body.

44. *It is sown a natural body, it is raised a spiritual body, &c.*] *i. e.* *Spiritual* is here opposed not to *corporeal*, but to *natural* or *animal*. In this state, our spirits are forced to serve our bodies, and to attend their leisure, and do mightily depend upon them in most of their operations; but on the contrary, in the other world, our bodies shall wholly serve our spirits, and minister unto them, and depend upon them: so that, by a *natural* body, I understand a body fitted to this lower and sensible world, for this earthly state: by a *spiritual* body, such a one as is suited and accommodated to a spiritual state, to an invisible world, and to such a life as the saints and angels lead in heaven.—Calamy.

51. *We shall not all sleep.*] We shall not all die. *We shall all be changed.*] *i. e.* Those that are alive at Christ's coming.

2 Upon the first *day* of the week, let every one of you lay by him in store as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia, (for I do pass through Macedonia.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him, but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours, therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

ANNOTATIONS ON CHAP. XVI.

Verse 2. *Upon the first day of the week, &c.*] Beza observes here, that Basil joined these words, *upon the first day of the week*, to the preceding clause, which he reads thus: *Now concerning the collections of the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week.* According to this reading, the following words will express, not what he advises to be done on that day, but previously the week before, in order to prepare for the collections, which were to be made at their usual meetings for public worship, on the first day of every week.

22. *If any man love not the Lord Jesus Christ, let him be anathema maran-atha.*] Commentators have given various interpretations of the words *anathema maran-atha*; but the following seems the most satisfactory: When the Jews lost the power of life and death, they used still to pronounce an anathema on persons, who, according to the Mosaic law, should have been executed; and such a person became an *anathema* or *accursed*. They were fully persuaded that the curse would not be in vain: and indeed it appears they expected some judgment,

correspondent to that which the law pronounced, would befall the offender: for instance, that if a man were, by the law, condemned to be stoned, he would be killed by the falling of a stone, or other heavy body, upon him; a man to be strangled, would be choked; or he whom the law sentenced to the flames, would be burnt in his house, and the like. Now to express their faith that God would, one way or other, and probably in some remarkable manner, interpose to add that efficacy to his sentence which they could not give it, it is very probable they might use the word *maran-atha*, that is, in Syriac, *the Lord cometh*, or he will surely come to put this sentence in execution, and to shew, that the person on whom it falls is indeed *anathema*, or accursed. In allusion to this particular, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, as this was not a crime capable of being convicted and censured by the Christian church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence the apostle chose to write in his own hand, and insert between his general salutation and benediction, that it might be the more attentively regarded.

The Second Epistle of PAUL the Apostle TO THE CORINTHIANS.

THE ARGUMENT.

THIS Epistle was wrote in Macedonia, within a year after the former, and delivered to the care of Titus, who was repairing to Corinth, to forward the collection intended for the poor Christians in Judea, and who had given St. Paul an account of the success of his former Epistle, and of the repentance and submission of the Corinthian Christians. The intention of the apostle is nearly the same in this Epistle as in the former; namely, to put an end to the contentions and disorders which had arisen in the church of Corinth. He then, with admirable address, further urges their liberal contribution, and, in a full assurance of its success, recommends them to the divine benediction.

CHAP. I.

Encouragement against troubles.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we

may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ;

10 Who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver us :

11 Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end :

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit ;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timothy, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God :

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

C H A P. II.

Paul's success in preaching.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice : having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears : not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part ; that I may not overcharge you all :

6 Sufficient to such a man is this punishment which was inflicted of many.

ANNOTATIONS ON CHAP. I.

Ver. 8. *Our trouble, which came to us in Asia :* The imminent danger we were in by the tumult raised against us at Ephesus by Demetrius.

9. *We had the sentence of death in ourselves, &c.]* We ourselves did indeed think, that the appointed end of our ministry and life was come ; and had, as it were, received the sentence of death in ourselves, the execution of which we were continually expecting.

ANNOTATIONS ON CHAP. II.

Verse 6. *Sufficient to such a man is this punishment.]* Mr. Locke, well, observes the great tenderness which the apostle uses to this offender ; he never once mentions his name, nor does he here so much as mention his crime.

15, 16. *We are unto God a sweet savour of Christ, &c.]* We the apostles, and other ministers of his gospel, are to God a sweet and acceptable

7 So that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also ; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ ;

11 Lest Satan should get an advantage of us, for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother ; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one we are the savour of death unto death ; and to the other, the savour of life unto life : and who is sufficient for these things ?

17 For we are not as many, which corrupt the word of God ; but as of sincerity, but as of God, in the sight of God speak we in Christ.

C H A P. III.

Of ministers of the law and gospel.

DO we begin again to commend ourselves ? or need we, as some others, epistles of commendation to you, or letters of commendation from you.

2 Ye are our epistle written in our hearts, known and read of all men.

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward.

5 Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God.

6 Who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away ;

8 How shall not the ministration of the Spirit be rather glorious ?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech ;

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

14 But their minds were blinded : for until this day remaineth

odour of Christ : he is, as it were, pleased and delighted with the incense of his name and gospel, as diffused by us, both with respect to them who believe and are saved, and to them who, in consequence of their unbelief, perish in their sins.

17. *Which corrupt the word of God ;]* Or, *adulterate the word of God.* The phrase is very expressive, and alludes to the practice of those who deal in liquors, which they debase for their own greater gain.

ANNOTATIONS ON CHAP. III.

Verse 2. *Ye are our epistle written in our hearts, &c.]* Truly I may well say, ye are yourselves our epistle, the best recommendation from God himself, his testimonial ; as it were, written upon our hearts ; in the glorious change by our means produced there ; and the effects of it are so apparent in your lives, that I may say, ye are known and read by all men, who know what ye once were, and now are.

maineth the same vail untaken away, in the reading of the Old Testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

C H A P. IV.

Paul's sincerity and diligence in preaching the gospel.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed.

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

C H A P. V.

In hope of immortal glory.

FOR we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

16. *When it shall turn to the Lord:] i. e.* When they shall believe in Christ.

17. *The Lord is that Spirit:] i. e.* The gospel or doctrine of Christ is that Spirit.

18. *We all with open face, &c.]* This passage might be rendered, *We all contemplating the glory of the Lord (shining forth) with an unveiled face.*

ANNOTATIONS ON CHAP. IV.

Verse 6. *Out of darkness:] i. e.* Who manifested his glory originally in the first creation of all things.

Hath shined in our hearts:] Hath manifested his glory no less conspicuously in our redemption.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

3 If so be that being clothed, we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that whilst we are at home in the body we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you*, in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

C H A P. VI.

Of Paul's faithfulness in the ministry.

WE then, as workers together with him, beseech *you* also, that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In

In the face:] i. e. In the person of Christ.

ANNOTATIONS ON CHAP. V.

Verse 16. *Now henceforth know we him no more.]* His meaning is, all personal knowledge and friendship, such as was betwixt Christ and his natural relations here on earth, now disappears; and no man knows Christ any otherwise than in proportion as he obeys his laws.

20. *We are ambassadors for Christ, &c.]* We are to be considered by you as sustaining the office and dignity of ambassadors for Christ, on his account, and in his stead.

21. *He hath made him to be sin for us, &c.] i. e.* To be a sacrifice for our sins.

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians! our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now, for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial; or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C H A P. VII.

He exhorteth to purity, and sheweth what comfort he took in his afflictions.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you: for I have said before that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

ANNOTATIONS ON CHAP. VI.

Verse 10. *As poor, yet making many rich, &c.*] We appear as poor in this world; and indeed we are so, having neither silver, nor gold, nor estate, and yet we are continually enriching many with treasures, which they would not part with for all the revenues of princes and kings.

12. *Ye are straitened in your own bowels.*] And have not that affection for us, nor readiness to receive our communications, which the relation between us might challenge.

ANNOTATIONS ON CHAP. VII.

Verse 4. *Great is my boldness of speech toward you, &c.*] Great, you see, is my freedom of speech to you upon this subject; and great also is my boasting concerning you, as to the assurance which I have of your regard for me; and, on this account, I am filled with consolation in the remembrance of you. I do exceedingly abound in joy, in the

10 For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.

11 For, behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

C H A P. VIII.

He stirreth them up to contribute liberally.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves:

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God;

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance

midst of all our affliction, when I think how well you behave, and how happy an alteration is prevailing among you.

10. *Not to be repented of.*] That grief which regards the honour of God, and takes its rise from such tender and grateful views of him, worketh repentance which leads to salvation, and therefore is never after to be repented of.

ANNOTATIONS ON CHAP. VIII.

Verse 1. *We do you to wit, &c.*] We think proper to inform you. Of the grace of God;] i. e. Of the extraordinary liberality of the Macedonian churches to the poor.

3. *Beyond their power.*] This is a noble hyperbole.

7. *Abound in this grace;*] i. e. In the grace of liberality and charity.

14. *By an equality.*] The apostle does not here mean, that Christians are obliged to bring themselves all to a level; but that there ought to be among them such mutual assistance and relief, as that the wants and necessities of all may be proportionably supplied.

dance *may be a supply* for their want, that their abundance also *may be a supply* for your want, that there may be equality;

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches.

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of your ready mind*;

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you; or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

He sheweth why he sent Titus.

FOR as touching the ministering to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of bounty*, and not as *of covetousness*.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye always having all-sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles, by the experiment of this ministration, they glorify God for your professed subjection unto the

18. The brother, whose praise is in the gospel, &c.] We have also sent together with him that excellent brother and friend, Luke, whose praise in the gospel is in all the churches, on account of the various and eminent services he has done for the interest of Christianity, wheresoever his influence has extended, both by his writing and exhortation.

ANNOTATIONS ON CHAP. X.

Verse 5. Casting down imaginations, and every high thing, &c.] We are continually casting down the fallacious and sophistical reasonings, by which vain men are endeavouring to expose our doctrine to contempt, and every high thing which exalteth itself against the knowledge of God.

gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;))

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAP. X.

Paul setteth forth his spiritual might and authority.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you.

2 But I beseech *you*, that I may not be bold when I *am* present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds.)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be* also in deed, when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise:

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also, in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

16 To preach the gospel in the *regions* beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Paul, being enforced, entereth into a commendation of himself.

WOULD to God ye could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as a chaste virgin* to Christ.

3 But

10. His bodily presence is weak, &c.] Some authors relate of St. Paul, that his stature was low, his body crooked, and his head bald, which seem to be the infirmities here referred to.

ANNOTATIONS ON CHAP. XI.

Verse 1. Would to God ye could bear with me, &c.] I would advise every man, as I have hinted, to be sparing in his own commendation, and to study, above all, to approve himself to Christ, and yet, in present circumstances, I wish you would bear with a little of my folly; and that you would permit a little of that boasting which I know generally to be foolish.

3. I fear

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

3. *I fear, lest by any means, as the serpent beguiled Eve, &c.*] I am the more solicitous about this, as I know what insinuating enemies are endeavouring to corrupt you; for I fear, lest by any means, as in the first reduction and ruin of mankind the serpent deceived Eve by his subtilty, so your minds should be corrupted from that simplicity, which should always be in us towards Christ.

4. *Another Jesus, &c.*] If he that cometh among you with such extraordinary pretences preach another Jesus as a Saviour, whom we have not preached; if he can point out another Christ, who shall equally deserve your attention and regard; or if ye receive, by his preaching, another Spirit which ye have not yet received, which can bestow upon you gifts superior to those which we have imparted, or another gospel which ye have not yet accepted, ye might well bear with him, and there would be some excuse for your conduct.

5, 6. *I was not a whit behind, &c.*] If I am unskilful in speech, using plain and unpolished language, like that of a man of the most ordinary education, nevertheless, I am not so in knowledge of the gospel of Christ, and the divine dispensations which were introductory to it.

8. *I robbed other churches, &c.*] I may almost, in this sense, be said to have robbed churches, so freely have I received from them, at least taken wages, as it were, of them, for waiting upon you; for indeed I received a kind of stipend from them while I abode at Corinth.

23. *Are they ministers of Christ? (I speak as a fool) I am more, &c.*] If they would boast in a manner more peculiarly referring to the gospel; are they ministers of Christ? I may seem to speak foolishly in this boasting manner, which is so unnatural to me, I cannot forbear repeated apologies for it; but I will venture to say here, that I am more so than they. So far more than an ordinary minister, that I am a chosen apostle, dignified and distinguished from many of my brethren by more eminent services; more abundant in labours, now for a long series of years; exceeding them in the frequent stripes I have received on account of my singular zeal; more abundant in imprisonment, cheerfully resigning my liberty for the sake of Christ and his gospel; and often in deaths, which are continually surrounding me in the most horrible forms, but

22 Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

23 Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep:

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus, the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window, in a basket, was I let down by the wall, and escaped his hands.

C H A P. XII.

Paul commendeth his apostleship.

IT is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ, about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth:)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn

which, by divine grace, I have learned to meet and to vanquish in all their terrors, animated by love to our divine Leader.

24. *Forty stripes save one.*] The law assigned forty stripes to them that were condemned to be beaten, but forbade them to exceed that number; and it being customary to beat them with a whip that had three cords, and so every stroke with it going for three, they could only give them thirty-nine or forty-two.

ANNOTATIONS ON CHAP. XII.

Verse 2, 3, 4. *I knew a man in Christ, about fourteen years ago, &c.*] I hardly indeed know how to mention a name so undeserving as my own; but I will venture, in the general, to say, that I well knew a certain man in Christ, one who esteems it his highest honour to belong to such a Master, who, though he hath hitherto thought proper to conceal it, was remarkably indulged in this respect, about fourteen years ago: whether he was then in the body, during that ecstasy, I know not; or for a time taken out of the body, so that only the principle of animal life remained in it, I know not: such an one, I say, I did most intimately know, who was snatched up even into the third heaven, the seat of the Divine Glory, and the place where Christ dwelleth at the Father's right hand, having all the celestial principalities and powers in humble subjection to him. Yea, I say, I even knew such a man, whether in the body, or out of the body, I now say not, because I know not; God knoweth, and I know, that having been thus entertained with these visions of the third heaven, he was also caught up into paradise, that garden of God, which is the seat of happy spirits in the intermediate state, and during their separation from the body, where he had the pleasure of an interview with many of the pious dead, and heard among them unutterable words, expressive of their sublime ideas, which he was there taught to understand; but the language was such as it is not lawful or possible for men to utter. We have no terms of speech fit to express such conceptions; nor would it be consistent with the schemes of Providence, which require, that we should be conducted by faith rather than by sight, to suffer such circumstances as these to be revealed to the inhabitants of mortal flesh.

7. *A thorn*

CHAP. XIII.

He threateneh severity, and the power of his apostleship, against obstinate sinners.

thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

7. *A thorn in the flesh.*] How much this thorn in St. Paul's flesh has perplexed the commentators, they who have conversed much with them know but too well. Many have understood it of bodily pains; and Mr. Baxter, being himself subject to a nephritic disorder, supposes it might be the stone or gravel. I rather acquiesce in that interpretation of Dr. Whitby, which the author of *Miscel. Sacra* has adopted, and taken pains to illustrate, that the view he had of celestial glories affected the system of his nerves in such a manner as to occasion some paralytic symptoms, and particularly a stammering in his speech, and perhaps some ridiculous distortion in his countenance, referred to elsewhere in the phrase of the *infirmity* in his flesh.—*Doddridge*.

8. *I besought the Lord thrice, &c.*] The word *thrice* is, in scripture, used to signify not simply three times, but several times, or any time more than once. Though St. Paul has not revealed the nature of this infirmity, yet he tells us candidly, that he thinks it was inflicted upon him to prevent his being too much elated with the revelations made to him.

11. *For I ought, &c.*] *i. e.* My conduct ought to have so far secured your good opinion, that I should have had no need for this apology or justification.

16. *Nevertheless, being crafty, &c.*] St. Paul here does not speak his own words, but the accusation of his adversaries, who said, "that he artfully refused to receive their contributions only to gain their confidence, and impose upon them the more;" and this he now answers by an appeal to themselves, "whether any person he had sent to them had taken any thing from them." *

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, *how* that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things, being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

ANNOTATIONS ON CHAP. XIII.

Verse 1. *In the mouth of two or three witnesses, &c.*] These words seem to be quoted from the law of our Saviour, *Matt.* 18. 16. and not from the law of Moses, in *Deuteronomy*; not only because the words are the same with those in St. Matthew, but from the similarity of the case.

3. *Since ye seek a proof, &c.*] Since, after all the evidence you have already had, some of you are so strangely unreasonable, as to seek a further proof of Christ speaking by his Spirit in me, even of the authority of that glorious and almighty Saviour, who is not weak towards you, but powerful among you by what he has already wrought.

4. *Yet he liveth, &c.*] Though he was once crucified, as through a state of weakness submitting to those infirmities of mortal flesh, which put him into the hands of his enemies; and waving the exertion of that miraculous energy, by which he could soon have rescued himself, and destroyed them; nevertheless, he now liveth by the power of God the Father, whereby he obtained a glorious resurrection, and is now ascended to a seat of universal authority.

7. *That ye should do that which is honest, &c.*] That ye may do what is good, beautiful, and amiable, that which will adorn your profession in the most effectual manner, though we should be as if we were disapproved.

11. *Be of one mind;*] *i. e.* Be unanimous, which is St. Paul's constant meaning of the phrase, not requiring them to be all of one opinion in all things, but to hold together in communion and love.

The Epistle of PAUL the Apostle TO THE GALATIANS.

THE ARGUMENT.

THE Galatians, or Gallo-Grecians, took their name from a colony of the Gauls that had made a descent upon, and settled in Asia Minor. They were first converted to the Christian faith by St. Paul, about the latter end of the year 50; but soon after he had left them, some Judaizing zealots had endeavoured to degrade his character among them, as one not immediately commissioned by Christ, as the other apostles were; and to subvert his doctrine in the article of justification, by insisting on the observation of the Jewish ceremonies, and so attempting to incorporate the Law with Christianity. The principal design of the Apostle, therefore, in this Epistle, is to vindicate his apostolical authority and doctrine, and to confirm the churches of Galatia in the faith of Christ; to expose the errors that were introduced among them, and to revive those principles of Christianity that he had taught them, when he first preached the gospel to them.

CHAP. I.

Paul wondereth that they have so soon left him and the gospel, which he learned not of men, but of God.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;

14 And profited in the Jews' religion above many my

equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Christ:

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

Of justification by faith.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in,

ANNOTATIONS ON CHAP. I.

Verse 15, 16. *When it pleased God, &c.*] When it pleased God, who determined to set me apart for the work of an apostle, even from my very infancy, and afterwards, of his mere grace and good-will, called me to preach the gospel to the Gentile world, having first revealed his Son in me; immediately I set about the work, and complied with my duty, not consulting any person living, neither my own carnal reason, nor any man's advice; neither went I up directly to Jerusalem, to confer with, or to receive authority or instruction from, them which were apostles before me; but I went up immediately from Damascus, the place of my conversion, into Arabia, and preached three years among those wild and barbarous heathens, and then returned again to Damascus. From whence it evidently appears, that I neither had instruction nor commission from any of the apostles that were before me, having never seen any of them as yet.

19. *But other of the apostles saw I none, save, &c.*] The apostles were at this time scattered, either in order to fulfil the work of their apostleship, or to avoid the persecution; so that probably there were, at this time, no more of the apostles at Jerusalem, except Peter, and James the Less, the son of Alphaeus, who is here called the Lord's brother, agreeable to the Hebrew idiom, in which language near kinsmen are usually called brethren.

ANNOTATIONS ON CHAP. II.

Verse 3. *Neither Titus—was compelled.*] Men are sometimes said to be compelled, for the conviction of gainsayers, to do things which they would otherwise dislike.

6. *Who seemed to be somewhat, &c.*] As to those who seemed to be somewhat, i. e. Peter, James, and John, who were of principal reputation among the apostles, and more than ordinary ministers of Jesus Christ, being the foundations of the Christian church laid by Christ himself, though they had some external advantages above me, as being apostles before me, and having conversed with Christ, and seen him whilst he was here upon earth, which I did not, though he appeared to me also in a miraculous manner after his resurrection; yet this maketh no matter to me; for God values no man for these outward favours and benefits. Neither in that conference about circumcision did they add any thing to me, either by their authority of instruction; they added nothing; they corrected nothing; but approved all things, both what I said and did. From whence it evidently appears, that my authority was equal with theirs, and my doctrine the same with theirs also.

in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man's person;) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

C H A P. III.

They that believe are justified.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

ANNOTATIONS ON CHAP. III.

Verse 1. *Have ye suffered so many things in vain?* As if the apostle had said, To what purpose have ye suffered so many persecutions from the Jews for the cause of Christianity? all which sufferings will be in vain, if, after all, you bring yourselves under the bondage of the Jewish yoke.

19. *It was ordained by angels in the hand of a mediator.* The scope of this passage seems to be, that the law was a covenant between God and the people; for the law speaks of Moses as a mediator, and that must be supposed between two parties: God is one party, and the people the other.

4 Have ye suffered so many things in vain, if it be yet in vain?

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one: but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

C H A P.

22. *All under sin.*] i. e. Both Jews and Gentiles, and that consequently both of them were equally obliged to believe in Christ, and to have recourse to the mercy of the gospel for salvation.

24. *The law was our schoolmaster, &c.*] i. e. The Jewish dispensation was appointed by God, in condescension to the weakness of that people, to fit them by degrees for the reception of the gospel.

That we might be justified by faith.] i. e. Not by a bare belief, in opposition to obedience, but by the obedience of that Christian religion, which was, by way of eminence, called by the name of *faith*, as the Jewish religion had been styled *the law*.

C H A P. IV.

Paul sheweth that we are the sons of Abraham by the free-woman.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sina, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sina in Arabia, and an-

swereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

C H A P. V.

Paul moveth them to stand in their liberty.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well; who did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now,

ANNOTATIONS ON CHAP. IV.

Verse 3, 4. *He, when we were children, &c.*] The meaning is, Before the world was prepared for the reception of the gospel, God thought fit to oblige men to observe those first and more imperfect rudiments which were instituted in the Jewish law; but by the coming of Christ, God abolished that institution of religion, and freed men from the servile obedience thereof.

22. *Abraham had two sons, &c.*] Even originally the promise was not made to all the children of Abraham, but to Isaac only; which was, from the beginning, a plain declaration, that God did not principally intend his promise to take place in Abraham's descendants according to the flesh; but in those who, by a faith like his, were in a truer and higher sense the children and followers of that great father of the faithful.

24, 25, 26. *Which things are an allegory, &c.*] Here the apostle makes an allegorical and spiritual application of the foregoing history of Sarah and Agar, of Isaac and Ishmael; and the mystery he tells us is this: The two mothers, Sarah and Agar, are types of the two covenants; the one of works, the other of grace. The two sons, Isaac and Ishmael, are a type of two sorts of men living in the church; the one proceeding from the first, the other from the second covenant; the one regenerate, the other unregenerate men. All regenerate men are under the covenant of grace and freedom; for every man's freedom depends upon the covenant under which he stands. Ishmael is the son of the bond-woman, and points at the Jerusalem which then was, and the people of the Jews as they then stood affected, seeking justification, and expecting

eternal salvation, by the works of the law. But now behold in Isaac, a son of the free-woman, an emblem of the gospel church, which dares not depend upon the righteousness of the law for justification, but relies upon the meritorious righteousness of the Mediator; and this points out Jerusalem above, which is free, and the mother of us all.

31. *So then, brethren, we are not children, &c.*] Here the apostle draws a conclusion from the foregoing discourse thus: As Sarah cast out Agar and Ishmael, so must the children of the new Jerusalem cast out the law, and all the legal rites, henceforth to be observed no more. And as the church of the Gentiles was not typified in Agar, but in Sarah, so we Christian Gentiles are not obliged to Judaical observances, but freed entirely by Christ from them, and justified by gospel grace without them.

ANNOTATIONS ON CHAP. V.

Verse 14. *All the law is fulfilled in one word, &c.*] Here our apostle enforces the foregoing exhortation, to love and to serve one another, with a forcible motive, namely, because love is the fulfilling of the law; i. e. 1st, It is the fulfilling of that part of the law which relates to our neighbour; the whole moral law in that respect being fulfilled in this, *Thou shalt love thy neighbour as thyself.* Or, 2dly, Love may be said to be the fulfilling of the law in general; for true and regular love to our neighbour supposes our love to God, springs from, and is an evidence of it; yea, the love of our neighbour is the perfecting of our love to God, 1 John 4. 12. *If we love one another, God dwelleth in us, and his love is perfected in us.*

ANNO-

19 Now, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

C H A P. VI.

Paul moveth them to deal mildly with a brother that hath slipped.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

ANNOTATIONS ON CHAP. VI.

Verse 2. *Bear ye one another's burdens, &c.*] This is a general precept, and requires us to sympathize with our brethren in all their sorrows and sufferings, and to bear a part with them under the burden of oppressive wants and necessities. Bearing with the weaknesses and infirmities of our brethren seems to be here particularly recommended.

8. *He that soweth to his flesh;*] That employs his substance, time, and thoughts, in the gratifications of sense.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing; for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

11. *With mine own hand.*] It is very probable that St. Paul ordinarily dictated only, and that some other person wrote his epistles; as that to the Romans was written by Tertius, *Rom.* 16. Sometimes he only wrote the salutation, and subscribed the epistle with his own hand, as *1 Cor.* 16. but here he tells the Galatians, that he wrote this epistle to them all with his own hand, to testify the fervency of his affections towards them.

The Epistle of PAUL the Apostle TO THE E P H E S I A N S.

THE ARGUMENT.

St. PAUL having planted a church at Ephesus, the metropolis of Asia, where he had preached the gospel three years with success, and being informed that the Ephesians stood firm in the faith, wrote this Epistle to them, to congratulate them on their steadiness and perseverance; and still more to confirm their faith, he gives them more exalted views of the eternal love of God, and of the glorious excellence and dignity of Christ; he shews them they were saved by grace, and however wretched they once were, the Gentiles now had equal privileges with the Jews; and finally, in consequence of their profession, he engages them to the practice of those duties that became their character as Christians.

C H A P. I.

Of election and adoption.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved;

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us, in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after

after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

We are created for good works.

AND you hath he quickened who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast:

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

ANNOTATIONS ON CHAP. II.

Verse 6. *Hath raised us up together, &c.*] The apostle, speaking in an elegant and figurative manner, as of a thing already accomplished, what our Lord expresses by way of promise, with regard to a future state, says, *God hath raised us up, and made us sit together*; (not, he shall raise us, and will make us sit;) to denote the dependence which our resurrection and glorification have upon Christ's, as the effects depend upon the cause; and also the certainty that they shall come to pass, Christ's resurrection and glorification being a pledge of ours.

11. *Wall of partition.*] There was in the courts of the temple, between the court of the Gentiles and that into which Jews only were allowed to enter, a wall of partition; to which he here alludes, and says, Christ has broken it down.

ANNOTATIONS ON CHAP. III.

Verse 1. *For this cause, &c.*] Namely, for preaching the gospel to the Gentiles in general; and in particular, for asserting that the privileges of justification and salvation by Christ belonged equally to the

13 But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord;

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAP. III.

The hidden mystery.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, as I wrote afore in few words;

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ:

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent, that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his

Gentiles as well as the Jews, though the former were not circumcised; for this cause I was persecuted and imprisoned by the Jews.

8. *Who am less than the least, &c.*] The expression is hyperbolic: but the meaning is, That he had not any the least claim of right or descent to that singular favour, of being made the apostle of the Gentiles.

11, 12. *According to the eternal purpose.*] Here is shewn, that whatever the wisdom of God has done in the work of redemption, was, from all eternity, purposed to be done; and that our Lord Jesus Christ was the person by whom God would, in time, execute his eternal purpose. Next, the great and gracious privileges which all believers are admitted to the participation of, by and through our Lord Jesus Christ; namely, *boldness, access, and confidence*. Access is a liberty of approach to God as a father; boldness is a freedom of speech in delivering our whole mind and heart to him in the duty of prayer and thanksgiving; confidence is a well-grounded persuasion, that both our persons and performances shall find acceptance with God. All which privileges are enjoyed by the exercise of faith in Christ.

his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend, with all saints, what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

C H A P. IV.

He exhorteth to unity.

I THEREFORE, the prisoner of the Lord,) beseech you, that ye walk worthy of the vocation wherewith ye are called.

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind;

18 Having the understanding darkened, being alienated from the life of God; through the ignorance that is in them, because of the blindness of their heart:

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind:

ANNOTATIONS ON CHAP. IV.

Verse 14. *That we henceforth be no more children.*] St. Paul here, in these words, declares one special end for which the ministry of the word was instituted and appointed, namely, to preserve from error and seduction, to prevent instability of mind and unsettledness of judgment, and to confirm persons in fundamental truths.

19. *All uncleanness with greediness.*] Transgressing the bounds, not

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and sin not: let not the sun go down upon your wrath;

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

C H A P. V.

The duties of wives and husbands.

BE ye therefore followers of God, as dear children: 2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness; but now *are* ye light in the Lord: walk as children of light;

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth.)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord:

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore

only of virtue and decency, but even of natural appetite; into such profligate and brutal sensualities was the heathen world sunk!

ANNOTATIONS ON CHAP. V.

Verse 6. *Upon the children of disobedience.*] Or, *Upon the children of unbelief; i. e.* upon the heathen world; for it is for their unrighteousness and debauched practices, contrary to the light of nature, and the eternal laws of truth, that the divine wrath is poured upon them.

ANNO-

24 Therefore, as the church is subject unto Christ, so let the wives be to their own husbands, in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it :

26 That he might sanctify and cleanse it with the washing of water, by the word ;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish.

28 So ought men to love their wives, as their own bodies : he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery : but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband.

CHAP. VI.

The duty of children and of servants.

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh with fear and trembling, in singleness of your heart, as unto Christ :

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart :

7 With good-will doing service, as to the Lord, and not to men :

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

ANNOTATIONS ON CHAP. VI.

Verse 4. *In the nurture and admonition of the Lord:] i. e.* Under such discipline and instruction as may lead them to the knowledge of the religion of Christ, and effectually dispose them to profess and practise it.

5. *With fear and trembling:]* As cautious and fearful of giving offence, or of bringing a reproach on your profession.

9 And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is their respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness,

15 And your feet shod with the preparation of the gospel of peace ;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

9. *Forbearing threatening,]* And every thing else that may argue an over-hasty and tyrannical conduct.

12. *We wrestle not against flesh and blood, but against principalities, &c.]* A Christian's life is a perpetual warfare, a continual wrestling. But not with flesh and blood; that is, not only or principally with flesh and blood, with human enemies, but we must contend with angelical powers, with devils, who are principalities and powers.

The Epistle of PAUL the Apostle TO THE PHILIPPIANS.

THE ARGUMENT.

THIS Epistle is a return of the Apostle's thanks and congratulation to the Philippian Christians, who had sent Epaphroditus to visit and salute him in their name, to carry him supplies for his support during his confinement, and to assure him of their steady adherence to the Christian faith, which he had planted among them about the year of our Lord 51. The Apostle's design in this Epistle (which is quite practical) seems to be, to comfort the Philippians under the concern they had expressed at the news of his imprisonment; to check a party-spirit, which appears to have broke out among them, and to promote an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith by Judaizing teachers; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession by the most eminent attainments in the divine life.

CHAP. I.

Paul's thanksgiving and prayer to God for them.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always, in every prayer of mine for you all, making request with joy.

5 For

5 For your fellowship in the gospel from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

7 Even as it is meet for me to think this of you all, because I have you in my heart ; in as much as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgment ;

10 That ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel ;

13 So that my bonds in Christ are manifest in all the palace, and in all other places ;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good-will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then ? notwithstanding every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation thro' your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour ; yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

24 Nevertheless, to abide in the flesh is more needful for you.

25 And, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith ;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel ;

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

30 Having the same conflict which ye saw in me, and now hear to be in me.

ANNOTATIONS ON CHAP. I.

Verse 8. *God is my record, &c.* I call him to witness, and can appeal to him, as the searcher of hearts, how greatly I long after you, *i. e.* how passionately and sincerely I love you with the most intense and hearty affection, in Jesus Christ.

13. *Are manifest in all the palace ;* *i. e.* His imprisonment for the gospel of Christ was manifest in the palace, *i. e.* were manifestly taken notice of in Nero's court, and elsewhere in the city ; so that people, enquiring into the cause of his sufferings, found that it was not any misdemeanor ; but that his preaching and practising the doctrine of Christianity was the only reason of his sufferings.

19. *This shall turn to my salvation, &c.* Our apostle pursues his former design, namely, to prevent the Philippians from being offended at his sufferings ; and accordingly he shews, that as the gospel of Christ had gained much already, it should gain yet more by his imprisonment and afflictions, which he was very confident would tend to the further-

CHAP. II.

Paul exhorteth to unity and humility.

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies ;

2 Fulfil ye my joy, that ye be like minded, having the same love, *being* of one accord, of one mind.

3 Let nothing be done through strife or vain-glory ; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus ;

6 Who being in the form of God, thought it not robbery to be equal with God ;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name ;

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings ;

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For

ance of his salvation through the help of their prayers, and the supplies of grace from the Spirit of Christ.

21. *To me to live is Christ, &c.* *i. e.* If I live, Christ shall be the scope of my life, and the end of my living ; I resolve to live to his service ; if I die, Christ will be a real gain and advantage to me.

ANNOTATIONS ON CHAP. II.

Verse 6. *Who being in the form of God, &c.* *i. e.* Invested with divine authority and dominion, yet was not greedy of appearing as God ; so the words are in the original.

13. *It is God which worketh in you, &c.* The meaning is, God has given you power to chuse and act, therefore work out your own salvation.

17. *Yea, and if I be offered, &c.* He says he, it shall please God that I be, by martyrdom, offered upon the sacrifice and service of your faith ; *i. e.* to establish you in the faith which I have taught you, and to confirm and seal the truth of it with my blood, I will rejoice therein for your sakes ; and I desire you to rejoice with me, and to bless God for me in so doing.

ANNO-

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

CHAP. III.

He warneth them of false teachers.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead:

12 Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

ANNOTATIONS ON CHAP. III.

Verse 2. *Beware of dogs:*] Of those invidious, malignant, and contentious persons, whom I cannot but think worthy of this appellation.

3. *We are the circumcision:*] i. e. Christians are, by real holiness, purified unto God a peculiar people, more truly than the Jews were by the typical ceremony of circumcision.

5, 6. *Circumcised the eighth day, &c.*] The very day prescribed by the law. *Of the stock of Israel;* one of that nation which God set apart for himself, when he rejected all the nations of the earth beside. *Of the tribe of Benjamin;* of a noble tribe, as well as descended of an honourable people; a tribe which kept close to God, when other tribes revolted to the worship of Jeroboam's calves; a tribe honoured with the first of Israel's kings, namely Saul. *An Hebrew of the Hebrews;* i. e. born a Jew, both by father's and mother's side. *As touching the law, a Pharisee;* i. e. one of the strictest sects among the Jews for the profession of religion. *Concerning zeal, persecuting the church;* i. e. as touching zeal for the Jewish religion, I have shewed that above others in my furious persecution of the church of Christ. *As touching the righteousness which is of the law, i. e. as to my personal obedience to the law, I was blameless, without spot,* as the original word signifies, i. e. in my own account, and in man's esteem.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

General exhortations.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway; and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful; but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For

ANNOTATIONS ON CHAP. IV.

Verse 3. *Whose names are in the book of life.*] The names of good men are often represented as registered in heaven.

10, &c. *I rejoiced in the Lord greatly, &c.*] Our apostle acquaints the Philippians with what great joy he had received their charity sent to him; and that, as it came no sooner, he believed did not proceed from any disrespect towards him, but only from want either of ability or opportunity of sending to him; yet withal gives them to understand that he knew how to be abased.

14, 15, 16. *Ye have well done, &c.*] Though our apostle had declared, in the foregoing verses, that he had fully learned the lesson of contentment in all conditions, and could bear poverty and want without complaining; yet withal, he assures them here, that they did well in sending supplies to him in prison; thereby testifying, in their Christian commiseration, that they shared with him in his afflictions and sufferings for Christ. Not, says he, that I desire a gift; but I desire, that in such ways as may be meet for the honour of God, and the credit of your profession, fruits may abound to your comfortable account in the day of the Lord.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now, unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

The Epistle of PAUL the Apostle TO THE COLOSSIANS.

THE ARGUMENT.

COLOSSE was a large populous city of Phrygia, in Asia Minor. Though St. Paul had not planted the Christian faith there in person, he was nevertheless concerned in the conversion of the Colossians, by sending other persons to them for that purpose. The grand design of this Epistle is, to excite the Colossians, by the most persuasive arguments, to a temper and behaviour worthy their sacred character, and to secure them from the influence and subtleties of the heathen philosophers, who endeavoured to seduce them from the purity of the Christian faith, and from the insinuations of some Jewish zealots, who insisted upon the necessity of conforming to the ceremonies of the Mosaic law.

CHAP. I.

Paul thanketh God for their faith.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ, which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

19 For it pleased *the Father*, that in him should all fulness dwell;

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you that were some time alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy, and unblameable, and unreprieveable in his sight;

23 If ye continue in the faith, grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister:

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 *Even*

ANNOTATIONS ON CHAP. I.

Verse 6. *In all the world;*] i. e. In all the provinces of the Roman empire.

13. *Who hath delivered us, &c.*] Namely, by bringing them out of that dark state of heathenism, sin, and misery, in which they lay, and translating them into a state of grace, called here *the kingdom of God's dear Son*.

15. *Who is the image of the invisible God; &c.*] The apostle describes the person of our Redeemer, in this and the following verses, in such lofty characters, as evidently bespeak him to be a divine person, truly and really God; and consequently the fittest person to undertake so great and glorious a work as the redemption of a perishing world.

16, 17. *By him were all things created, &c.*] He affirms Christ to be the first-born of every creature, namely, because by him were all things created, and by him all things consist. Now, if all things were created by him, surely he himself cannot be a creature. And thus the sense of the apostle's words run easy: Christ is the image of the invisible God, the heir and Lord of the whole creation; for by him all things were created.

18. *The first-born, &c.*] The first who ever rose to an endless life.
20. *By him to reconcile all things—whether they be things in earth, &c.*] The meaning is, the whole world of rational creatures being considered as the family of God, the government of this house of God is represented by the apostle as administered by his only-begotten Son.

ANNO-

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints;

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

C H A P. II.

He exhorteth them to constancy in Christ.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days:

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not;

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

C H A P. III.

He exhorteth to mortification.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ *who is* our life shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And, above all these things, *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well-pleasing unto the Lord.

21 Fathers,

ANNOTATIONS ON CHAP. II.

Verse 8. *Beware lest any man spoil you, &c.*] The heathen philosophers and wise men amused the Christians with their vain speculations; the Jewish teachers were for imposing upon them the Levitical rites, which he calls *rudiments* or *elements*, fitted for the infancy of the church; but these things were not now *after* Christ, *i. e.* not according to the doctrine of Christ.

9. *All the fulness of the Godhead bodily, &c.*] *i. e.* The fulness of divine power, the glory of the Father: *bodily, i. e.* visibly, as in the person of a man.

12. *Buried with him in baptism, &c.*] The ancients made use of divers ceremonies in baptizing adult and grown-up persons, thereby to represent the death, burial, and resurrection of Christ: *immersion*, or putting the person three times under water, either as our Saviour was under the earth three days, or in allusion to the three persons in the Trinity, in whose name we are baptized; and likewise *emersion*, their coming up out of the water, resembling our Lord's resurrection from the grave.

18. *In a voluntary humility, and worshipping of angels, &c.*] Our apostle next warns the Colossians against the practice of the paganizing

Christians, who were directed by their guides to worship angels, covering their error with a plausible shew of humility, pretending that it was presumptuous to go to God immediately, without the mediation of those excellent creatures.

19. *Not holding the head;*] *i. e.* Not keeping steadfast to Christ, the one Mediator, upon whom alone the whole church depends, as the members of a body on their union with the head.

ANNOTATIONS ON CHAP. III.

Verse 3. *For ye are dead;*] *i. e.* Dead to sin, dead to the world; therefore be not over eager in the pursuit of the things which are below.

4. *When Christ who is our life shall appear, &c.*] When Christ, who is the author, purchaser, and preserver of our life, shall appear to judge the world at the great day, then shall all believers, who have received spiritual life from him, be sharers in glory with him.

14. *Above all these things, put on charity, &c.*] His meaning is, *Clothe yourselves with all moral and Christian virtues; make them the habit of your minds, the constant character by which ye may be known and distinguished from men of different principles.*

21. *Fathers.*

21 Fathers, provoke not your children to anger, lest they be discouraged :

22 Servants, obey in all things *your* masters according to the flesh ; not with eye-service, as men-pleasers, but in singleness of heart, fearing God :

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men ;

24 Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ .

25 But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons.

C H A P. IV.

He exhorteth to be fervent in prayer.

MASTERS, give unto *your* servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving ;

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds ;

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who* is a beloved brother, and a faithful minister, and fellow-servant in the Lord.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

9 With Onesimus, a faithful and beloved brother, *who* is *one* of you. They shall make known unto you all things which *are* done here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments ; if he come unto you, receive him ;)

11 And Jesus, which is called Justus, *who* are of the circumcision. These only *are* my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, *who* is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that* are in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, *cause* that it be read also in the church of the Laodiceans ; and that ye likewise read *the epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

21. *Fathers, provoke not your children, &c.*] i. e. Abuse not your power and authority over them by being too severe ; embitter not their spirits against you by denying them what is convenient, by inveighing with bitter words against them, by unjust, unseasonable, or immoderate

correction of them ; give them no just occasion to be angry, *lest they be discouraged* ; either dispirited and heartless, or desperate and hardened ; *lest*, by dejection of spirit, they become stupid.

The First Epistle of PAUL the Apostle TO THE THESSALONIANS.

THE ARGUMENT.

THIS Epistle is addressed to the inhabitants of Thessalonica, a large populous city, the metropolis of Macedonia. It appears from the history of the *Acts*, chap. 17. 1. that the Christian religion was planted here by St. Paul and Silas, soon after they had left Philippi. The apostle's design in this Epistle is, in general, to confirm the Thessalonians in their adherence to the Christian faith, and to engage them, from the sufferings they had already endured in that cause, and the extraordinary character they had hitherto maintained, to make still greater advances in religion, and become yet more eminent in every branch of the Christian temper.

C H A P. I.

Paul's thanksgiving and prayers for the Thessalonians.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which* is in God the Father, and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father :

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad ; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God ;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

C H A P.

ANNOTATIONS ON CHAP. I.

Verse 2. *We give thanks to God always, &c.*] The great wisdom of our apostle is here remarkable ; for being about to magnify and extol the graces of the Spirit wrought in the Thessalonians, particularly their faith, their love, their patience, their hope ; instead of commending them for these graces, he breaks forth into thanksgiving to God for

them. His business was not to commend them, but to ascribe the especial grace of God conferred upon them, and which shone in them with such distinguished lustre.

10. *To wait for his Son from heaven, &c.*] i. e. By faith they expected that Christ, whom the apostles had preached to them, and who was gone to heaven, would certainly come again from thence, to deliver his redeemed ones from the wrath to come.

ANNO.

C H A P. II.

How the gospel was preached unto them, and how they received it.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness.

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children.

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know how we exhorted, and comforted, and charged, every one of you, (as a father *doth* his children,)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

C H A P. III.

Paul sendeth to Timothy.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For, verily, when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now, God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

C H A P. IV.

An exhortation to godliness.

FURTHERMORE then, we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour.

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15 For

ANNOTATIONS ON CHAP. II.

Verse 5. *Neither at any time used we flattering words, &c.] i. e.* Speeches fitted to gratify the lusts and humours of men, or for gaining their favour, or courting their good opinion.

9. *Our labour and travail, &c.]* Here he tells the Thessalonians he laboured night and day in the business of his calling; making tents to maintain himself, that so he might not be chargeable or burdensome to any of them, or by any means retard and hinder the success of the gospel amongst them.

19. *What is our hope, or joy, or crown? &c.]* We may observe a very remarkable gradation in these words; he calls them *his hope, his joy, and his crown of rejoicing.*

ANNOTATIONS ON CHAP. III.

Verse 3. *That no man should be moved, &c.]* That no man should be discouraged from his adherence to the Christian profession and hope by the severity of these afflictions with which we are surrounded.

ANNOTATIONS ON CHAP. IV.

Verse 3, 4, 5. *That ye should abstain from fornication, &c.]* Christians should be holy, chaste, and clean; not indulging themselves in those impure and filthy lusts of the flesh, fornication and all manner of uncleanness, which the Gentiles, who knew not the true God, were addicted to, and guilty of, in a most beastly manner; but that every one should know how to possess and make use of his body, and all its members, as the instruments of the soul, in holiness and honour.

15 For this we say unto you by the word of the Lord, That we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

17 Then we which are alive, *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

C H A P. V.

Paul sheweth Christ's second coming to judgment.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief:

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

9 For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

15. *This we say unto you by the word of the Lord, &c.]* In this verse the apostle obviates an objection. Some might say, that the saints found alive at the day of judgment might be sooner happy than the dead saints: No, says the apostle; *they that are alive shall not prevent them that are asleep*: they shall not prevent their rising, nor shall they get to heaven before them, or have any advantage above them; the living saints shall not be made happy without them, nor one moment before them.

16. *The Lord himself shall descend, from heaven with a shout, &c.]* With a triumphant shout, raised by millions of happy attendant spirits. His appearance shall be proclaimed *with the voice of the archangel, even with the trump of God*; and the dead in Christ shall all, in a moment, be awakened by it, and shall rise out of their graves in the first place, springing forth in forms of glory, to the infinite astonishment of the surviving world.

17. *We which are alive and remain;] i. e.* Those of us Christians. St. Paul did not expect to be found *alive* at the day of judgment, as

11 Wherefore, comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *mén*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens.

some have interpreted this passage; for in several other places he expresses his expectation of death.

18. *Comfort one another with these words, &c.] i. e.* Draw matter of consolation to yourselves, from the foregoing considerations, against the loss of your deceased friends.

ANNOTATIONS ON CHAP. V.

Verse 2. *As a thief in the night.]* Mr. Blackwall justly observes the remarkable emphasis of this passage. A thief comes upon people when they are bound in sleep, and they awake in amazement and confusion, being unarmed and in an helpless posture.

16. *Rejoice evermore;] i. e.* We must carry ourselves so holily towards God, and so circumspectly and unblameably before men, that we may always have cause for rejoicing.

17. *Pray without ceasing;] i. e.* Prayer must be our morning and evening sacrifice; so that beginning and ending the day with it, we may be said to do it always. So the burnt-offering presented every morning and evening was called *perpetual*.

The Second Epistle of PAUL the Apostle TO THE THESSALONIANS.

THE ARGUMENT.

IT is generally thought that St. Paul wrote this Epistle while he continued at Corinth, and not long after the former, Timothy and Silas being mentioned as attending him in both. The general design of it is, to confirm the Thessalonians in their Christian profession, and to comfort them under the sufferings to which they were exposed.

C H A P. I.

Paul sheweth his good opinion of their faith, love, and patience.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth ex-

ceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

C H A P. II.

He willeth them to continue stedfast in the truth received.

NOW, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition:

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders;

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth;

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

C H A P. III.

Paul giveth them divers precepts.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you;

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do, the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now, the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

ANNOTATIONS ON CHAP. I.

Verse 9. *Who shall be punished with everlasting destruction, &c.*] Here we are to observe the tremendous dreadfulness of that wrath and vengeance, which, at the great day, will be inflicted on the ignorant and disobedient part of mankind. To denote the greatness of it, it is called *destruction*: not as if it were an abolishing of their nature, and utter extinction of their being, as the destruction of beasts is, but a loss of their happiness and well-being, as the destruction of the fallen angels was; and to set forth the duration of it, it is called *everlasting destruction*, a dying life, and a living death.

ANNOTATIONS ON CHAP. II.

Verse 4. *Exalteth himself above all that is called God, &c.*] *i. e.* Above all magistracy, authority, or dominion, that God ever instituted; disposing arbitrarily of kingdoms; absolving subjects from their allegiance, from all obligation to obey the laws of their country; and causing kings and people, even whole nations, to be massacred by secret plots or open violence. This, according to Dr. Samuel Clarke, is a very strong and very striking description of the Pope.

7. *He who now letteth will let.*] Dr. Geddes very properly explains this of the Roman emperor, who would not suffer ecclesiastical power to grow to such an exorbitant height: and many authors of great note

agree in saying, that Antichrist was not to appear till after the fall of the Roman empire.

9. *After the working of Satan, &c.*] An account is here given how Antichrist acquires and keeps up his power in the world. The great and first instrument is Satan: *After the working of Satan*, is as much as *by the work of Satan*; denoting not only his pattern, but his influence: the devil has a great sway over wicked men in the world; his way of dealing with them is most efficacious and powerful; he is certainly the first founder and main supporter of the antichristian state.

Power, and signs, and lying wonders, &c.] It is most natural to refer all this to the fictitious miracles of the church of Rome; which have grown up to such a degree of extravagance and effrontery, as to make even their popes ashamed.

10. *With all deceivableness of unrighteousness, &c.*] *i. e.* There shall arise persons that shall have all possible marks and notes of the true church of Christ, excepting that alone without which all other marks are nothing, namely, the uncorrupt worship of the one true God of the universe, and the real practice of universal equity and goodness towards men.

11. *Strong delusion, &c.*] *i. e.* That should entertain incredible absurdities; namely, those most ridiculous popish legends, which have gained such credit as to be admitted into their public offices, and furnish out a most affecting comment on these words.

The

The First Epistle of PAUL the Apostle TO TIMOTHY.

THE ARGUMENT.

THIS Epistle seems principally intended to direct Timothy in managing the affairs of the church, while he abode at Ephesus; and particularly to instruct him in choosing proper persons to be employed in the ministry. Another part of the apostle's design was to caution this young evangelist against the influence of those Judaizing teachers, who, by their subtle distinctions, and endless controversies, had corrupted the purity and simplicity of the gospel. His father was a Greek; but his mother, whose name was Eunice, was a Jewess. He was ordained when he was very young, probably about twenty; and afterwards we find he often attended the apostle in his travels, and assisted him in preaching the gospel.

C H A P. I.

Paul's calling to be an apostle.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, *my own son in the faith:* Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith; *so do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust:

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief:

14 And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief,

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck.

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

C H A P. II.

That it is meet to pray and give thanks for all men, and the reason why.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence, with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman, being deceived, was in the transgression.

15 Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

C H A P.

ANNOTATIONS ON CHAP. I.

Verse 2. *My own son.*] He calls him his *own son*, chiefly to express the paternal affection he had for him, and the complacency he found in that assistance he had received from him in the work of the ministry, and in the filial reverence and affection which this excellent young minister expressed to him.

5. *Charity*] The Greek word should be rendered *love*, *i. e.* universal love towards mankind.

16. *For this cause I obtained mercy, &c.*] God is pleased sometimes to magnify his mercy in the conversion and salvation of the most notorious sinners, that so the greatest may take encouragement from thence

to hope and trust in our Lord Jesus Christ for pardon and mercy. Thus here, the great blasphemer and persecutor was received to mercy, for an example to all such sinners as should hereafter forsake their evil ways, and give themselves up sincerely to the obedience of the gospel.

ANNOTATIONS ON CHAP. II.

Verse 5. *There is one God, and one mediator, &c.*] His argument runs: We ought to pray for all; as one Mediator between God and mankind, who took upon him the common nature of all men, gave himself a satisfactory and sufficient ransom for all.

15. *She shall be saved in child-bearing.*] Though the woman was so unhappy as to be first deceived by the serpent, and the instrument of enticing

C H A P. III.

How bishops, deacons, and their wives, should be qualified.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

C H A P. IV.

He foretelleth that in the latter times there shall be a departure from the faith.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

ticing her husband to do the like, yet through the gracious interposition of the Mediator, afterwards born of a woman, she hath no reason to despair, either of a temporal salvation from the peril and danger of childbirth, much less of an eternal salvation; for she shall be saved: i. e. she stands upon an equal footing with the man as to eternal salvation, who cannot be saved without faith and holiness, and a proper discharge of the duties incumbent on him.

ANNOTATIONS ON CHAP. III.

Verse 2. *Given to hospitality.*] As there were very few houses of public entertainment in the eastern countries, hospitality was a virtue more peculiarly seasonable and necessary than among us; that is, so far as related to the accommodation of entire strangers on their travels.

11 These things command and teach.

12 Let no men despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.

C H A P. V.

Rules to be observed in reproof.

REBUKE not an elder, but entreat him as a father, and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows, that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man;

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 Lay

16. *Great is the mystery of godliness.*] Dr. Samuel Clarke reads, *Great is the mystery of God, manifest in the flesh, seen of angels: seen, not in the literal sense, for that was no mystery; but understood, apprehended, made plain to the angels; who were before, in that sense, desirous to look into it.*

ANNOTATIONS ON CHAP. V.

Verse 22. *Lay hands suddenly on no man.*] i. e. Ordain no person precipitately: neither be partaker of other men's sins, by ordaining unworthy men.

24. *Some men's sins are open beforehand, &c.*] i. e. They are so notorious to the eye of the world, that they may without scruple be condemned.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. VI.

The gain of godliness.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren: but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which *draw* men in destruction and perdition.

10 For the love of money is the root of all evil; which

Some men they follow after.] The sins of others are secret, but will appear against them in judgment.

ANNOTATIONS ON CHAP. VI.

Verse 6. *Godliness with contentment is great gain, &c.*] As if the apostle had said, Though these seducers are for making a gain of godliness, yet we know that *godliness is great gain*, especially with contentment.

17. *Rich in this world.*] Riches can only avail us in this world,

while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

which greatly extenuates the value of them; for they can neither attend us into the other, nor at all influence our happiness there.

20. *O Timothy, keep that which is committed to thy trust, &c.*] Our apostle concludes this epistle to Timothy with a very pathetic exhortation to him, that he would maintain purity of doctrine, and preach that to his hearers, avoiding all idle speculations, which the heathen philosophers admired; despising, in the mean time, the plainness and simplicity of the gospel.

The Second Epistle of PAUL the Apostle

TO

TIMOTHY.

THE ARGUMENT.

IT is generally agreed, that this epistle was dated from Rome, during the apostle's second confinement under Nero, and not long before his martyrdom. The design of St. Paul seems to be, to prepare Timothy for those sufferings to which he foresaw he would be exposed; to forewarn him of the fatal apostacy that was beginning to appear in the church; and, at the same time, to animate him, from his own example, and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office.

CHAP. I.

Paul's love to Timothy, and Timothy's faith.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of *my* hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, no of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

9 Who hath saved us, and called *us* with an holy calling,

ing, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well.

C H A P. II.

Timothy exhorted to constancy and perseverance.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is a faithful saying,* For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

ANNOTATIONS ON CHAP. I.

Verse 3. *Whom I serve from my forefathers, &c.]* St. Paul had been calumniated by the Jews as an apostate from the religion of his forefathers; for which reason here, and frequently elsewhere, he declares the contrary.

7. *God hath not given us the spirit of fear, &c.]* Be not discouraged by persecution; for God hath not given us, his ministers, the spirit of fear, but of courage and fortitude. Perhaps the apostle added this under an apprehension, that the tender spirit of Timothy might have been somewhat terrified by the prospect of persecution.

9. *Who hath saved us, &c.]* As if the apostle had said, To fortify thee against the fear of those persecutions which may probably attend thee in the work of the gospel, consider, that the God whom thou servest in this employment, is he that hath saved us, and called us with an holy calling, first to Christianity, and then to the ministry.

13, 14. *Hold fast the form of sound words, &c.]* By a form of sound words, we are to understand the truths and doctrines of the gospel methodically disposed and digested, called, verse 14. *that good thing which was committed unto thee,* meaning the summary of the Christian doctrine, committed to his care and keeping.

15. *All they which are in Asia, &c.]* By all in Asia, we are to understand, very many, almost all, not every individual.

ANNOTATIONS ON CHAP. II.

Verse 1. *Be strong in the grace that is in Christ Jesus;]* i. e. Be faithful and diligent in preaching the gospel.

2. *The things that thou hast heard of me, &c.]* Timothy is here charged to take special care, that the doctrine of the gospel, and the precepts of holy living, which he had heard St. Paul deliver, in the presence of

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

C H A P. III.

The apostle commendeth the holy scriptures.

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents; unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now

many witnesses, should be transmitted to men of great fidelity and ability, whom he was to ordain and empower to teach it to others.

15. *Rightly dividing the word of truth:]* i. e. Proper application must be made of the different parts of scripture, according to the different circumstances of the different persons. By one method, the ignorant are to be instructed; by another, the wicked and profane are to be reprov'd; by one part of scripture, the weak are to be confirmed; by another, the melancholy to be comforted; by a third, the erroneous to be undeceived.

19. *The foundation of God standeth sure, &c.]* i. e. His holy covenant standeth firm and sure, having a seal annexed to it, as usually contracts have, by which two parties oblige themselves to each other; which seal, on God's part, has this impression, 'The Lord knoweth them that are his:' and, on our part, is written, 'Let every one that nameth the name of Christ depart from iniquity.'

20, 21. *In a great house there are not only vessels of gold, &c.]* i. e. Has not the master a right to employ his servants in what station he pleases, more or less honourable, provided, in his final distribution, he deals equitably with each of them, in their several and respective degrees?

25. *In meekness instructing those, &c.]* The meaning is, we are to instruct them with meekness; lest peradventure, by our passion, we raise in them a just prejudice against us; when, by meek instruction, they might possibly have been brought to repentance, and to the acknowledgment of the truth.

ANNOTATIONS ON CHAP. III.

Verse 1. *In the last days perilous times shall come.]* As if our apostle had said, O my son Timothy, be not thou discouraged at the sects and schisms,

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

C H A P. IV.

Paul exhorteth Timothy.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

schisms, at the heresies and blasphemies, at the vice and impiety, which will be found in and amongst persons in the last days; for know, that *perilous times shall come.*

7. *Ever learning, &c.*] Always pretending to hear with great eagerness; but being turned about with every gale of doctrine, they never attain any fixed and steady principles.

12. *All that will live godly—shall suffer persecution.*] In some ages and countries, from the malice of unbelieving Jews and heathens; at other times, and in other places, from the bigotry of idolatrous and tyrannical Christians; and at all times, and in all places, even where Christianity shall be most universally professed, and when it might seem most to prosper, still men of truth and virtue should continually be ex-

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me;

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil; the Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

posed to inconvenience and disadvantage of divers kinds, from the strong prejudices and manifold iniquities of a vicious and debauched world.

16, 17. *Profitable for doctrine, for reproof, &c.*] For *doctrine*, as containing all necessary truth; for *reproof*, as guarding men against all pernicious errors; for *correction*, as affording the strongest arguments to persuade sinners to amend; and for *instruction* in righteousness, as directing men in all virtuous practices. *That the man of God may be perfect, thoroughly furnished;* that every Christian, particularly every preacher of the gospel, may therein find abundant instruction, both how to direct his own practice in the way of righteousness, and how to persuade others also to do the same.

The Epistle of PAUL

T O

T I T U S.

THE ARGUMENT.

ST. PAUL, having appointed Titus to take care of the church he had planted in Crete, in this epistle directs him on what principles he was to act, in the ordination of those Christian ministers who were to take the oversight of particular churches; representing them as persons, not only of a blameless but exemplary character, who should be eminent for their piety, and for every social and personal virtue, as well as thoroughly established in the Christian faith.

C H A P. I.

Of evil teachers.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness:

2 In hope of eternal life, which God, that cannot lie, promised before the world began:

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour.

†

4 To

4 To Titus, *mine own son* after the common faith: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God, but in works they deny him; being abominable, and disobedient, and unto every good work reprobate.

CHAP. II.

Directions for life and doctrine.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience:

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things:

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

ANNOTATIONS ON CHAP. I.

Verse 10. *Unruly and vain talkers, &c.*] A reason is here subjoined why Titus should take such special care to fill the church with able guides; namely, because a multitude of false teachers were dispersed abroad, and scattered up and down every where; particularly the Judaizing doctors, those of the circumcision, mentioned in *Acts* 15. who would make Christianity nothing more than a supplement to the law of Moses.

13. *Rebuke them sharply.*] With a cutting severity. The metaphor is taken from the art of a surgeon, who, as the wound is more dangerous or corrupt, makes the deeper incision.

16. *They profess that they know God, but in works they deny him, &c.*] Behold here the dismal character of many hypocritical persons in the Jewish church: they professed the knowledge of the true God, but in their lives and actions they denied him; and so became abominable both to God and man, disobedient to the law, and averse from every good work.

11 For the grace of God that bringeth salvation hath appeared to all men;

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Titus directed what to teach, and what not.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, through Jesus Christ our Saviour:

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is a faithful saying,* and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men,

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, reject:

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

ANNOTATIONS ON CHAP. II.

Verse 10. *That they may adorn, &c.*] To adorn the doctrine of God, is by our practice to cause it to appear lovely and beneficial to mankind, to shew how glorious it is in its effects, and how worthy to be embraced and practised by all men.

ANNOTATIONS ON CHAP. III.

Verse 8. *That they which have believed in God might be careful to maintain good works.*] The apostle seems here to intimate, that they who are justified by the faith of the gospel, should be so far from thinking themselves hereby excused from good works, that they ought, upon that account, to be the more careful to maintain and practise them; because, by the very profession of the Christian faith and religion, they have solemnly engaged themselves to do so.

The Epistle of PAUL TO PHILEMON.

THE ARGUMENT.

THIS epistle was written on a private occasion. Onesimus, a servant of Philemon the Colossian, one of Paul's converts, had robbed his master, and fled to Rome, where Paul then was a prisoner at large; who providentially meeting with him, converted him to the Christian faith; after which, for some time, he ministered to the apostle, till he accidentally heard that he was Philemon's servant; upon which he sent him back to his master, with this recommendatory letter, earnestly desiring Philemon to pardon and receive him again into favour.

1 Of Philemon's faith and love:—8 he is entreated favourably to receive Onesimus.—23 Salutations, &c.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon, our dearly-beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy

stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

ANNOTATIONS on the Epistle to PHILEMON.

Verse 9. *Paul the aged.*] The Greek word which is here used sometimes signifies an old man, and at another time an ambassador: now St. Paul could not properly call himself *the aged*, being, according to the most probable calculation, not more than fifty-two or fifty-three years of age; therefore, with the learned Dr. Bentley, we must certainly here read an ambassador. See Eph. 6. 20. and 2 Cor. 5. 20.

10. *Whom I have begotten in my bonds.*] St. Paul had converted Onesimus to the Christian faith when he was a prisoner; and therefore may be said to have begotten him to Christianity.

12. *That is mine own bowels.*] Whom I love with the greatest tenderness and affection.

15, 16. *Perhaps he therefore departed for a season, that thou shouldest receive him for ever, &c.*] The apostle seems to argue thus: If his departing from thee was so managed by the wise providence of God, that it might be an occasion for thy receiving him again for ever, then, notwithstanding his departure, thou oughtest to receive him: but verily thus it is, the wisdom of God has so over-ruled the matter: he went a fugitive from thee, thieving and purloining; but he returns a convert, a Christian, a brother in the faith; and as such is to be entertained by thee, being doubly related to thee, both as a servant, and as a fellow-member of Christ.

The Epistle of PAUL the Apostle

TO THE

HEBREWS.

THE ARGUMENT.

IT is the general opinion, that St. Paul was the author of this epistle. The salutation or usual token was omitted, because it was probably written in his own hand, to persons well acquainted with his character. The Hebrew Christians, to whom it was directed, had fled from Judea into Asia, and were treated by the Romans as enemies, because Jews by birth, and their leaders were secured; which was a sufficient reason to induce the apostle to conceal his name. St. Paul's design in this epistle is, to confirm the Jewish Christians in the faith and practice of the gospel of Christ, which they might be in danger of deserting, either through the insinuation or ill treatment of their persecutors.

CHAP. I.

Christ, in these last times coming to us from the Father, is preferred above the angels, both in person and office.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit

on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

Obedience due to Christ.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward,

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For

ANNOTATIONS ON CHAP. I.

Verse 1. *God, who at sundry times, &c.*] The meaning is, God having of old established several forms of religion among men, by divers ways of revelation; by discovering himself to the patriarchs; by delivering the law to Moses; and by the preaching of the prophets; and all these proving ineffectual to make men truly virtuous, to recover God's creation from the corruption and bondage of sin, and much more insufficient to afford any effectual means of redeeming them from the guilt thereof; he did at last, in compassion to mankind, vouchsafe to afford them one more clear and perfect revelation of his will, even by sending to them his own Son.

5. *Thou art my Son, this day have I begotten thee.*] This is so distinguishing an expression, that it necessarily implies our Saviour to be the Son of God, in a different and more exalted sense than the angels themselves are; for, in the next verse, the apostle brings them in as his ministers, subjected and paying honour to him.

9. *Above thy fellows.*] i. e. None of the angels, whom thou mayest in any degree have condescended to join with thyself and lead in thy train, can pretend to compare with thee in glory or joy.

14. *Are they not all ministering spirits, sent forth to minister, &c.*] The spirits of heaven esteem themselves happy in an opportunity of worshipping this triumphant Lord, and ministering even to the least of his servants.

ANNOTATIONS ON CHAP. II.

Verse 2. 3. *If the word spoken by angels, &c.*] i. e. If the law given by the ministry of angels was firm and inviolable, and all the transgressors of it were justly and severely punished, how can we escape perishing, if we neglect the gospel, which makes a discovery of that great salvation which was purchased by Christ for lost sinners?

5. *Unto the angels hath he not put in subjection the world to come, &c.*] i. e. The world of believers, gathered out of all nations by the preaching of the gospel, is put under Christ's immediate power; and is subject not to angels, but to Christ himself.

ANNO-

11 For both he that sanctifieth, and they who are sanctified, *are* all of one; for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their life-time subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

C H A P. III.

Christ is more worthy than Moses.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after:

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore, (as the Holy Ghost saith, To-day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into thy rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

ANNOTATIONS ON CHAP. III.

Verse 6. *Whose house are we, if we hold fast the confidence, &c.* i. e. Believers, who worship him according to the gospel, are so; but upon this condition, that we hold fast our confidence, i. e. the confident profession of our Christian faith, and our joy and glorying in the hopes of the promised blessedness to the end.

11. *They shall not enter into my rest.* Canaan is so called; as they there reposed themselves after the labours of a long war, as well as the fatigues of a tedious march.

C H A P. IV.

The Christian's rest is by faith.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For, *we* which have believed do enter into rest; as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time: as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

C H A P. V.

The authority and honour of our Saviour's priesthood.

FOR every high-priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity:

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

5 So also, Christ glorified not himself, to be made an high-priest: but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec:

7 Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

8 Though

ANNOTATIONS ON CHAP. IV.

Verse 3. *The works were finished;* i. e. The work of creation.

12. *The word of God is quick, and powerful, and sharper, &c.* This may either be a description of Christ, or of the gospel; and commentators are divided in regard to the sense in which it should be understood.

ANNOTATIONS ON CHAP. V.

Verse 7. *Who in the days of his flesh.* This is spoken of our Saviour, and alludes to the affecting sense he had of his sufferings, when he endured that bitter agony in the garden.

8 Though he were a Son, yet learned he obedience by the things which he suffered :

9 And being made perfect, he became the author of eternal salvation unto all them that obey him ;

10 Called of God an high-priest, after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness : for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

C H A P. VI.

He exhorteth not to fall back from the faith.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

13 For when God make promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

13. *In the word of righteousness ;* i. e. In the gospel, which directs us in the true way of justification by the blood and righteousness of the great Redeemer.

ANNOTATIONS ON CHAP. VI.

Verse 4. *It is impossible for those who were once enlightened, &c.* i. e. With such glorious truths as are essential to Christianity: though the ancient fathers called baptism *illumination*, and baptized persons *the enlightened*; because of that divine illumination which was conveyed to the minds of men by the knowledge of Christianity.

5. *The powers of the world to come.* Some understand this of the miraculous powers of the gospel age; others, of the impressions made relating to the importance of a future state.

6. *They crucify to themselves the Son of God afresh, &c.* i. e. They do the greatest dishonour to the religion which our Saviour has instituted, and to the laws thereof, that can possibly be done.

7, 8. *The earth, which drinketh in the rain that cometh oft upon it, &c.* The design of our apostle in these words is, 1st, To set forth the excellency and necessity of the gospel, dispensed to us in the ministry of the word: he compares it to rain, which softens, refreshes, and fructifies the earth. 2dly, He discovers the different effect which the word of God has upon different persons that enjoy the preaching of it. The sincere Christian becomes fruitful, under the dews and showers of

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ;

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail ;

20 Whither the forerunner is for us entered, even Jesus, made an high-priest for ever, after the order of Melchisedec.

C H A P. VII.

Christ Jesus is a priest after the order of Melchisedec.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days nor end of life ; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And, without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And

divine grace, and receives a blessing ; but the barren professor is like a howling wilderness, or dry desert, which after innumerable refreshing showers brings forth nothing but briers and thorns. 3dly, He declares the different condition of such persons. A people who answer God's care are like a field that drinks in the rain, brings forth herbs, and receives a blessing. But such a people as, after all the refreshing showers from heaven, and after all the culture and labour of God's husbandmen on earth, shall remain bushes and briers, barren and unfruitful under all, or worse than such, are nigh unto cursing, and their end is to be burned.

18. *Who have fled for refuge, &c.* In these words is an allusion to the cities of refuge spoken of under the law. God appointed six for such to fly to as were guilty of casual homicide, or of killing a person by chance, that so they might avoid the fury of the avenger of blood. Now these cities of refuge were an illustrious type of Christ.

ANNOTATIONS ON CHAP. VII.

Verse 9, 10. *Levi also, who receiveth tithes, paid tithes in Abraham, &c.* The apostle's argument runs thus: They who receive tithes of others, are certainly superior to them of whom they receive them; but Melchisedec received tithes of Abraham, and of Levi in Abraham's loins; therefore he is superior to them, and of a more excellent order than they; which is the great truth he hath been so industriously proving.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high-priests which have infirmity: but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

By Christ's eternal priesthood the Levitical priesthood is abolished.

NOW, of the things which we have spoken *this is* the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle: For see (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

20, 21, 22. *And in as much as not without an oath he was made priest, &c.*] Our apostle's argument is this: He that is made an unchangeable priest by the oath of God, is a better, a greater, and more excellent priest, than any made so without it; but whereas the Levitical priests were made without an oath, by a law changeable at the will of their lawgiver, Jesus Christ was made a priest by the unchangeable oath of God.

23, 24. *They truly were many priests, because they were not suffered to continue, &c.*] St. Paul now comes to his last argument, by which he proves the excellency of Christ's priesthood above that of Aaron. The Levitical priests, he says, were many and mortal; their mortality was the cause of their multitude. They were cut off by death, and succeeded one another; but Christ is one and the same to his church, yesterday, to-day, and for ever: he had no partner, and has no successor; but he executes an everlasting unchangeable priesthood in his own person.

25. *That come unto God, &c.*] *Coming unto God by Christ*, is sinners returning, by repentance and real amendment, to the obedience of God's commands, in hopes of obtaining pardon for what is past, through the intercession of Christ.

ANNOTATIONS ON CHAP. VIII.

Verse 11. *They shall not teach every man his neighbour, &c.*] These words are a promise, that, under the new covenant dispensation, the

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah;

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAP. IX.

The blood of Jesus Christ above all sacrifice.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread, which is called The Sanctuary.

3 And after the second veil the tabernacle, which is called The Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But

Holy Spirit should be so plentifully poured forth, and the light of the gospel so clearly shine, that there shall not be the same necessity as under the law to teach men the knowledge of God, and their duty to him; the types and shadows of the law being removed, and all persons in general shall know him to be the Lord.

ANNOTATIONS ON CHAP. IX.

Verse 1. *The first covenant, &c.*] In this and the following verses, the apostle gives us a particular and distinct view of the typical ordinances of the old covenant under the Mosaic dispensation, and also of their accomplishment in Christ; and here, in general, he acquaints us, that the first covenant had an outward legal service, with sundry rites and ordinances of divine worship, and a worldly sanctuary, raised by men, of earthly materials, a temporary tabernacle.

8. *The way into the holiest of all, &c.*] The apostle, in this verse, declares the spiritual use and signification of the Levitical service, and what the Holy Ghost intended thereby; namely, that the true and proper means for entering into heaven, the holy of holies, was not so fully and clearly manifested; and that heaven, represented by the holy of holies, was as yet inaccessible; for Christ first entered into heaven as our forerunner, with his blood to appear before God, and thereby to prepare the way for our entrance after him.

13, 14. *If*

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building :

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us :

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ;

26 (For then must he often have suffered since the foundation of the world ;) but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment ;

28 So Christ was once offered to bear the sins of many : and unto them that look for him shall he appear the second time without sin unto salvation.

CHAP. X.

An exhortation to faith and patience.

FOR the law, having a shadow of good things to come, and not the very image of the things, can

13, 14. *If the blood of bulls, &c.*] If the blood of bulls and goats, and the water which was mixed with the ashes of the burnt heifer or red cow, mentioned *Numb.* 19. purified from ceremonial uncleanness, and procured the external sanctification of the flesh, or outward man ; how much more shall the blood of Christ, who, by the eternal Spirit, *i. e.* his Godhead or divine nature, offered up himself a sacrifice without spot to God, be able to purge our consciences from all spiritual impurity, and render you fit to serve the living God, in a holy course of Christian obedience.

15. *For this cause he is the mediator, &c.*] By this means he took upon him the glorious office of mediator of the new covenant, that, by the intervention of his death, he might make satisfaction for the sins of believers under the old testament, as well as for those who live under the new ; and that as well as those that lived before Christ's coming in the flesh, as since, might, by virtue of his death, obtain the promised eternal inheritance.

18, 19, 20. *Neither the first testament was dedicated without blood, &c.*] The first covenant, which God made with Israel in Horeb, had not its sanction without typical blood. The using of blood for the sanction of leagues and covenants was a very ancient rite ; and probably signified, that the parties confederating did thereby engage blood and life for the observation of them. Now that the covenant between God in Israel

never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2 For then, would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure :

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein ; (which are offered by the law ;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins :

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us : for after that he had said before,

16 *This is* the covenant that I will make with them, After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them :

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh :

21 And having an high priest over the house of God,

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering, (for he is faithful that promised,)

24 And let us consider one another to provoke unto love, and to good works :

25 Not

was thus solemnized, and received its confirmation by blood, the apostle makes evident from the history of Moses, *Exod.* 24. 8. In like manner the new covenant was confirmed by blood, even by the blood of Christ, as is evident from his own words, *Matt.* 26. 28.

ANNOTATIONS ON CHAP. X.

Verse 1. *The law, having a shadow of good things, &c.*] This seems an allusion to the art of painting, in which a shadow, or the outlines, are first drawn, and afterwards the very image itself.

5. *He saith, &c.*] The apostle having shewn the weakness and insufficiency of the Levitical sacrifices in the former verses, comes now to declare the efficacy of Christ's sacrifice, and his blessed undertaking to fulfil and suffer all things required by the will of God, the complete salvation of the church ; and this he does by a quotation out of the Old Testament, *Psa.* 40. 7. *Sacrifices and offering thou wouldest not, but a body hast thou prepared me :* Thou hast prepared me a body, a holy and innocent human nature, fit to be united to my glorious Godhead ; in which nature I shall suffer, and, by my sufferings, satisfy thy justice for sin ; and, by the sufficiency of my sacrifice, put a period to all the Levitical sacrifices that preceded and also prefigured me.

19. *Having therefore—boldness, &c.*] *i. e.* Having access to God through him.

26. *If*

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy, under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions:

33 Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now, the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

C H A P. XI.

Without faith we cannot please God.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the

world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son;

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning upon* the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea, as by dry land; which the Egyptians assaying to do, were drowned.

30 By

ANNOTATIONS ON CHAP. XI.

Verse 10. *A city which hath foundations, &c.*] *i. e.* The foundations of precious stones, alluding to the prophetic expressions.

12. *And him as good as dead, &c.*] The words acquaint us with that gratuitous remuneration and gracious reward, which God gave Abraham and Sarah as the fruit of their faith; namely, the blessing of a numerous posterity. There sprang of them, and both of them as good as dead with regard to the procreation of children, a numerous issue, like the stars of heaven, and the sand of the sea.

26. *Esteeming the reproach of Christ, &c.*] From the account which Josephus gives of Moses, he must have been in the highest esteem at the Egyptian court.

26. *If we sin wilfully, after, &c.*] *i. e.* God will not afford men any new revelation, which may be of greater efficacy than the present; and all the arguments which the *present* affords they have already rejected, by sinning wilfully and habitually against the truth.

29. *Trodden under foot the Son of God, &c.*] The sin of apostasy from Christianity is doing the greatest dishonour to the religion which our Saviour has instituted, and to the laws thereof, that can possibly be done.

35. *Cast not away therefore your confidence, &c.*] *i. e.* Never shrink from a bold and courageous profession of Christ and his holy religion, which will be crowned with a great recompence of reward.

38. *The just shall live by faith, &c.*] By the just man, we are to understand a justified man; by the life which he lives, is meant a life of sanctification and glorification, grace and holiness, glory and happiness.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented:

38 (Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

C H A P. XII.

A commendation of the new testament above the old.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as

32. *What shall I more say, &c.*] In these and the following verses our apostle sums up the remaining testimonies, which he might have produced to shew the great things which faith had enabled persons to do, and also to suffer the hardest and most terrible things that could be encountered. It was faith that rendered Gideon successful against the Midianites, Barak over the Canaanites, Samson over the Philistines, Jephthah over the Amorites, and David over the Jebusites and Moabites.

35. *Others were tortured.*] In this passage, and several others here following, the apostle is thought to refer to the story of the Maccabees; which, though written after the closing of the canon of scripture, when there was no extraordinary prophet in the church; yet the matters of fact were then fresh in the memory, and are here alluded to, particularly Eleazar, 2 Mac. 6. who was beaten to death, when he had been persuaded and allured to accept deliverance by transgressing the law; and also the mother and her seven sons.

37. *Were tempted.*] It is generally supposed, that this is not the right reading; for after stoning, and being sawn asunder, the apostle would hardly mention being tempted, which is no certain punishment at all: some therefore here read, *they were burnt alive*; which indeed gives a stronger sense.

39. *A good report through faith, &c.*] *i. e.* All the above-mentioned scripture saints, with others that lived from the beginning of the world, and the first giving out of the promise of the Messiah; all and every one of these obtained a good report through faith; *i. e.* a good testimony that they pleased God; nevertheless, they received not the promise; *i. e.* the actual exhibition of the promised Messiah.

with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled:

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

26 Whose voice then shook the earth: but now he hath

ANNOTATIONS ON CHAP. XII.

Verse 12. *Wherefore, lift up the hands, &c.*] That they may exert themselves in this glorious combat: and strengthen the feeble tottering knees, that they may hold out to the end of this important race.

17. *He found no place of repentance, &c.*] The meaning is, not that true repentance, which produces real amendment and effectual reformation of manners, will ever be rejected; but that, at the day of judgment, when the blessing comes to be inherited, they who have sold their hopes of it for the pleasures of sin shall not find acceptance.

18. *The mount that might be touched, &c.*] Some commentators have thought that a negative is here dropped, and that the true reading is, *that might not be touched*; and Dr. Wall says, that bishop Montague thus cites it in his *Apparatus*; and any one that remembers the description of this mount burning with fire, and the tempest, and the sound of the trumpet, and the charge given that it should not be touched, *Exod.* 19. will be apt to think this the right reading.

24. *To the blood of sprinkling, &c.*] The blood which Abel sprinkled in sacrifice could not speak that peace to the conscience, which the blood of Christ does; that being but a figure and shadow of this real atonement.

26. *Whose voice then shook the earth, &c.*] The voice of God, at the promulgation of the law on Mount Sinai, shook the earth; but he promised after this to shake all nations; and that Christ, the expected Messiah, and the desire of all nations, should come, which is now fulfilled.

hath promised, saying, Yet once more, I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear:

29 For our God is a consuming fire.

C H A P. XIII.

Divers exhortations.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation;

8 Jesus Christ, the same yesterday, and to-day, and for ever.

9 Be not carried about with diverse and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is

brought into the sanctuary by the high-priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

ANNOTATIONS ON CHAP. XIII.

Verse 2. *Be not forgetful to entertain strangers, &c.*] It was necessary to enforce this duty of hospitality, because in those eastern countries there were no inns, nor other accommodations, as among us. Strangers, even among the heathens, were accounted sacred, and under the peculiar protection of God; and a punishment was appointed for such as were inhospitable towards them.

Some have entertained angels.] It is possible, that from the story of Abraham and Lot, who had the honour of entertaining angels, under the form of ordinary travellers, some tradition might reach the Indian

Bramins, who tell their people, that their gods sometimes descend in the form of poor indigent persons; and that when any of the children of men relieve them, they repay the charity with vast advantage.

14. *Here have we no continuing city, &c.*] How cheerfully ought believers, according to the advice in the foregoing verse, to go forth to Christ without the camp, bearing his reproach, when they consider their present condition, that they have no city here below that is now the seat of divine worship to which it is confined, as the Jews had at Jerusalem for their ceremonial worship: but they seek one to come, even the heavenly Jerusalem, where they shall worship God in his temple day and night.

The general Epistle of J A M E S.

THE ARGUMENT.

THIS Epistle was written by St. James the Less, called also the brother of our Lord; who was chosen by the apostles bishop of Jerusalem. The date of it is supposed to be about the year 60, two years after which St. James suffered martyrdom. This epistle, with the six following, have gone under the name of *Catholic* for many ages, because, say some, they were not written to a particular city or country, as most of St. Paul's epistles were, but to all the Christian Jews abroad, dispersed throughout the world, whose suffering condition rendered the consolation which this epistle affords very necessary.

C H A P. I.

What true religion is.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But

ANNOTATIONS ON CHAP. I.

Verse 2. *My brethren, count it all joy, &c.*] The apostle excites the believing Jews to rejoice, when surrounded by temptations: not that

afflictions are in themselves desirable; trial is not a subject of rejoicing, but of sorrow and heaviness, considered in itself: but because they produce the most pleasing effects in proving our faith, and increasing our patience, they produce the fruits of eternal life.

4. *Let*

C H A P. II.

Faith without works is a dead faith.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

4. *Let patience have her perfect work, &c.*] Let your patience and perseverance under sufferings resolutely continue and hold out to the end. This the apostle urges, because some persons held out the first onset of persecution; but being exercised with adversity and length of trials, they fainted: as if he had said, "Now, if we will be complete Christians, our patience must run parallel with our sufferings; and thus shall we become perfect by perseverance."

8. *A double-minded man, &c.*] By a double-minded man, we are to understand one that is divided in his own thoughts between two different opinions.

17. *With whom is no variableness, &c.*] The comparison is extremely elegant, drawn from the consideration of that which, in corporeal things, is the least subject to change, viz. the sun's shining in the heavens.

20. *The wrath of man, &c.*] i. e. Man's sinful anger will never put him upon those things which are just and righteous in God's account; or the meaning may be, That the wrath of man is so far from working the righteousness of God, that it worketh all manner of evil.

ANNOTATIONS ON CHAP. II.

Verse 10. *And yet offend in one point.*] In case a man were careful to observe all the laws of God, except one, his living in the presumptuous

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment,

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there; or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name, by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works? and by works was faith made perfect.

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called, The Friend of God.

24 Ye

breach of that one, shall be so far from being connived at, on account of his obedience to all the rest, that he shall be liable to the punishment which is due to the transgression of the whole law.

14. *Though a man say he hath faith, &c.*] The apostle here enters upon the second part of his discourse, namely, to shew the vanity of a fruitless faith; that such a faith, as is not the parent of obedience, and productive of good works, is altogether unprofitable: and faith of no kind, when alone, is justifying. As there can be no good works without faith; so, where true faith is, it will be fruitful in good works.

18. *Thou hast faith, &c.*] St. James brings in these words by way of dialogue, between a sincere believer that has true faith, and a false-hearted hypocrite that only pretends to it: Thus, thou sayest thou hast true faith, though thou hast not works to evince its truth. I say, I have true faith, because I have good works, which are the genuine effects of it.

19. *Thou believest, &c.*] Thou believest that there is a God, and assentest to the articles of religion; herein thou dost well: but this is no more than what the devils do; for they also believe and tremble: and if thou hast no better faith, and no better fruits of thy faith, than they, thou hast the same reason to tremble as they.

ANNO-

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

C H A P. III.

We are not rashly or arrogantly to reprove others.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who is a wise man, and endued with knowledge among you? let him shew, out of a good conversation, his works, with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

C H A P. IV.

Against covetousness, intemperance, pride, detraction, and rash judgment.

FROM whence come wars and fightings among you? *come they* not hence, *even* of your lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

ANNOTATIONS ON CHAP. III.

Verse 6. *Is set on fire of hell.*] The infernal spirit influences the heart, and its wickedness overflows by the tongue.

15. *Earthly, sensual, devilish.*] Dr. Bates thinks this refers to the three grand temptations of the world, *avarice*, the love of pleasure, and *ambition*: the first of which is *earthly*; the second *sensual*; and the third *diabolical*, being the sin by which devils fell.

ANNOTATIONS ON CHAP. IV.

Verse 4. *A friend of the world is the enemy of God.*] The meaning is

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God; resist the devil, and he will flee from you:

8 Draw nigh to God, and he will draw nigh to you: cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded:

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

C H A P. V.

Of wicked rich men, &c.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take,

not, that he who loves God must consequently have no regard at all for any thing else; but that nothing else must so possess our affections, as to interfere with our duty, when they come in competition.

ANNOTATIONS ON CHAP. V.

Verse 1. *Ye rich men, weep and howl, &c.*] From this passage of the apostle we should learn, how very difficult it is to possess riches without sin; and therefore we do well to remember, that every opportunity of doing good to our fellow-creatures should be embraced, by all who are desirous of giving a good account of their stewardship, at the tremendous day of accounts.

16. *Confess*

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry, let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and

the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

16. *Confess your faults one to another.*] The confession here is mutual, and utterly supersedes all pretences to claim from these words any

priestly power, or to require confession in the manner in which the church of Rome does.

The First Epistle general OF P E T E R.

THE ARGUMENT.

THE epistles of Peter are addressed to the Jewish converts, who were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised at Jerusalem, but upon former dispersions of the Jews into those places, on several other occasions. The design of this epistle is, to induce the Christian converts; in various parts of the world, to maintain a conversation, not merely inoffensive to all men, but in all respects worthy of the gospel; and to support them under the severe persecutions and fiery trials they had already endured, or were likely to endure, by the noblest considerations which their religion could suggest.

C H A P. I.

Salvation in Christ.

P E T E R, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who

ANNOTATIONS ON CHAP. I.

Verse 5. *Who are kept by the power of God, &c.*] The apostle here prevents an objection which he saw might be made by unbelievers:

namely, That though the saints' inheritance was safe in heaven, yet they are in danger while they are sojourners here below. The apostle therefore declares, that they are and shall be kept by the power of God, and their own faith, to eternal salvation.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

C H A P. II.

He dehortheth them from the breach of charity.

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking,

2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord *is* gracious;

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious;

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

10 Which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

12 Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

ANNOTATIONS ON CHAP. II.

Verse 9. *Ye are a chosen generation, &c.*] In this passage, the apostle acquaints these believing Jews, who were built upon Christ, the foundation-stone, that the same titles belonged to them in a more excellent manner as Christians, which were formerly given to their ancestors by God himself.

16. *As free, and not using your liberty, &c.*] The apostle here answers an objection, which he foresaw the Christian Jews would make against this duty of subjection; namely, That they were a free people, and

20 For what glory *is it*, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer *for it*, ye take it patiently; this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

C H A P. III.

Wives' and husbands' duties.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham, called him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For

ought to preserve their liberty, without being subject to any governors, except those of their own nation. But then (*says he*) they ought not to use their liberty for a cloak of maliciousness, as an excuse for immoralities.

ANNOTATIONS ON CHAP. III.

Verse 6. *Are not afraid with any amazement:*] Are not affrighted out of your duty and fidelity to your husbands by any terror; such as was that which (*Gen. 20. 2.*) affrighted Abraham and Sarah, and endangered her being drawn into the great sin of adultery.

19. *Preached*

17 For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

19 By which also he went and preached unto the spirits in prison :

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

22 Who is gone into heaven, and is on the right hand of God ; angels, and authorities, and powers, being made subject unto him.

C H A P. IV.

He exhorteth them to cease from sin, and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ;

2 That he no longer should live the rest of *his* time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you* ;

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to *them* that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand ; be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God ; if any man minister, *let him do it* as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

13 But rejoice, in as much as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

19. *Preached unto the spirits in prison, &c.*] This is a very difficult text, and has been very differently interpreted: the following interpretation appears to be the most rational. The Greek word here rendered *prison*, signifies also a place of safe custody, a place of preservation, such as was the ark to Noah and his family: let it then be so translated here, and the text will run thus: *Being quickened by the Spirit, by which, and by the spirits in the place of preservation, (i. e. in the ark) he went and preached to them who sometime were disobedient, when once the long-suffering of God waited in the days of Noah.* The plain meaning will be, that Christ, by his own Spirit, inspiring the spirits of Noah and his family who were preserved in the ark, preached to the disobedient world before the flood. This interpretation seems to be countenanced from the 5th verse of the second chapter of the second epistle of Peter, where the Greek is, *God saved Noah, the eighth preacher of righteousness.*

ANNOTATIONS ON CHAP. IV.

Verse 6. *Them that are dead, &c.*] By the *dead*, we may understand the Gentile world, dead in trespasses and sin; to whom the gospel was preached when they were thus spiritually dead, and buried in sensuality,

14 If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God : and if *it first begin* at us, what shall the end *be of* them that obey not the gospel of God ?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

C H A P. V.

Divers exhortations.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder : yea, all of *you* be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time :

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, (as I suppose,) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you ; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

that they might mortify and subdue those sensual desires and carnal appetites which they indulged, while they lived as natural men, without the knowledge of God, and the assistance of his Holy Spirit.

7. *The end of all things is at hand, &c.*] This must undoubtedly signify either death, which may be considered as the end of the world to every individual ; or the consummation of all things.

18. *If the righteous scarcely, &c.*] The apostle speaks of the difficulty with which good men get to heaven through this dangerous and ensnaring world.

ANNOTATIONS ON CHAP. V.

Verse 6. *Under the mighty hand of God, &c.*] By the *hand* of God we are to understand his judgments, his almighty power, which it is our duty to submit to in the day of our affliction.

13. *The church that is at Babylon.*] From this passage several commentators imagine, that St. Peter wrote this epistle from the neighbourhood of Babylon, where many Jews remained ever since the Babylonish captivity, among whom he had preached the gospel with considerable success.

The

The Second Epistle general OF P E T E R.

THE ARGUMENT.

THE design of this Epistle is, to confirm the doctrines and instructions delivered in the former; to excite the Christian converts to adorn and stedfastly adhere to their holy religion, as a religion proceeding from God, notwithstanding the artifices of false teachers; (whose character is at large described,) or the persecution of their bitter and inveterate enemies. "St. Peter's style, (says Mr. Blackwall on the Sacred Classics,) expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, and with such awful circumstances, that, in the description, we see the planetary heavens, and this our earth, wrapped up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin."

C H A P. I.

He exhorteth them to constancy in the faith of Christ.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

C H A P. II.

He foretelleth them of false teachers.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:

5 And

ANNOTATIONS ON CHAP. I.

Verse 4. *Partakers of the divine nature.*] This manner of speaking is figurative, and very elegantly expressive of that moral likeness to God, which is elsewhere styled, being partakers of his holiness, *Ileb.* 12. 10.

10. *Give diligence, &c.*] See that in the diligent exercise of the above-named graces, and in the daily practice of the afore-mentioned duties, you make your calling and election, which are sure in themselves, sure to you; for, by so doing, you shall never fall nor miscarry eternally.

20, 21. *No prophecy of the scripture is of any private interpretation, &c.*] i. e. Of the person's own private utterance; or, to be confined to any particular event, person, time, or place; but is intended for the general use, direction, and assistance of the children of men to the end of time.

ANNOTATIONS ON CHAP. II.

Verse 3. *Slumbereth not.*] Mr. Blackwall observes, that this is a most beautiful figure, representing the vengeance that shall destroy them, as an angel of judgment pursuing them upon the wing, continually approaching nearer and nearer, and keeping a watchful eye upon them, that he may at length discharge an unerring blow.

4. *If God spared not the angels, &c.*] Our apostle having asserted, that the judgment of the wicked in general lingereth not, he comes here, in these words, to make his assertion good, by a threefold instance; namely, the angels, the old world, and the people of Sodom and Gomorrah; from whence he would have them conclude, that if God spared not these, he would not long spare false prophets and their followers.

5 And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them that walk after the flesh, in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children;

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error:

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.

C H A P. III.

The certainty of Christ's coming to judgment.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour;

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness:

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen.

5. *The eighth person, a preacher, &c.]* Rather, as Bishop Pearson renders it, *The eighth preacher of righteousness.*

11. *Whereas angels,—bring not railing accusation, &c.] i. e.* Whereas the blessed angels, who have more power than men, when they plead against devils themselves, do it not by railing accusation.

14. *Cannot cease from sin,]* Owing to their confirmed evil habits, and long custom of sinning.

ANNOTATIONS ON CHAP. III.

Verse 4. *Where is the promise of his coming?* Where is the boasted declaration or threatening of his coming?

5. *This they willingly are ignorant of, &c.]* These scoffers are willingly ignorant what a change God made in the world since the first creation of it: and that he can as easily destroy it, as he did at first create it. To evince this, the apostle shews how God, by water, drowned the old

world, and therefore all things had not continued as they were from the beginning of the creation; and that this present world shall, when God's time comes, be destroyed by fire, as the old world was by water.

10. *As a thief in the night, &c.]* Our apostle here shews, that this great day of the Lord will come unexpectedly, like a thief in the night, surprising the secure and unprepared part of the world. The thief cometh without warning, and without noise; so shall the coming of the Son of man be.

11. *Seeing then that all these things shall be dissolved, &c.]* These words are St. Peter's practical improvement of the foregoing doctrine, concerning the certain, sudden, and terrible coming of Christ to judgment. If the whole frame of heaven and earth shall be so wonderfully changed, and a new world made, how great a degree of purity should they labour to attain to, who expect to live in this new world.

The First Epistle general OF J O H N.

THE ARGUMENT.

THIS first Epistle of John the apostle and evangelist, which was anciently entitled *To the Parthians*, has always been received by the church as genuine. In the style of this apostle there is a remarkable peculiarity: his sentences, considered separately, are exceeding clear and intelligible; but, when we search for their connection, we frequently meet with greater difficulties than even in St. Paul's epistles. The principal characteristic of his manner is an artless and amiable simplicity, and a singular modesty and candour, in conjunction with a wonderful sublimity of sentiment. His conceptions are delivered to us in the order in which they arose to his mind, and are not the product of laboured investigation. His leading design in this Epistle is, to demonstrate the vanity of faith separate from morality; to soothe and refine the warm and over zealous tempers of the Christians to whom he writes, into that amiable charity and love, for which he himself was so eminent; and to arm them against the snares and efforts of anti-christ, the grand apostate and seducer of the Christian church, and of all who were endued with his spirit.

CHAP. I.

He describeth the person of Christ.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

Christ our advocate and propitiation.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.

17 And

ANNOTATIONS ON CHAP. I.

Verse 1. *That which was from the beginning, &c.*] It is first observable, that whereas St. John began his Gospel with a description of Christ's divinity, he begins this Epistle with a demonstration of the truth of his human nature: for the certainty of which he appeals to the judgment of sense. Accordingly, St. John here, in order to shew the certainty of Christ's incarnation and manifestation in the flesh, brings three of the five senses, namely, hearing, seeing, and feeling, to bear testimony to it.

9. *If we confess our sins,*] *i. e.* To God.—It would seem astonishing, that this text should ever have been urged in behalf of auricular confession, were it not for many examples we have of such shameful and absurd reasoning in the arguments which are pleaded in favour of Popery.

ANNOTATIONS ON CHAP. II.

Verse 2. *For the sins of the whole world.*] There were some heretics at this time, the Ebionites, who asserted, that the Messiah was come for the salvation of the Jews only.

7. *I write no new commandment, &c.*] Here our apostle exhorts Christians to the great duty of brotherly love, assuring them, that it was no new commandment which he enjoined them, but that which they were taught, not only by the Old Testament, but at the first preaching of the gospel amongst them; and, in these respects, the command of love might be called *an old commandment*, it being a branch of the law of nature, and a known precept of the Jewish religion; though, in other respects, it might be called *a new commandment*, because urged from a new motive, and by a new example.

18, 19. *Little*

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father [*but he that acknowledgeth the Son, hath the Father also.*]

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even eternal life.*

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

C H A P. III.

He declareth the singular love of God.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

18, 19. *Little children, it is the last time, &c.*] Our apostle tells them, that this is the last time of the Jewish dispensation; and that the destruction of their city, temple, and polity, was now at hand: and as they had heard that antichrist should come, *i. e.* opposers of Christ, and deniers of him; and by the swarming of these seducers and false teachers now, according to our Saviour's prediction in *Matt. 24.* they might well conclude that it was the last time.

ANNOTATIONS ON CHAP. III.

Verse 19. *We know that we are of the truth, &c.*] We know that we are real Christians, and, in the consciousness of this, *shall assure our hearts, before him*, when we draw nigh in the exercises of devotion.

ANNOTATIONS ON CHAP. IV.

Verse 1. *Beloved, believe not every spirit, but try the spirits, &c.*] The apostle comes now to caution all Christians to take heed of being seduced by such as should pretend to be inspired by the Holy Spirit of

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother: And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed, and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

C H A P. IV.

John warneth them not to believe all teachers.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist whereof ye have heard that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In

God, saying, Believe not every spirit; *i. e.* every teacher who pretends to be inspired, and every doctrine that lays claim to the authority of divine revelation, *but try the spirits*; examine their doctrines by the rule of God's word, and try from whom they come, whether from the Spirit of God or Satan; for many false prophets and deceivers are gone abroad into the world.

2, 3. *Every spirit that confesseth, &c.*] In these words our apostle lays down a plain mark and rule of trial, how they might know a teacher that was acted and inspirited by the Spirit of God, from one that was not so: such an one as durst truly and openly, in the face of danger, profess and preach Jesus Christ in his person, nature, and offices, as the incarnate Word, or Son of God, sent from heaven, ascribing virtue and efficacy to the sacrifice of his death, and attributing to him alone the whole glory of a perfect Saviour; this doctrine is of the Spirit, and this Spirit is of God.

ANNO-

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen;

21 And this commandment have we from him, that he who loveth God love his brother also.

C H A P. V.

He that loveth God loveth his children, and keepeth his commandments.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

ANNOTATIONS ON CHAP. V.

Verse 3. *His commandments are not grievous.*] The moral law of God is surely as simple, plain, and easy, as the heart of man can desire. To love and worship God, and be kind to each other, is all Christianity requires.

6. *Not by water only, but by water and blood, &c.*] In this verse we have a lesson delivered to the first Christians, by a beautiful and strong figure, taken from that remarkable circumstance recorded by St. John, (who saw it,) that, when a soldier pierced our Lord's side, both blood and water issued out. Now water is figurative of innocence and purity; and blood, of sacrifice and persecution: so that the evangelist, speaking of the necessity of our imitating Christ, makes use of this figure, to teach, that they must, like him, "live holy and innocent lives; and also, like him, be ready to offer themselves up without spot to God, nor think that they could escape persecution any more than their Master."

7. *There are three that bear record, &c.*] The Father testified of Jesus, by an immediate voice from heaven, both at his baptism and transfigu-

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth; the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is not* unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

ration: *This is my Son, &c.* The eternal Word testified its union with him, in that glory with which his humanity was so eminently clothed, and which visibly shone through at his transfiguration on the mount, whereof this apostle was a spectator. And the Holy Ghost also testified the same, descending *as a dove*, in a visible glorious appearance, upon him, at his baptism.

8. *The Spirit, and the water, and the blood, &c.*] Namely, the Spirit in the preaching of the gospel, and in the souls of believers; the water or sacrament of baptism, wherein we are baptized in the name of the Son, as well as of the Father; and the blood, *i. e.* the death of Christ, and the sufferings of those who have sealed the truth with their blood.

16. *If any man see his brother sin a sin, &c.*] The apostle here assures them, that if any of them prayed for an offending brother, they should be heard in what they desired, unless the person they prayed for had sinned the unpardonable sin, the sin unto death; by which we are to understand apostacy from the Christian religion to idolatry, as appears from the following words, *Keep yourselves from idols*; which caution has no manner of dependence upon what went before.

The Second Epistle of J O H N.

THE ARGUMENT.

THIS Epistle is directed to the Elect Lady; by which some understand a lady named *Electa*; others, the Christian lady; and others again, an elect or chosen church, and that some Jewish church, metaphorically styled *lady*. Whoever she be, the apostle congratulates her, because her children led a Christian life. He cautions her likewise to beware of impostors, who denied that Christ was come in the flesh. The brevity of this Epistle renders a long argument needless.

An exhortation to persevere in Christian love and faith.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

ANNOTATIONS on the Second Epistle of JOHN.

Verse 7. *Many deceivers are entered into the world, who confess not, &c.* Many impostors are gone abroad, who deny, some the divinity, others

the humanity of Christ, and so overturn and raze the very foundations of Christianity; thus discovering themselves to be antichrist, or persons that set themselves to oppose Jesus Christ.

The Third Epistle of J O H N.

THE ARGUMENT.

IN this Epistle to Gaius, the apostle expresses his concern for his prosperity, his joy in the honourable character he maintained for Christian candour, hospitality, and zeal. He cautions him against the turbulent practices of Diotrephes; and, recommending Demetrius to his friendship, refers what he had further to say to a personal interview.

He commendeth Gaius for his piety.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers:

6 Which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well.

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

67.

9 I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

9 P

The

The general Epistle

OF

J U D E.

THE ARGUMENT.

IT has been doubted, whether this Epistle of Jude be genuine, and indeed Eusebius observes, that it was one of the books of the New Testament, which were not universally received. Nevertheless, Clement of Alexandria, Tertullian, and Origen, quote it as written by St. Jude, and reckon it among the books of sacred scripture. It was likewise to be found in all the ancient catalogues of the canonical writings. The design of the apostle is plainly, by describing the character of the false teachers, and pointing out the divine judgments which persons of such a character had reason to suspect, to caution Christians against listening to their suggestions, and being thereby perverted from the faith and purity of the gospel.

He exhorteth to be constant in faith.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you*, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

ANNOTATIONS on the general Epistle of JUDE.

Verse 6. *The angels which kept not their first estate, &c.*] The next example set before them is, that of the apostate angels, who, for their rebellion against God, were thrown down from heaven, and are reserved as so many prisoners in chains of darkness to the judgment of the great day; when their condition shall be more miserable than now it is.

9. *Yet Michael the archangel, when contending with the devil, &c.*] Our apostle having, in the preceding verse, charged seducers with contemptuous speaking against governors and government, in this, aggravates the impudence and impiety of it, by the carriage of Michael towards the devil. This argument is taken from the greater to the less, and runs thus: If Michael, an archangel, so excellent in nature, so high in

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

office, contending with Satan, an impure spirit, yet used great modesty, without the least indecency of expression towards him; who, and what are these men, who despise dominion, and dare speak evil of dignities?

17. *Remember ye the words which were spoken before of the apostles, &c.*] Having described those seducers at large, our apostle now comes to exhort them to whom he wrote to beware of such; assuring them, that the apostles of Christ, St. Paul, and particularly St. Peter, had expressly foretold concerning these wicked scoffers, which would rise in the church in the last times; who he shews were such, without any just cause, separating themselves from the communion of the church, pretending greatly to sanctity, but addicted to sensuality, and destitute of the Holy Spirit.

THE

THE REVELATION

OF

SAINT JOHN the Divine.

THE ARGUMENT.

THIS prophetic book is intitled, *The Revelation of Jesus Christ*, which he sent and signified by his angel to his servant John. There is but little reason to doubt, that the John here mentioned was the evangelist of that name, and the author of the three Epistles. It is generally agreed, that he was banished to the isle of Patmos in the reign of Domitian, for his adherence to the Christian faith. The Apocalypse consists of twenty-two chapters. The three first are an instruction to the bishops of the seven churches of Asia Minor: the fifteen following contain the persecutions which the church was to suffer from the Jews, heretics, and the Roman emperors. St. John likewise prophesies of the vengeance of God, which he will exercise against those persecutors, against the Roman empire, and the city of Rome, which he describes under the name of Babylon, the great whore, seated upon seven hills. The four last chapters describe the triumph of the church over its enemies, the marriage of the Lamb, and the final happiness of the church triumphant. Although the authority of this book was called in question in the beginning of the third century, yet it was universally acknowledged, and mentioned with the highest respect, during the two preceding centuries: and a learned writer observes, that hardly any book has received more early, more authentic, or more satisfactory attestations. Mr. Blackwall says, The Revelation is written much in the same style with the Gospel and Epistles, and entertains and instructs the reader with variety of Christian morals, and sublime mysteries. It is in vain to look for more lofty descriptions or majestic images than are to be found in this book. Could the acclamations and hallelujahs of God's household be expressed with more propriety and magnificence than by the shouts of vast multitudes, the roarings of many waters, and the dreadful sound of the loudest and strongest thunders? The description of the Son of God in the nineteenth chapter, from verse 11 to 17. is in all the pomp and grandeur of language. St. Jerom says, The excellency of this book is above all praise: and Monsieur Saurin makes this excellent observation, That it is a mortifying book to a mind greedy of knowledge and science; but a very satisfactory and agreeable one to a heart solicitous about maxims and precepts, for the regulating of our tempers, and the conducting of our lives.

C H A P. I.

The coming of Christ.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**OH^N, to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the end-

ing, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire:

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters:

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

17 And, when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am

ANNOTATIONS ON CHAP. I.

Verse 4. *From the seven spirits which are before his throne.*] Some have explained this of the seven archangels, and urged it as an instance of invocation to them. But we may rather suppose the Spirit of God to be symbolically represented by the seven spirits before the throne; as it is a view very agreeable to the genius of this emblematical book.

7. *And all kindreds of the earth shall wail because of him, &c.*] In this verse is prefixed the great moral which the whole book is designed to illustrate: namely, That though great opposition might be made against the cause and kingdom of Christ, yet it should be altogether in vain, and his kingdom should triumph in the most illustrious manner;

so that all who opposed it should have the greatest reason to mourn. And as this series of divine prophecy begins, so it ends with this sentiment, and with the joyful consent of his faithful servants to this glorious truth, which should fill the enemies of Christ with such terror and dismay.

11. *The seven churches which are in Asia, &c.*] The churches here mentioned were the principal, and the epistles to them contain many things of universal concern. And as there is plainly an intention to represent the regard of Christ to ministers and churches, by his walking among golden candlesticks, and holding stars in his right hand, the number seven may be mentioned, as it seems to harmonize with some other parts of this book; namely, with the seven seals, seven trumpets, seven thunders, and seven spirits before the throne.

ANNO-

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks, which thou sawest, are the seven churches.

CHAP. II.

What is to be written to the angels of the churches of Ephesus, Smyrna, &c.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive:

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days where-in Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who

taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *is* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden:

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;

27 And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers, even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III.

To the churches of Sardis, Philadelphia, and Laodicea.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou

ANNOTATIONS ON CHAP. II.

Verse 4. *Nevertheless, I have somewhat against thee, because thou hast left thy first love.*] It is very plain, that these epistles, though inscribed to the angels or pastors of the churches, are directed to the church themselves, as represented by the former; just as the Jewish church was represented by Joshua, their high-priest, Zech. 3. 1.

5. *Remember—or else I will come unto thee quickly, and will remove thy candlestick, &c.*] This intimates how terrible a thing it would be, to have the gospel taken away from them. And, indeed, it has been executed upon them in a very awful manner; for though there be a little congregation at Smyrna, yet most of these Asiatic churches are quite ruined, and with them the cities in which they stood, though they were once very much celebrated.

20. *That woman Jezebel, &c.*] When the description of the followers of Jezebel, in this verse, is compared with what was before

said of the Nicolaitanes in the two preceding, the resemblance appears so great, that one may be induced to believe, that it is the same heresy which is represented under both these views; namely, the doctrine of those who taught, that it was lawful to dissemble our religious principles, and occasionally conform to superstition and idolatry, in order to avoid persecution. And as Jezebel was so infamous an adulteress, and so great a mistress of seducing arts, there was an evident propriety in such a representation, 1 Kings 16. 31. and 21. 25.

26. *To him will I give power over the nations.*] This passage seems to be properly explained of that final triumph of Christ over his enemies in the last day, when he shall crush them all to utter and irrecoverable ruin; and all his saints, raised from the dead, and clothed with robes of glory, shall sit down with him on his throne, and constitute that illustrious body which, in and with their exalted Head, shall subdue every opposing power.

ANNO-

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, (which say they are Jews, and are not, but do lie,) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love I rebuke and chasten: be zealous, therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

ANNOTATIONS ON CHAP. III.

Verse 4. *They shall walk with me in white: for they are worthy.*] It is well known, that white robes were worn on occasions of great joy, and sometimes in triumphant processions; to both which here is probably a reference, as indeed it seems that triumph and feasting would naturally go together.

5. *I will not blot out his name out of the book of life, &c.*] This plainly implies, that some names shall be blotted out from the book of life; and consequently, as nothing can occasion an alteration in the decrees of God, it proves, that the book of life does not signify the catalogue of those whom God has absolutely purposed to save; but rather, of those who were to be considered as heirs of the kingdom of heaven, in consequence of their Christian profession, till by apostacy from it they threw themselves out of that society to which they before belonged.

7. *These things saith he that is holy, he that is true, &c.*] This is so peculiarly the prerogative of God, that it may be wondered that no greater stress should have been laid upon it, in proof of the Deity of our blessed Redeemer, by many writers who have pressed other texts, of a much more dubious nature, to serve in the cause.

9. *Behold, I will make them to come and worship before thy feet, &c.*] Were we more particularly acquainted with the history of these seven churches, in the times immediately succeeding the date of these epistles, we might perhaps find many remarkable illustrations of several passages in them, and of this among the rest.

15. *I would thou wert cold or hot.*] We must not understand this expression in an absolute, but only in a limited sense, intimating to us

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. IV.

The vision of the throne.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper, and a sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

C H A P. V.

The book with seven seals.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And

that the condition of an atheist, or openly profane person, is more hopeful than that of a formal hypocrite.

ANNOTATIONS ON CHAP. IV.

Verse 2. *Immediately I was in the Spirit, &c.*] This phrase signifies, to be under a strong and supernatural impulse, caused by the miraculous operation of the Spirit of God, acting on the imagination in such a manner as to open extraordinary scenes, which had not any exact external archetype.

3. *He that sat was to look upon like a jasper, &c.*] This seems to refer not so much to the colour of these stones, as to their lustre, and the radiancy of the light as reflected from them when perfectly polished. The rainbow of emerald was, no doubt, to express a covenant of peace, of which the rainbow was, with Noah, an appointed token.

5. *Seven lamps of fire burning before the throne, &c.*] Lamps of fire, or lambent flames, like those that fell upon the apostles on the day of Pentecost, might perhaps be emblems of the blessed Spirit of God, in its various and powerful operations; especially those by which the mind of intelligent and created beings are illuminated and purified.

6. *Round about the throne were four beasts, &c.*] It was surely an impropriety in our translators to render the word *beasts*. It certainly signifies any kind of animals, i. e. creatures which have animal life, as well as beasts.

8. *They rest not day and night, saying, Holy, holy, holy, &c.*] This anthem is that which Isaiah tells us he heard the seraphim sing; and it is observable, that many other hymns recorded in this book are borrowed from the Old Testament.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

The opening of the seals in order, and what followed thereupon.

AND I saw, when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and, behold, a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse: and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures

of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse: and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17 For the great day of his wrath is come; and who shall be able to stand?

CHAP. VII.

The servants of God sealed.

AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of

ANNOTATIONS ON CHAP. VI.

Verse 2. *Conquering, and to conquer.*] The first seal may refer to the triumph of Christianity over Jewish and heathen opposition, by the labours of its first preachers.

4. *Another horse that was red.*] This seems to denote the great slaughter and desolation that was to be made by approaching wars.

5. *A black horse.*] Which might betoken approaching famine.

6. *A measure of wheat for a penny, &c.*] This may seem to an English reader a description of great plenty; but it certainly intends the contrary. The penny was about seven-pence halfpenny of our money; and it appears from Tacitus, as well as from *Matt.* 20. 2. to have been the daily wages of a labourer.

9. *The fifth seal, &c.*] Mr. Lowman interprets this seal of the severe persecution under Dioclesian, from A. D. 270 to 304; which was the most extensive and furious of all; and so many Christians suffered death, that the heathens boasted, in an ancient inscription, that they had effaced the name and superstition of the Christians.

10. *How long, O Lord, holy and true, dost thou not judge and avenge our blood, &c.*] We are not to understand this as the language of personal revenge, but zeal for the honour of God, which was so intimately concerned in the punishment to be inflicted upon those blood-thirsty persecutors.

12. *Lo, there was a great earthquake, &c.*] Awful judgments and calamities are often described by such commotions and alterations in the natural world.

16. *The wrath of the Lamb.*] This is a very emphatical phrase, signifying, that our Redeemer himself, who loved us, and gave himself for us, will yet finally have no pity on the impenitent.

17. *The great day of his wrath is come, &c.*] Mr. Lowman interprets this sixth seal, of the great commotions in the empire from Maximilian to Constantine the Great, who put an end to the persecution of heathen Rome, from A. D. 304 to A. D. 323; during which time were many bloody battles fought between the contending emperors, till Constantine abolished paganism, and established the Christian religion.

ANNOTATIONS ON CHAP. VII.

Verses 4, 5, 6, 7, 8.] The sense of all these verses seems to be this, That although, within the period of time which is signified under the seventh seal, there shall be great persecutions of the church; yet God would preserve unto himself a great number in all his churches, who should not apostatize from the faith, but persevere unto the end, being sealed unto the day of redemption.

9. *Clothed*

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Isachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;

15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat:

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

CHAP. VIII.

The opening of the seventh seal.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints, upon the golden altar which was before the throne.

4 And the smoke of the incense *which came* with the prayers of the saints ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there

9. *Clothed with white robes, and palms in their hands;*] Alluding to a custom among the Romans, who used thus to adorn those who conquered in war.

14. *Washed their robes—in the blood of the Lamb.*] This is used as an equivalent expression to that of having never defiled them.

ANNOTATIONS ON CHAP. VIII.

Verse 3. *He should offer it with the prayers of all saints, upon the golden altar which was before the throne.*] Some have thought, that this is a plain intimation of the doctrine of the intercession of angels, which is urged to have been an erroneous Jewish notion; but we rather agree with those interpreters who consider this angel as an emblem of Christ.

7. *There followed hail and fire mingled with blood, &c.*] Mr. Lowman interprets this of the bloody wars in Constantine's family; which, together with the invasion of the neighbouring nations, almost ruined the whole strength of the Roman empire, fell heavy on its great men, and particularly on the family of Constantine, which during this period was quite extinguished, from A. D. 337 to A. D. 379.

8. *As it were a great mountain, &c.*] Grotius explains this of the soldiers' rapine upon the people of Jerusalem, and firing the towers; but Mr. Lowman, of the invasion of Italy by the northern nations, and the taking of Rome by Alaric, general of the Goths, who plundered it, and set it on fire; and this calamity was followed by the spoil of the greatest part of Italy, from A. D. 379 to A. D. 412.

10. *There fell a great star from heaven, &c.*] Some explain this of Mahomet, whose name signifies *illustrious*. But Mr. Lowman, with greater probability, interprets it of the succeeding ravages in Italy, by founding the Gothic kingdom there, and putting an end to the Roman empire, from A. D. 412 to A. D. 493. Agreeably to which, historians inform us, that several provinces of the empire were dismembered, the

were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

CHAP. IX.

The fifth angel soundeth.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given, that they should not kill them, but that they should be tormented five months; and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find

city of Rome was again taken and plundered, and Italy became a prey to the barbarous nations.

12. *The third part of them was darkened, and the day shone not, &c.*] Mr. Lowman interprets this of the wars in Italy, between the Goths and Justinian's generals, whereby the *Exarchate* of Ravenna was erected, and all remaining power and authority at Rome suppressed, and the imperial city became subject to Ravenna, where the exarch, or lieutenant, of the eastern emperors, resided; from A. D. 493 to A. D. 586.

ANNOTATIONS ON CHAP. IX.

Verse 3. *There came out of the smoke locusts, &c.*] Many protestant writers imagine these locusts to signify the religious orders of monks and friars, &c. Mr. Mede interprets it of the inundation of the Saracens; and, indeed, with considerable circumstances of resemblance. The ingenious Mr. Lowman confirms this interpretation, and shews, that the rise and progress of the Mahometan religion and empire, till checked by intestine divisions, is a remarkable accomplishment of this part of the prophecy: which is further illustrated by the ignorance and error the Mahometans spread every where; their great numbers, and their hardness; their habits, customs, and manners; namely, twisting their hair, wearing beards, and their care of their horses; invading their neighbours in summer like locusts, yet sparing the trees and fruits of the countries they invaded, &c. the captivity of the men, and the miserable condition of the women, exposed to persons who gave an almost unbounded liberty to their lusts, which was enough to make them even desire death, ver. 6. All these circumstances correspond to the character of the Arabians, the history of this period, and to the particulars of the prophecy. This period extends from A. D. 568 to A. D. 675.

5. *Five months.*] According to the usual method of interpreting spaces of time in this book, it is a day for a year; i. e. a hundred and fifty years.

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find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth *were* as the teeth of lions.

9 And they had breastplates as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions; and there *was* stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past, *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three *was* the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

C H A P. X.

John eateth the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

ANNOTATIONS ON CHAP. X.

Verse 1. *I saw another mighty angel come down from heaven, clothed with a cloud, &c.*] The beauties of this noble description are finely illustrated by that elegant and pious writer, the Rev. Mr. J. Hervey, in his *Meditations*, vol. ii.

7. *The mystery of God should be finished.*] Dr. Butler, the late worthy Bishop of Durham, understands by this the great mystery of Providence, in suffering vice and confusion to prevail so much in the world. As it is here said, that *the mystery of God should be finished or fulfilled*, it seems plainly to intimate, that the things yet to be revealed should extend to the end of time; and when it is declared, that this should be fulfilled *in the days of the voice of the seventh angel*, who was about to sound it, it intimates, that the remainder of time, even to the end of the world, should be comprehended in that period of prophecy to which the seventh trumpet, introductory to the vials, relates.

†

5 And the angel, which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

C H A P. XI.

The two witnesses prophesy.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto

9. *It shall make thy belly bitter, but it shall, &c.*] To signify, that how pleasant soever it may be to be honoured with such revelations, the contents of these, in thine after-reflections, shall be very bitter and grievous.

ANNOTATIONS ON CHAP. XI.

Verse 3. *I will give power unto my two witnesses.*] A learned interpreter understands this of unpolluted priests, and faithful magistrates, appearing for reformation; others, of the Old and New Testament. Perhaps it may signify any witnesses for reformation who should be raised up during this period.

Clothed in sackcloth.] This was the habit of mourners, and suited to their prophetic character. This period is the same with that afterwards described as the time of the woman's abode in the wilderness.

ANNO-

unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake; and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, and, behold, the third woe cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

C H A P. XII.

The dragon overcome.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb,

ANNOTATIONS ON CHAP. XII.

Verse 1. *Clothed with the sun, &c.*] i. e. With the rays of Jesus Christ, the Sun of righteousness—having the moon; i. e. the Jewish religion, the new moons and festivals, under her feet; and on her head a crown of twelve stars, an emblem of her being under the guidance of the twelve apostles.

7. *There was war in heaven, &c.*] The meaning of this passage is not literal, as if the devil had power to fight against the angels of God: but, according to the sublimity of the prophetic style, it is evident it must be understood as a highly figurative description, how wonderfully the gospel of Christ prevailed in the primitive times, by the courage and constancy of the martyrs, against heathen idolatry, then possessed of the powers of the whole earth.

16. *The earth helped the woman.*] This probably means some persons of power and authority in the world, who protected his witnesses, and secured many of those who faithfully retained the testimony of Jesus, to prevent the pure religion from being entirely overborne.

and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman; that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

C H A P. XIII.

The beast with seven heads.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And

ANNOTATIONS ON CHAP. XIII.

Verse 1. *A beast rise up out of the sea, &c.*] This we understand of the papal power, as exercised by the Bishop of Rome, supported by his regular clergy, and by those secular princes who have given up their name and power to him. And when the dragon is said to give him his power and throne, it intimates, that he should have his seat of residence there, where the dragon had reigned, even at Rome, which had been the seat of idolatry and persecution during its pagan state.

Seven heads and ten horns.] This intimates the city of Rome standing upon seven hills, and the ten kingdoms into which its dominions were to be divided.

11. *Another beast.*] Dr. Doddridge interprets this of the religious orders of the church of Rome; particularly that of the *Jesuits*, who have many of them temporal estates and jurisdictions added to their spiritual, and thus have greatly supported the papacy.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

CHAP. XIV.

The Lamb and his company.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire

15. *The image of the beast.*] The Pope is probably the image and representative of the beast; and likewise properly the idol of the church.

16. *To receive a mark.*] It was customary for soldiers and slaves to receive a mark in their hands or foreheads, that it might be known to whom they belonged: and idolaters were likewise marked with the signature of the god they worshipped.

18. *Let him that hath understanding count the number of the beast, &c.*] Among the prodigious variety of interpretations given to this text, none pleases us so well as that of Sir Isaac Newton; that the *man of Latium* or *Rome*, whose numeral letters in the original taken together make six hundred and sixty-six, is the number here referred to. And I suppose this number is mentioned to signify, that the appearance of that power, whose efforts were to continue one thousand two hundred and sixty years, was to happen about six hundred and sixty-six years after the date of the Revelation, A. D. 96. And this I take to be the grand key by which the æra of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts, when, upon the destruction of the exarchate of Ravenna, the Pope became a temporal monarch; i. e. in the prophetic language, *a beast*.

ANNOTATIONS ON CHAP. XIV.

Verse 4. *They are virgins, &c.*] This properly signifies their freedom from idolatry, which is, in a spiritual sense, fornication; nor can it, with any reason, be urged against marriage.

and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

The song of them that overcome the beast.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that, I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And

10. *In the presence of the holy angels, &c.*] From this passage Mr. Reynolds conjectures, that possibly the torments of the wicked may at certain seasons, through eternal ages, become a spectacle to the inhabitants of the blessed world above.

In the presence of the Lamb.] This, as Dr. Clarke well observes, signifies, that it shall not only be appointed by the infinite majesty of God, the righteous Judge of all, but approved moreover by men and angels, and by him also who loved us unto death, even Christ, that merciful and compassionate high-priest.

20. *Blood came out—by the space of a thousand and six hundred furlongs.*] As a furlong is one-eighth of a mile, this would amount to two hundred miles. This representation, like the dimension of that temple which Ezekiel saw, may seem extravagantly large; we therefore look upon it only as an hyperbolical expression, to signify its exceeding greatness; unless it may possibly point out the dimensions of that country, over which the judgment should extend, and is here prophetically referred to.

ANNOTATIONS ON CHAP. XV.

Verse 2. *I saw as it were a sea of glass, &c.*] Some suppose the glass to represent the frail nature of this world, and the fire, the mixture of calamity and misery to which they had been exposed, before they arrived at the state of security and happiness in which they then were.

ANNO.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

C H A P. XVI.

The seven vials, and the plagues following.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his vial into the

air; and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

C H A P. XVII.

The mystery of the woman.

AND there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And

ANNOTATIONS ON CHAP. XVI.

Verse 2. *The first went, and poured out his vial, &c.*] Mr. Pyle interprets the first vial, of the abandoned degeneracy of the popish clergy. Mr. Lowman, with greater probability, refers it to the great commotions in the whole empire, under the family of Charles the Great, by which that family became extinct, and the empire and crown of France were transmitted to other families, from A. D. 830, to A. D. 988.

3. *The second angel poured out his vial, &c.*] This is generally referred to the great effusion of blood in the holy wars, to recover Jerusalem from the Saracens; when about two millions lost their lives in the several expeditions, from A. D. 1040, to A. D. 1190.

4. *The third angel poured out his vial, &c.*] This seems to refer to calamities to be brought on some parts of the papal kingdom. According to the order of time, Mr. Lowman refers this to the bloody wars between the Guelphs and Gibellines, or the papal and imperial factions, whereby the popes were driven out of Italy into France, from A. D. 1200, to A. D. 1371. In A. D. 1282, all the French in Sicily were massacred. Thus were they, who shed the blood of the saints, punished by civil contentions and bloodshed.

8. *The fourth angel poured out his vial, &c.*] Mr. Lowman, with great probability, refers this to the long and bloody wars in Italy, France, Germany, and Spain, occasioned by a schism in the papacy, from A. D. 1373, to A. D. 1530; there being three popes, in three lines of succession, at the same time.

10. *The fifth angel poured out his vial, &c.*] Mr. Lowman interprets this of the Protestant Reformation, and the confirming of it by the principal states of Europe, notwithstanding all the attempts of the Pope,

and in opposition to the popular authority, from A. D. 1560, to A. D. 1630. During this period, several nations renounced subjection to the pope, and have continued free to this day; and in other nations his power has been greatly abridged. This event gave great vexation to the popes and their adherents: it occasioned invasions, assassinations, massacres, and bloody wars; such as the civil wars in France, the wars in Germany about the Reformation, the war between Spain and the United Provinces, the Spanish invasion of England, and the massacre of St. Bartholomew at Paris, &c.

12. *The sixth angel poured out his vial upon the great river Euphrates, &c.*] This vision is probably not yet accomplished, and therefore not to be explained.

13. *The false prophet.*] As the false prophet is here joined with the beast, and also in chap. 19. 20. and there said to work miracles before the beast, he seems to be the same mentioned chap. 13. 11, 12. but there described as another beast, and said to do great miracles in the sight of the beast.

15. *Blessed is he that watcheth, &c.*] Dr. Lightfoot thinks that here is an allusion to what the Jewish officer, called *the man of the mountain*, i. e. of the house of the Lord, used to do, when taking his round in the temple to examine the watch: if he met with any asleep, he had a liberty to set fire to his garments.

ANNOTATIONS ON CHAP. XVII.

Verse 1. *That sitteth upon many waters.*] So ancient Babylon is described; and from thence the phrase is borrowed, and signifies ruling over many people and nations: but the city now intended is undoubtedly Rome.

ANNO-

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

C H A P. XVIII.

The fall of Babylon.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived:

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

C H A P. XIX.

The marriage of the Lamb.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts, fell down, and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And

ANNOTATIONS ON CHAP. XVIII.

Verse 7. *Lived deliciously, &c.*] The Greek word seems to signify such luxury of diet as cherishes wantonness, and disposes to acts of unchastity, and may well represent the manner in which the Roman clergy have pampered themselves, and the effects it has produced, to the scandal of the Christian profession, in the eyes of all the world, as well as the idolatries which have been established and maintained to support that luxury.

15. *The merchants—weeping and wailing.*] There is in all this so evident a reference to the lamentation over Tyre, described by Ezekiel, chap. 27. that I suppose few readers can fail to take notice of it. Compare Isaiah 33. 1, 7, 14, &c. Some have interpreted many of these passages, as referring to the circumstances of popish worship, and the trade of their priests; as verse 11. to relics, pardons, and indul-

gences; verse 12. to their images, and the furniture of their churches and chapels, and the variety of rich dresses for their images and priests; verse 13. to the incense used at their altars; verse 22. to the musical instruments used in their worship; and verse 23. to the vast number of lamps burning before their idolatrous altars, and the like.—But it seems rather to centre in one view, the loss of every thing valuable and desirable, and the utter ruin of this magnificent city.

20. *Ye holy apostles, &c.*] Nothing can be more lively than this apostrophe, in which the apostles, though honoured in Rome by so many superstitious and idolatrous rites, are nevertheless called upon to rejoice in her destruction.

22. *A mill-stone shall be heard no more.*] Nor shall the noise of the mill-stone be heard in thee any more, even to prepare bread for the meanest inhabitant.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and, behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself:

13 And he *was* clothed with a vesture dipped in blood; and his name is called, The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

C H A P. XX.

The first and last resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain, in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and

ANNOTATIONS ON CHAP. XIX.

Verse 8. *The fine linen is the righteousness of saints.*] The fine linen that I speak of is intended to signify the righteous acts of the saints, whereby they are adorned in the sight of God, and an evidence given of the sincerity of that faith which interests them in the merits of what their Lord has performed.

ANNOTATIONS ON CHAP. XX.

Verse 4. *They—reigned with Christ a thousand years.*] Not that Christ reigned upon the earth a thousand years, but that the martyrs reigned with Christ.

8. *The four quarters of the earth, &c.*] As it is most certainly known, from convincing arguments and repeated experience, that the earth is of a spherical form, it is certain, that by the *four quarters* or corners of the earth, we are to understand the nations which lay at the greatest distance from the city of the saints; which seems here particularly to signify Jerusalem. And we may suppose, that those who live in that situation shall be last instructed in the gospel, and so capable of being most easily engaged to rise up against it.—By *Gog and Magog* many understand the Scythians, and other northern nations, whom the devil will stir up to assault the people of God.

for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which *is* the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

C H A P. XXI.

New Jerusalem described.

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And

11. *A great white throne, &c.*] It has been observed, that this judgment-seat has been represented by a *throne*, that there can be no appeal from it; a *white throne*, to signify the bright glory, the unspotted purity, and inflexible justice, of Him who sits upon it.

14. *Death and hell were cast into the lake of fire, &c.*] It is very evident that *hell*, in this passage, cannot possibly signify the state of the damned, but that state of departed souls in general, from whence all shall be summoned at the great day of accounts; and which state of *death*, or *death itself*, after the final judgment, *shall be no more*.

ANNOTATIONS ON CHAP. XXI.

Verse 2. *I John saw the holy city, &c.*] It is probable he saw, in the vision, an appearance of a city, which seemed like the sheet that St. Peter saw, to be let down from heaven, and appeared pendent, as it were, in the air, in such a view, that the foundations were visibly distinguishable from the superstructure: and this he considered not as actually the abode of the blessed, but as a figurative representation of the holiness and felicity in which they were to dwell; so that it was a type of what the church itself should be.

C H A P. XXII.

The water and the tree of life.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it, are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl, and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie, but they which are written in the Lamb's book of life.

22. *And I saw no temple therein, &c.*] And whereas the temple made so considerable a part of the view of Jerusalem, the holy city which I had been used to visit; with regard to this heavenly Jerusalem, I saw no temple in it; for the Lord God Almighty, and the Lamb, are the temple of it. God was present in Christ his Son, by a more intimate presence than had ever been known upon earth, and by that presence he made even the whole of the city most holy.

ANNOTATIONS ON CHAP. XXII.

Verse 10. *And he saith unto me, Seal not the sayings, &c.*] And he, that is, our Lord Jesus Christ, from whom I received this revelation,

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*: and, when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

said unto me, Seal not up the words of the prophecy of this book, so that they should not be immediately perused; for the time is near in which the accomplishment of those things shall begin.

11. *He that is unjust, &c.*] *i. e.* After the repeated admonitions and invitations given him in the gospel, *let him be unjust still.*

12. *My reward.*] *i. e.* My power of rewarding and punishing.

13. *I am Alpha and Omega, &c.*] The first author and fountain from whom all things originally proceed, and the ultimate end in whom all things finally terminate.

14. *That they may have right.*] *i. e.* Power or free admission.



A

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 Ziba, 2 Sam ix 2
 Zedekiah, a false prophet, 1 Kings xxii 11
 Zimri, the king of Israel, and his doings, 1 Kings xvi 9
 Zion, the city of David, 2 Sam v 9. 1 Chron xi 5

A Table of Offices and Conditions of Men.

PATRIARCHS, or *Fathers of Families*, such as Abraham, Isaac, Jacob, and his sons.

Judges, Temporary supreme Governors, immediately appointed by God over the Children of Israel.

Kings, and they either of the whole Nation, or after the falling off of the Ten Tribes, of Judah or Israel.

Elders, Senators, the LXX, or Sanhedrim.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, to determine Controversies in particular Cities.

Israelites, Hebrews, Descendants from Jacob.

An Hebrew of Hebrews: an Israelite by original Extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole Law.

A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

TIRSHATA, or Governor, appointed by the Kings of Assyria or Persia.

Heads of the Captivity, The Chief of each Tribe or Family, who exercised a precarious Government during the Captivity.

Under the Grecian Monarchs.

SUPERIOR OFFICERS.

MACCABEES, the Successors of Judas Maccabeus, High Priests, who presided with kingly Power.

Under the Roman Emperors.

PRESIDENTS, or Governors, sent from Rome with imperial Power.

Tetrarchs, who had kingly Power in four Provinces.

Proconsuls, or Deputies of Provinces.

INFERIOR OFFICERS.

PUBLICANS, or Tax-gatherers.

Centurions, Captains of an hundred Men.

Ecclesiastical Officers, or *Sects of Men*.

HIGH PRIESTS, who only might enter the Holy of Holies.

Second Priests, or Sagan, who supplied the High-Priest's Office in case he was disabled.

High Priests for the War, set apart for the Occasion of an Expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four Ranks, each Rank serving weekly in the Temple.

Levites, of the tribe of Levi, but not of Aaron's family: of these were three Orders, Gershonites, Kohathites, Merarites, several Sons of Levi.

Nethinims, Inferior Servants to the Priests and Levites, not of their Tribe, to draw Water, cleave Wood, &c.

Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.

Children of the Prophets, their Disciples, or Scholars.

Wisemen, called so in imitation of the Eastern Magi, or Gentile Philosophers.

Scribes, Writers and Expounders of the Law.

Disputers, that raised and determined Questions of the Law.

Rabbins, or Doctors, Teachers of Israel.

Libertines, Freed men of Rome, who being Jews or Proselytes, had a Synagogue or Oratory for themselves.

Gaulanites or Galileans, who pre-

tended it unlawful to obey an Heathen Magistrate.

Herodians, who shaped their Religion to the Times, and particularly flattered Herod.

Epicureans, who placed all Happiness in Pleasure.

Stoicks, who denied the Liberty of the Will, and pretended all events determined by fatal necessity.

Simon Magus, Author of the Heresy of the Gnosticks, who taught that Men, however vicious their Practice, should be saved by their Knowledge.

Nicolaitans, the Disciples of Nicolas, one of the first Seven Deacons, who taught the Community of Wives.

Nazarites, who under a vow abstained from Wine, &c.

Nazarenes, Jews professing Christianity.

Zelots Sicarii, or Murderers, who, under pretence of the Law, thought themselves authorized to commit any Outrage.

Pharisees, Separatists, who, upon the Opinion of their own Godliness, despised all others.

Sadducees, who denied the Resurrection of the Dead, Angels, and Spirits.

Samaritans, Mongrel Professors, partly Heathens, and partly Jews, the Offspring of the Assyrians sent to Samaria.

Apostles, Missionaries, or Persons sent; they who were sent by our Saviour, and, from their number, were called, The Twelve.

Bishops, Successors of the Apostles in the Government of the Church.

Deacons, Officers chosen by the Apostles to take care of the Poor.

A BRIEF

A BRIEF TABLE

OF THE

Interpretation of the Proper Names,

CHIEFLY IN THE OLD TESTAMENT.

A
AARON, Aharon, a teacher, Exod iv 14
Abda, a servant, 1 Kings iv 6
Abdeel, a servant of God, Jerem xxxvi 26
Abdi, my servant, 1 Chron vi 7
Abdiah, a servant of the Lord, 1 Kings xviii 3. and Obadiah one of the twelve prophets.
Abdiel, a servant of the Lord, 1 Chron v 15
Abednego, servant of shining, Dan i 44
Abel, mourning, the name of a city; but Abel, the name of a man; signifieth vanity, Gen iv 2
Abgatha, father of the wine-press
Abiah, the will of the Lord, 2 Chron xxix 1
Abiam, father of the sea, 1 Kings xiv 31
Abiasaph, a gathering father, Exod vi 24
Abiathar, father of the remnant, or excellent father, 1 Kings xxii 21
Abida, father of knowledge, Gen xxv 4
Abidan, father of judgment, Numb i 11
Abiel, my father is God, 1 Kings ix 1
Abiezer, the father's help, Jos xvii 2
Abigail, the father's joy, 1 Kings xxv 3
Abihail, the father of strength, Numb iii 35
Abihu, he is a father, Exod vi 23
Abihud, the father of praise, 1 Chron viii 3
Abilene, lamentable, Luke iii 1
Abimael, a father from God, Gen x 25
Abimelech, the king's father, or a father of counsel, or the chief king, Gen xx 3
Abinadab, a father of a vow, or of a free mind, or prince, 1 Sam xvi 8
Abinoam, a father of beauty, Judg iv 6
Abiram, an high father, 1 Kings xvi 34
Abishag, the father's ignorance, 1 Kings i 3
Abishai, the father's reward, 1 Kings xxvi 6
Abishalom, the father of peace, or the peace of the father, 1 Kings xv 2
Abishua, the father of salvation, 1 Chron vi 4
Abishur, the father of a song, or of a

wall, or of righteousness, 1 Chron ii 29
Abital, the father of the dew, 2 Kings iii 4
Abitob, the father of goodness, 1 Chron viii 11
Abner, the father's candle, 1 Sam xiv 49
Abram, an high father, Gen xi 31
Abraham, a father of a great multitude, as the name was changed, Gen xvii 5
Absalom, a father of peace, or the father's peace, or reward, 2 Sam iii 3
Achan, troubling, Josh vii 1. who is called Achar, 1 Chron ii 7
Adadezer, read Adarezer, beautiful help
Adaiah, the witness of the Lord, 1 Chron vi 41
Adaliah, poverty, Esther ix 8
Adam, man, earthly, red, Gen ii 15
Adiel, the witness of God, 1 Chron iv 36
Adoniah, the Lord is the ruler, 2 Sam iii 4
Adoni-bezek, the Lord's thunder, Judg i 5
Adonikam, the Lord is risen, Neh ii 13
Adoniram, the high Lord, 1 Kings iv 6
Adoni-zedek, the Lord's justice, Josh x 1
Agabus, a grasshopper, Acts xi 28
Agar, a stranger, Gen xvi 1
Ahaz, taking or possessing, 2 Kings xvi 1
Ahasuerus, a prince or head, Dan ix 1
Ahban, brother of understanding, 1 Chron ii 29
Ahijah, brother of the Lord, 1 Chron ii 26
Ahimaaz, brother of counsel, 1 Sam xiv 49
Ahiman, brother of the right hand, Numb xiii 23
Ahimelech, a king's brother, 1 Sam xxi 1
Ahimoth, a brother of death, 1 Chron vi 25
Ahinoam, the brother's beauty, 1 Sam xiv 49
Ahior, the brother's light, Judg v 5
Ahilab, an hearty brother, Judg i 31
Aharah, a sweet-savouring meadow, 1 Chron viii 1
Ahikam, a brother arising, or avenging, 2 Kings xxii 12
Abiezer, the brother's help, Numb i 12

Aholah, a mansion or dwelling in herself
Aholibah, my mansion in her, Ezek xxiii 4
Ahud, praising or confessing, Judg iii 15
Alian, high, 1 Chron i 40
Amalek, a licking people, Gen xxxvi 21
Amariah, the Lord said, or the lamb of the Lord, Zeph i 1
Amasa, sparing the people, 2 Sam xvii 25
Amashai, the gift of the people, 1 Chron vi 24
Amazi, the treading of the people, Neh xi 12
Amasiah, the burden of the Lord, 2 Chron xvii 15
Amittai, true or fearing, 2 Kings xiv 25
Ammiel, a people of God, or God with me, 1 Chron iii 5
Ammishaddai, the people of the Almighty, Numb i 12
Ammon, a people, Gen xix 38
Amon, faithful, 2 Kings xxi 18
Amos, a burden, one of the twelve prophets
Amoz, strong, the father of Ishai, Isaiah i 1
Amzi, strong, 1 Chron vi 46
Anah, afflicting, answering, or singing, Gen xxxvi 2. and Hannah, gracious, or merciful, 1 Sam i 2
Ananiah, the cloud of the Lord, Acts v 1
Andreas, manly, Matt iv 18
Anub, a grape, 1 Chron iv 8
Antipas, for all, or against all, Rev ii 13
Apando, the wrath of his judgment, Dan xi 46
Apollo, a destroyer, Dan xviii 24. the name also of an idol
Apphia, bringing forth, or increasing, Phil ii
Aram, height, or their curse, Gen x 23
Arbel, Bel or God hath avenged, Hosea x 15
Archelaus, a prince of the people, Matt. ii 22
Arel, the altar of God, Gen xlvi 16
Aretas, virtuous, 2 Mac v
Artaxerxes, fervent to spoil, Ezra vii 21
Asa, a physician, 1 Kings xv 8
Asahel,

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Asahel, God hath wrought, 2Sam ii 18
 Asaph, gathering, 1 Chron vi 39
 Asarelah, the blessedness of God, 1 Chron xxv 2
 Ashbel, an old fire, Gen xlvi 21
 Asher, blessedness, Gen xxx 13
 Ashiel, the work of God, 1 Chron iv 35
 Ashur, blessed, or travailing, Gen x 21
 Asmodeus, a destroyer, Tobit iii 8
 Astyages, governor of the city, Dan ix 24
 Atarah, a crown, 1 Chron ii 26
 Athaiah, the time of the Lord, Neh xi 4
 Athaliah, time for the Lord, 2 Kings viii 26
 Aza, strength, Ezra ii 47
 Azaniah, hearkening to the Lord, Neh x 9
 Azareel, the help of God, 1 Chron xii 6
 Azariah, help of the Lord, 2 Kings xiv 21
 Azarikam, help rising up, Neh xi 14
 Azmaveth, strength of death, 2 Sam xxiii 30
 Azubah, forsaken, 1 Kings xxii 43
 Azur, holpen, or helper, Jer xxviii 1

B

B A A L, Bealim, lord, lords; the name of the idol of the Sidonians, or a general name to all idols, because they were as the lords and owners of all that worshipped them.
 Baal-meon, the lord or master of the mansion, or the house, as also Baalzebub signifieth the same, Luke xi 15
 Baalzebub, the master of flies, 2 Kings i 2
 Baanah, in affliction, 2 Sam iv 2
 Babel, confusion, Gen x 10; xi 19
 Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac vii 8
 Bacchenor, and Bacenor, the same, 2 Mac xii 15
 Badajah, the Lord alone, Ezra x 31
 Baladan, ancient in judgment, 2 Kings xx 12
 Baldad, old love, or without love, Job viii 1
 Barachel, blessing God, Job xxxii 2
 Barachiah, blessing the Lord, Zach i 1
 Barjona, son of a dove, Matt xvi 17
 Barnabas, the son of consolation, Acts iv 36
 Barabbas, the son of confusion, Matt xxvii 16
 Baruch, blessed, Jer xxxii 10
 Bathsheba, the seventh daughter, or the daughter of an oath, 2 Sam xi 3
 Bathshua, the daughter of salvation, 1 Chron iii 5
 Beeliada, a master of knowledge, 1 Chron xiv 7
 Belshazzar, without treasure, or searcher of treasure, Dan v 1
 Benaiah, the Lord's building, 1 Chron iv 36
 Benjamin, son of the right hand, who was first called Benoni, the son of sorrow, Gen xxxv 18
 Beraiah, the Lord's creature, 1 Chron viii 21
 Berak, lightning, Judg iv 6
 Bered, hail, 1 Chron vii 21
 Bethiah, the Lord's daughter, 1 Chron iv 18

Bezaleel, in the shadow of God, Exod xxxi 2
 Bileam, the ancient of the people, Numb xxii 5
 Bilhah, old or fading, Gen xxix 29
 Boaz, in power, or strength, Ruth ii 2

C

C A I A P H A S, a searcher, Matt xxvi 57
 Calcol, nourishing, 1 Kings iv 31
 Caleb, as an hart, Numb xiii 6
 Canaan, a merchant, Gen ix 18
 Carmi, my vine, Gen xlvi 9
 Casluhim, as pardoned, Gen x 14
 Cephas, a stone, John i 42
 Cephirah, a lioness, Ezra ii 25
 Cherub, as a child, Ezra ii 57
 Chileab, the restraint of the father, 2 Sam iii 3
 Chilion, perfect, or all like a dove, Ruth i 2
 Chislon, hope or confidence, Numb xxxiv 21
 Clemens, meek, Phil iv 3
 Cleopatra, the glory of the country, 1 Mac x 57
 Col-hozeth, seeing all, Neh iii 15
 Cononiah, the stability of the Lord, 2 Chron xxxi 13
 Cosbi, a liar, Numb xxv 18
 Cusan, Cusi, black, or an Ethiopian, 2 Sam xviii

D

D A M A R I S, a little wife, Acts xvii 14
 Dan, a judgment, Gen xiv 15
 Daniel, a judgment of God, Dan i 6
 Darda, generation of knowledge, 1 Kings iv 31
 Dathan, statute, or law, Numb xvi 1
 David, beloved, 1 Sam xvii 12
 Deborah, a word, or a bee, Gen xxxv 8
 Delaiah, the poor of the Lord, 1 Chron iii 24
 Delilah, a bucket, or consumer, Judg xvi 4
 Delphon, a dropping down, Esther ix 7
 Demas, favouring the people, Col iv 14
 Demophon, slaying the people, 2 Mac xii 2
 Deuel, know God, Numb i 14
 Diblaim, a cluster of figs, Hos i 3
 Didymus, a twin, John xi 16
 Dinah, judgment, Gen xxx 21
 Diotrefes, nourished of Jupiter
 Dishan, a threshing, Gen xxxvi 21
 Dodanah, love, 2 Chron xx 37
 Dodanim, beloved, Gen x 4
 Doeg, careful, 1 Sam xxi 7
 Dorcas, a doe, Acts ix 39
 Dositheus, given to God, 2 Mac xix

E

E B E R, passing or passage, Gen x 23
 Eden, pleasure, 2 Kings xix 12
 Eder, a flock, 1 Chron xxiii 23
 Edom, red or earthy, Gen xxv 30
 Elhanan, the mercy of God, 2 Sam xxiii 24
 Eldaah, the knowledge of God, Gen iii 4
 Eldad, the love of God, Numb xi 26
 Eleadah, witness of God, 1 Chron vii 21
 Eleasa, the work of God, 1 Chron ii 39

Eleazar, the help of God, Exod vi 22
 Eliab, my God the father, Numb xxvi 8
 Elijah, God the Lord, 1 Chron viii 26
 Eliakim, God ariseth, Isaiah xxii 20
 Eliam, the people of God, 2 Sam xxiii 34
 Eliasaph, the Lord increaseth, Numb i 14
 Eliashib, the Lord returneth, 1 Chron iii 24
 Eliconai, to the Lord mine eyes, 1 Chron xxvi 3
 Elidad, the beloved of God, Numb xxxiv 21
 Elihu, he is my God, 1 Chron xii 10
 Elimelech, my God the king, or the counsel of God, Ruth i 2
 Elioenai, to him mine eyes, 1 Chron iii 23
 Eliphal, a miracle of God, 1 Chron xi 35
 Eliphalet, the God of deliverance, 2 Sam v 16
 Elisha, my God saveth, 1 Kings xix 16
 Elisha, the lamb of God, Gen x 4
 Elishaphat, my God judgeth, 2 Chron xxiii 1
 Elisheba, the oath of God, or the fullness of God, Exod vi 23
 Elizur, the strength of God, Numb i 5
 Elkanah, the zeal of God, Exod vi 24
 Elmoded, God measureth, Gen x 24
 Elnathan, God's gift, Jer xxvi 22
 Elpaal, God's works, 1 Chron viii 11
 Eluzai, God my strength, 1 Chron xii 5
 Elymas, a corrupter or sorcerer, Acts xiii 8
 Enoch, taught or dedicate, Gen v 18
 Epaphroditus, pleasant, Philip ii 15
 Epenetus, laudable, Rom xvi 5
 Ephah, weary, Gen xxv 4
 Ephraim, fruitful or increasing, Gen xli 52
 Erastus, amiable, Acts xix 22
 Esau, working, Gen xxv 25
 Eshcol, a cluster, Gen xiv 14
 Eshek, violence, 1 Chron viii 38
 Esther, hidden, Esth ii 7
 Ethan, strength, 1 Kings iv 31
 Eubulus, wise, or of good counsel, 2 Tim iv 21
 Eupolemus, a good warrior, 1 Mac viii 27
 Eutychus, fortunate, Acts xx 9
 Ezbon, hasting to understand, 1 Chron vii 7
 Ezekiel, strength of the Lord, Ezek i 3
 Ezariah, near the Lord, 2 Chron xxxiv 7
 Ezer, an help, 1 Chron iv 4
 Ezra, an helper, Ezra i 7
 Ezriel, the help of God, Jer xxxvi 26
 Ezrikam, an help arising, 1 Chron iii 23

G

G A A I, an abomination, Judg ix 35
 Gabriel, a man of God, or the strength of God, the name of an angel, Dan viii 16
 Gad, a band or garrison, Gen xxx 11
 Galal, a rail, 1 Chron ix 15
 Gamaliel, God's reward, Acts v 34
 Gemariah, a consuming of the Lord, Jer xx 3
 Gazabal, a treasurer, Ezra i 18
 Gedaliah,

I N D E X.

Gedaliah, the greatness of the Lord, Jer xxxviii 1
 Gideon, a breaker or destroyer, Judg vi 13
 Gehazi, a valley of vision, 2 Kings iv 12
 Gera, a pilgrim or stranger, Gen xli 21
 Ginath, a garden, 1 Kings xvi 21
 Gog, a roof of an house, Ezek xxxviii 2
 Goliath, a captivity, 1 Sam xvii 4
 Gomer, a consumer, Gen x 2
 Gorgias, terrible, 2 Macc iii 33

H

HABAKKUK, a wrestler, Hab i 1
 Habaziniah, the hiding of the Lord's shield, Jer xxxv 3
 Habiah, the hiding of the Lord, Neh vii 63
 Hachaliah, waiting of the Lord, Neh x 1
 Hadad, joy, Gen xxv 15. 1 Chron i 30
 Hagab, a grasshopper, Neh ii 46
 Haggiah, the Lord's feast, 1 Chron vi 29
 Ham, Hamathi, indignation, or heat, Gen v 32
 Hamdam, heat of judgment, Gen xxvi 26
 Hamul, merciful, Gen xli 12
 Hanameel, the mercy of God, Jer xxxii 7
 Hananeel, the grace of God, Neh iii 1
 Hanani, gracious or merciful, 1 Kings xvi 7
 Hananiah, grace of the Lord, Jer xxxvii 19
 Harim, dedicate to God, 1 Chron xxiv 8
 Hasadiah, the mercy of the Lord, 1 Chron iii 20
 Hattil, an howling for sin, Ezra ii 57
 Havah, living, or giving life, Gen iii 20
 Hazael, seeing God, 1 Kings xix 17
 Hazarah, seeing the Lord, Neh xi 5
 Heber, a companion, Gen xli 17
 Helkiah, the portion of the Lord, 2 Kings xviii 18
 Hephher, a digger or delver, 1 Chron iv 6
 Hephzi-bah, my delight in her, Isaiah lxii 4
 Heth, fear or breaking, Gen xxiii 3
 Hezri, or Hezro, Hezron, Asari, Esri, 2 Sam xxxiii 35
 Hiel, the Lord liveth, 1 Kings xvi 34
 Hiram, the height of life, 2 Sam v 11
 Hezekiah, strength of the Lord, 2 Kings xviii
 Hobab, beloved, Numb x 29
 Hori, a prince, Gen xxxvi 22
 Hosaiah, salvation of the Lord, Jer xlii 1
 Hosea, salvation, Hos i 1
 Hosah, trusting, 1 Chron xxvi 10
 Hotham a seal or signet, 1 Chron vii 32
 Hoziel, seeing God, 1 Chron xxiii 9
 Hull, sorrow or infirmity, Gen x 22
 Hur, liberty or prince, 1 Chron iv 1
 Hushah, hastening, 1 Chron iv 4

I and J

JACOB, a supplanter, Gen xxv 26
 Jachan, destroying, 1 Chron v 13
 Jasiel the work of God, 1 Chron x 47
 Jaazaniah, the hearkening of the Lord, 2 Kings xxv 23

Jabal, bringing or budding, Gen iv 20
 Jabesh, drought, 2 Kings xv 10
 Jabez, sorrow, 1 Chron iv 9
 Jabin, understanding, Josh xi 1
 Jachin, stability, Gen xli 10
 Jadiah, knowing the Lord, Neh ii 36
 Jael, a door ascending, Judg iv 16
 Jahaleel, praising God, 1 Chron iv 16
 Jahaziel, God hasteth, Gen xli 24
 Jahazel, seeing God, Ezra viii 5
 Jahleel, hope in God, or beginning in God, Gen xli 14
 Jair, lightened, Deut iii 14
 Jakim, establishing, 1 Chron viii 19
 Jambri, rebellious, 1 Mac ix 37
 Jamim, right hand, Gen xli 10
 Jamuel, God is his day, Gen xli 10
 Janohah, resting, Josh xviii 27
 Janum, sleeping, Josh xv 53
 Japheth, persuading or enticing, Gen v 32
 Japhia, lightning, 2 Sam v 16
 Jarephel, health of God, Josh xviii 27
 Jarib, fighting or avenging, Gen xli 10
 Jashen, ancient, 2 Sam xxiii 32
 Jasher, righteous, Josh xxi 39
 Jashub, a returning, 1 Chron vii 1
 Jathaniel, a gift of God, 1 Chron xxvi 2
 Jatair, a remnant or excellent, Josh xv 48. Ithri, Ithro, Ithron, the same
 Javan, making sad, Gen x 1
 Jaziel, the strength of God, 1 Chron xv 18
 Jaziz, brightness, 1 Chron xxvii 31
 Ihac, chosen, 2 Kings v 15
 Ichabod, where is glory; 1 Sam iv 21
 Iddo, his confession, 1 Chron xxvii 21
 Jechoniah, stability of the Lord, 1 Chron iii 16
 Jedaiah, the hand of the Lord, or confessing the Lord, 1 Chron iv 37
 Jedidah, beloved, 2 Sam xxii 1
 Jediel knowledge of God, 1 Chron vii 6
 Jeduthun, confessing, 1 Chron ix 16
 Jehiah, the Lord liveth, 1 Chron v 23
 Jehiel, God liveth, 1 Chron xxvi 21
 Jehoadan, the Lord's pleasure, 2 Kings xiv 2
 Jehoahaz, the possession of the Lord, 2 Kings xxiii 34
 Jehoash, the fire of the Lord, 2 Kings xi 21
 Jehohanan, grace or mercy of the Lord, 2 Chron xvi 3
 Jehoiaza, the knowledge of the Lord, 2 Kings xi 5
 Jehoiakim, the rising or avenging of the Lord, 2 Kings xxiii 34
 Jehoshaphat, the Lord is the judge, 1 Chron iii 10
 Jehoshua, the Lord's salvation, Zech iii 1
 Jehozadak, the justice of the Lord, 1 Chron vi 14
 Jehudath, confession or praise, Gen xxix 35
 Jehannah, the Lord shall arise, establish, or avenge, 1 Chron ii 41
 Jekodeam, the burning of the people, Josh xv 56
 Jephlet, delivered, 1 Chron vii 32
 Jephunneh, beholding, Numb xiii 7
 Jerahmeel, the mercy of God, Jer xxxvi 36
 Jered, ruling, Gen v 15
 Jeriel, the fear of God, 1 Chron vii 2

Jerimoth, fearing death, 1 Chron vii 7
 Jeroboam, increasing the people, 2 Kings xiv 23
 Jeroham, high, 1 Chron vi 27
 Jerubbaal, let Baal avenge, Judges vi 32
 Jeshaiiah, salvation of the Lord, Jeshua, a saviour, Matt i 16
 Igal, redeemed, 2 Cor iii 22
 Igdaliah, the greatness of the Lord, Jer xxxv 4
 Joab, voluntary, or willing, 1 Chron ii 15
 Job, sorrowful, or hated, Job i 1
 Jobamah, the building of the Lord, 1 Chron ix 8
 Jochebed, glorious, Exod vi 20
 Joel, willing or beginning, Joel i 1
 Jokshan, an offence, Gen xxv 2
 Joktan, a little one, Gen x 25
 Jonah, a dove, 2 Kings xiv 25
 Jonadab, voluntary or willing, 2 Kings xiii 5
 Jonathan, the gift of the Lord, Judg xviii 30
 Joseph, increasing, Gen xxx 24
 Josphabeth, the fulness of the Lord, 2 Chron xxii 11
 Josiah, the fire of the Lord, 2 Kings xxii 3
 Jotham, perfect, 2 Kings xv 23
 Jozabad, endued, 1 Chron xii 20
 Iphideiah, the redemption of the Lord, 1 Chron viii 35
 Jephthah, opening, Judg xi 1
 Ira, a watchman, 1 Chron xi 28
 Irad, a wild ass, Gen iv 18
 Iriah, the fear of the Lord, Jer xxxvii 12
 Irmeiah, exalting the Lord, 1 Chron v 24
 Issachar, a wager, Gen xxx 18
 Jesse, a gift or oblation, Ruth iv 17
 Ish-bosheth, a man of shame, 2 Sam ii 12
 Iscariot, an hireling, or man of death, Matt x 1
 Ishmael, God hath heard, Gen xvi 11
 Ishtob, good man, 2 Sam x 8
 Isaac, laughter, Gen xvii 19
 Israel, a prince of God, or prevailing with God, Gen xxxv 20
 Ithamar, woe to the change, Exod vi 23
 Ithiel, God with me, Neh xi 7
 Ittai strong, 2 Sam xxiii 29
 Jubal bringing or fading, Gen iv 21
 Jucal, mighty, Jer xxxviii 1
 Jezebel, woe to the house, 1 Kings xvi 31
 Israhiah, the Lord ariseth, or the clearness of the Lord, 1 Chron vii 3
 Izreel, the seed of God, Josh xv 56

K

KAIN (or Cain,) a possession, Gen xli 1
 Kainan, a buyer or owner, Gen v 9
 Kareah, bald, 2 Kings xxv
 Kemuel, God is risen, Gen xxii 21
 Kedar, blackness, Gen xxv 13
 Kedem, east, Jer xlix 26
 Keren-happuch, the horn of beauty, Job xlii 14
 Kallai, light, or roasting by the fire, Neh xii 20
 Kish, hard, or sore, 1 Sam ix 1
 Kohath, a congregation, Gen xli 11
 Koliah,

TABLE OF PROPER NAMES.

Kolaiah, the voice of the Lord, Neh xi 7
 Korah, bald, Gen xxxvi 5
 Kore, crying, 1 Chron ix 19
 Kushaiah, hardness, 1 Chron xv 17
L
 LAADAH, to assemble together, 1 Chron iv 21
 Laadan, to testify, 1 Chron vii 26
 Laban, white, Gen xxiv 29
 Lael, to God, or to the mighty, Numb iii 24
 Lahad, to praise, 1 Chron iv 2
 Lamech, poor, or smitten, Gen iv 18
 Lappidoth, lightnings, Judg iv 4
 Lemuel, with whom is God, Prov xxxi 1
 Lehabim, inflamed, Gen x 13
 Letushim, hammer-men, Gen xxv 3
 Levi, joined or coupled, Gen xxix 34
 Leah, painful, or wearied, Gen xxix 16
 Lobin, whiteness, Exod vi 17
 Lot, wrapped, or joined, Gen xi 27
 Lud, a nativity, or generation, Gen x 22
 Lysias, dissolving, 1 Mac iii 32
 Lysimachus, dissolving battle, 2 Mac iv 29
M
 MAACHATHI, broken, 2 Kings xxv 23
 Mahazioth, seeing a sign, 1 Chron xxv 4
 Maaseiah, the protection of the Lord, Jer xxxii 12
 Mahlah, weakness, or a dance, Numb xxvi 33
 Maasai, my work, 1 Chron ix 12
 Maaseiah, the work of the Lord, 1 Chron xv 18
 Maaziah, the strength of the Lord, 1 Chron xxiv 18
 Makaz, finishing, or watching, 1 Kings iv 9
 Macbanai, my poor son, 1 Chron xii 13
 Machi, poor, or a smiter, Numb xiii 10
 Machir, selling, or knowing, Gen i 23
 Madai, a measure, or judging, Gen x 2
 Madan, strife, Gen xxv 2
 Magdalen, magnified or exalted, Matt xxvii 56
 Magdiel, preaching God, Gen xxxvi 43
 Magog, covering, or melting, Gen x 2
 Mahalah infirmity or sickness, 2 Chron xi 18
 Maharai, hasting, 2 Chron xi 30
 Mahath, wiping away, or fearing, 1 Chron vi 35
 Mahalaleel, praising God, Gen v 12
 Malachi, my messenger, Mal i 1
 Mamzer, a bastard, Deut xxiii 2
 Manahem, a comforter, 2 Kings xv 14
 Manoah, rest, Judg xiii 2
 Maon, a dwelling-place, Josh xv 55
 Mordecai, bitter, contrition, Esther ii 5
 Martha, bitter, or provoking, Luke x 38
 Mattan, a gift, 2 Chron xxiii 17
 Mattani, Mattaniah, Matthanah, Matthaiah, his gift, Ezra x 33
 Mattithia, a gift of the Lord, 1 Chron ix 31.

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Malchiel, God is my king, Gen xlv 17
 Malchiah, the Lord my king, Jer xxi 1
 Malchi-shua, my king the saviour, 1 Sam xiv 49
 Manasseh, forgetting, Gen xli 51
 Melchizedek, king of righteousness, Gen xiv 18
 Mehetabel, how good is God! Gen xxxvi 39
 Mehuman, troubled, Esther i 10
 Mehujael, teaching God, Gen iv 18
 Methusael, asking death, Gen iv 18
 Methuselah, spoiling his death, Gen v 21
 Melatiah, deliverance of the Lord, Neh iii 7
 Menelaus, strength of the people, 2 Macc iv 23
 Meraioth, bitterness, 1 Chron ix 11
 Mered, rebellious, 1 Chron iv 17
 Mesha, salvation, 1 Chron ii 42
 Meshelemiah, the peace of the Lord, 1 Chron xxvi 1
 Meshullam, peaceable, 2 Kings xxii 3
 Mephibosheth, shame of mouth, 2 Sam iv 4
 Meshech, prolonging, Gen x 2
 Milchah, a woman of counsel, Gen xi 29
 Milcom, their king, or counsellor, the idol of the Ammonites, 2 Kings xxiii 13
 Mizzah, a drooping, or consuming, Gen xxvi 13
 Michah, poor, or smitten, or who is here? 2 Chron xxxiv 20
 Michaiah, who is like the Lord? 2 Kings xxii 12
 Michael, who is like God? 1 Chron vii 3
 Michal, who is perfect? 1 Sam xiv 49
 Mishaël, who demandeth? Exod vi 22
 Miriam, exalted, or teaching, Exod vi 20
 Mithredath, dissolving the law, Ezra i 8
 Moab, of the father, Gen xix 36
 Mosheh, drawn up, Exod x 2
 Moza, found, or unleavened, 1 Chron ii 46
 Musach, anointing, 2 Kings xvi 18
 Mushi, departing, Exod vi 19
N
 NAAMAH, beautiful, Gen iv 22
 Naaman, fair, or beautiful, Gen xlv 21
 Naarah, a maid, or watching, Josh xvi 7
 Naariah, a child of the Lord, 1 Chron iii 22
 Naboth, buds, or prophecies, Gen xxv 13
 Nabal, a fool, 1 Sam xxv 3
 Nadab, a prince, or liberal, Exod vi 23
 Nagge, clearness, Luke iii 25
 Naioth, beauty, or a dwelling-place, 1 Sam xix 18
 Nahaliel the inheritance of God, Numb xxi 19
 Naham, Nahum, a comforter, or repentant, 1 Chron iv 19
 Nahas, a serpent, 1 Chron iv 12
 Nahor, hoarse, or angry, Gen xi 21
 Nathan, given, 2 Sam v 14
 Nebuchadnezzar, which is written for

11 F

the most part in Jeremiah, and sometimes in Ezekiel, Nebuchadnezzar, signifies the mourning of the generation, 2 Kings xxiv 1
 Nepheg, weak, 2 Sam v 15
 Nephtuim, an opening, Gen x 13
 Ner, a light, 1 Sam xiv 51
 Nethaneel, the gift of God, 2 Chron xxxv 9
 Nethaniah, a gift of the Lord, 2 Sam xxv 23
 Nimrod, rebellious, Gen x 8
 Noadiah, the witnessing or testifying of the Lord, Ezra viii 33
 Noah, rest, Gen v 29
 Nogah, brightness, 1 Chron xiv 16
 Nun, son, or posterity, Numb xiii 9
O
 OBADIAH, servant of the Lord, 1 Chron iii 21
 Obed, a servant, Judg ix 26
 Obed-edom, the servant of Edom, or a servant Edomite, 2 Sam vi 10
 Obil, born or brought, 1 Chron xxvii 30
 Omar, speaking or exalting, Gen xxxvi 11
 Onam, sorrow, strength, Gen xxxvi 23
 Onan, sorrow, or iniquity, Gen xxxviii 4
 Ophel, a tower, or darkness, 2 Chron xxvii 8
 Ophir, ashes, Gen x 29
 Ornan, rejoicing, 1 Chron xxi 18
 Orpah, a neck, Ruth i 4
 Orthosias, rectified, 1 Mac xv 37
 Othni, my time, 1 Chron xxvi 7
 Otholiah, time to the Lord, 1 Chron viii 26
 Othniel, the time of God, Jos xv 17
 Ozaziah, the strength of the Lord, 1 Chron xv 21
 Ozziel, the help of God, 1 Chron xxvii 19
P
 PAGIEL, God hath met, Numb i 13
 Palal, praying, or judging, Neh iii 25
 Palti, deliverance, Numb xiii 10
 Paltiel, deliverance of God, Numb xxxiv 36
 Palu, marvellous, Gen xlv 19
 Pharaoh, vengeance, Exod viii 1
 Paruah, flourishing, or fleeing, 1 Kings iv 17
 Pashur, increasing liberty, Jer xx 3
 Pedahel, the redemption of God, Numb xxxiv 28
 Pedahzur, a mighty redeemer, Numb i 10
 Pedaiah, the Lord's redeeming, 2 Kings xxii 1
 Pekahiah, the Lord's opening, 2 Kings xv 22
 Pelaiah, the miracle of the Lord, 1 Chron iii
 Pelaiah, a miracle of the Lord, Neh viii 7
 Pelatiah, deliverance of the Lord, 1 Chron iii 21
 Peleg, a division, Gen x 25
 Pelet, deliverance, 1 Chron ii 33
 Penuel, seeing God, 1 Chron iv 4
 Peresh, a horseman, 1 Chron vii 16
 Pharez, a division, Gen xxxviii 29
 Perudah, a division, Ezra ii 5
 Pethaiah, the Lord openeth, Ezra x 23
 Phichol,

TABLE OF PROPER NAMES.

Phichol, the mouth of all, Gen xxi 22
Phinehas, a bold countenance, Numb xxv 7

Puhah, a mouth, Gen xlvi 13

R

RAAMIAH, lord of the land, Neh vii 7

Raddai, ruling, 1 Chron ii 14

Rahab, proud, or strong, Josh ii 1

Raham, mercy, or compassion, 1 Chron ii 44

Rachel, a sheep, Gen xxix 9

Ram, high, 1 Chron ii 9

Ramiah, exaltation of the Lord, Ezra x 25

Rapha, release, or medicine, Gen xlvi 21

Reaiah, a vision of the Lord, 1 Chron v 5

Reba, the fourth, Josh xiii 21

Rechab, a rider, 2 Kings x 15

Reelaiah, a shepherd to the Lord, Ezra ii 2

Rehoboam, dilating the people, 1 Kings xi 43

Rehum, pitiful, or pitied, Ezra ii 2

Remaliah, the exaltation of the Lord, 2 Kings xv 27

Rephael, medicine of God, 1 Chron xxvi 7

Rephaiah, medicine of the Lord, 1 Chron iii 21

Rehu, his shepherd, Gen xi 19

Reuben, the son of vision, so named, because the Lord did see his mother's affliction, Gen xxix 23

Reuel, a shepherd of God, Exod ii 18

Rezon, a secretary, or lean, 1 Kings xi 23

Ribai, strife, or increased, 2 Sam xxiii 29

Ribkah, fed, Gen xxii 23

Rinnah, song, or rejoicing, 1 Chron iv 20

Riphat, medicine, or release, Gen x 3

Rogel, a footman, or an accuser, Josh xv 8

Ruth, watered, or filled, Ruth i 4

S

SABTAH, a compass, or old age, Gen x 7

Sabtechah, the cause of smiting, ibid

Sarah, a lady, or dame, Gen xvii 15

Sarai, my dame, or mistress, Gen xi 29

Seba, a compass, Gen x 7

Seled, affliction, 1 Chron ii 30

Semachiah, cleaving to the Lord, 1 Chron xxvi 7

Shaal, Shaul, asked, Ezra x 29. 1 Sam ix 2

Shaaph, flying, or thinking, 1 Chron iv 7

Shabbethai, my rest, Neh xi 16

Shachir, wages, 1 Chron xi 35

Shage, ignorant, 1 Chron xi 34

Shallum, peaceable, 2 Kings xv 10

Shalman, peaceable, Ruth iv 21

Shamgar, desolation of the stranger, Judg iii 31

Shammah, desolation, destruction, 1 Sam xvi 9

Shammua, obedient, Numb xiii 4

Shaphan, a coney, or one hid, 1 Chron v 12

Shaphat, a judge, Numb xiii 6

Sharezer, a treasurer, 2 Kings xix 37

Shealtiel, asked of God, Hag i 1

Sheariah, the gate of the Lord, 1 Chron viii 38

Sheba, captivity, Gen x 7

Shebarim, hope, Josh vii 5

Sheber, hope, or wheat, 1 Chron ii 38

Shecaniah, the habitation of the Lord, 1 Chron iii 21

Shechem, a part, or portion, Numb xxvi 31

Shedeur, a field of fire, or the light of the Almighty, Numb i 5

Shegub, exalted, 1 Kings xvi 34

Shehariah, the morning of the Lord, 1 Chron viii 26

Sheir, rough, or hairy, Gen xxxvi 20

Shelah, sending, or spoiling, Gen x 24

Shelah, dissolving, Gen xxxviii 5

Shelemiah, peace of the Lord, Ezra x 39

Sheleph, drawing out, Gen x 26

Shelesh, a captain, 1 Chron vii 35

Shelomith, peaceable, Levit xxiv 11

Shelomoh, peaceable, 2 Sam v 15

Shelumiel, the peace of God, Numb i 6

Shemaiah, hearing the Lord, 1 Chron iv 37

Shemariah, the keeping of the Lord, Ezra x 32

Shemed, destroying, 1 Chron viii 12

Shemer, a keeper, 1 Kings xvi 24

Shemida, a name of knowledge, Numb xxvi 32

Shemuel, appointed of God, Numb iii 4

Shemuel, heard of God, 1 Sam i 10

Shephatiah, the Lord judgeth, 2 Sam iii 4

Sheraiah, a prince of the Lord, 1 Chron iv 14

Sherug, a bough or plant, Gen xi 20

Sheth, set or put, Gen iv 25

Shether, a remnant, or hid, Esther i 14

Sheva, vanity, 1 Chron ii 49

Shichiah, the protection of the Lord, 1 Chron viii 10

Shimeon, hearing or obedient, Gen xxix 33

Shimshon, there the second time, because the angel appeared the second time at the prayer of his father

Shiptan, a judge, Numb xxxiv 24

Shiprah, fair, Exod i 15

Shubab, returned, 2 Sam v 14

Shobal, a path, Gen xxxvi 20

Shobnah, a builder, 2 Kings viii 18

Shua, crying or saving, Gen xxxviii 2

Shuah, praying or humiliation, Gen xxv 2

Shubael, the returning of God, 1 Chron xxiv 20

Shubah, a pity, 1 Chron iv 11

Shumathi, renowned, 1 Chron ii 53

Shuni, changing or sleeping, Gen xlvi 16

Sithri, my secret, Exod vi 22

Sodi, my secret, Numb xiii 11

Suah, rooting up, 1 Chron vii 36

T

TABEEL, good God, Isaiah vii 6

Tahash, hasting, Gen xxii 24

Tahath, fear, 1 Chron vi 37

Talmi, a furrow, Josh xv 14

Tamar, a palm-tree, Gen xxxviii 6

Tanhumeth, consolation, Jer xl 8

Talmon, dew prepared, 1 Chron ix 17

Taphath, a little one, 1 Kings iv 11

Tebah, a cook, Gen xxii 24

Tehinnah, merciful, or prayer, 1 Chron iv 12

Terah, swelling, Gen xi 24

Tiknah, hope, 2 Kings xxii 14

Tilon, murmuring, 1 Chron iv 20

Tiras, a destroyer, Gen x 2

Terhanah, a searcher of mercy, 1 Chron ii 48

Tiria, a search, 1 Chron iv 16

Toah, a dart, 1 Chron vi 34

Tobiah, the Lord is good, Ezra ii 60

Togarmah, strong or bony, Gen x 3

Tohu, living, 1 Kings i 1

Tola, a worm, Gen xlvi 13

Tom, a twine, Matt x 3

Tubal, born, or brought, or worldly, Gen x 2

Tubal-cain, worldly possession, Gen iv 22

V

VANIAB, nourishment of the Lord, Ezra x 36

Vashni, changed, 1 Chron vi 28

Vashti, drinking, Esther i 9

Vopsi, a thing broke or patched, Numb xiii 15

Uri, my light, 1 Chron ii 20

Uriah, the light of the Lord, 2 Sam xi 3

Uriel, light or fire of God, 2 Chron xiii 2

Uthai, mine iniquity, or time, 1 Chron ix 4

Uzal, wandering, Gen x 27

Uzzah, strength, 1 Chron vi 29. 2 Sam vi 3

Uzzi, my strength, 1 Chron vi 5

Uzziel, the strength of God, 1 Chron vii 7

Z

ZAAVAN, trembling, Gen xxxvi 27

Zabad, a dowry, 1 Chron ii 36

Zabadiah, a dowry of the Lord, 1 Chron viii 15

Zabdiel, a dowry of God, 1 Chron xxvii 2

Zaccar, mindful, 1 Chron iv 26

Zaccai, pure, Ezra ii 9

Zachariah, mindful of the Lord, 1 Chron v 7

Zadock, justified or just, 2 Sam viii 17

Zalmonah, our image, Numb xxxiii 41

Zanoah, forgetfulness, Nehem xi 30

Zebulun, a dwelling, Gen xxx 20

Zeeb, a wolf, Judg vii 25

Zelophehad, a shadow of fear, Numb xxvi 33

Zemirah, a song, 1 Chron vii 8

Zephaniah, the hiding of the Lord, 2 Kings xxv 18

Zephi, a honeycomb, Gen xxxvi 11

Zera, clearness, or rising up, Gen xxxvi 13

Zeraiah, the Lord arising, 1 Chron vi 6

Zeresh, scattering heritage, Esther v 10

Zerubbabel, strange from a confusion, or a stranger at Babel, Hag i 1

Zethan, their olive, 1 Chron xxvi 22

Zia, sweat, or swelling, 1 Chron v 13

Zedekiah, the justice of the Lord, 2 Kings xxiv 17

Zidon, a hunter, Gen x 15

Zimri, a song, 1 Chron ii 6

Zipporah, a mourning, Exod ii 21

Zoheth, a separation, 1 Chron iv 20

Zuph, a watch, or a covering, 1 Chron vi 35

Zuriel, the rock of God, Numb iii 35

Zurishaddai, the rock of Almighty, Numb i 6

A CHRONOLOGICAL

CHRONOLOGICAL INDEX

OF THE

YEARS and TIMES from ADAM unto CHRIST, from the Collections of divers Authors.

The Sum of the Years of the first Age.

FROM Adam unto Noah's flood are years 1656.

For when Adam was 190 years old he begat Seth.

Seth, being 105 years, begat Enos.

Enos, being 90 years, begat Cainan.

Cainan, being 70 years, begat Mahalaleel.

Mahalaleel, being 65 years, begat Jared.

Jared, at the age of 162, begat Enoch.

Enoch, being 65 years, begat Methuselah.

Methuselah, at the age of 187, begat Lamech.

Lamech, being 182 years, begat Noah.

Noah, at the coming of the flood, was 600 years old, as appeareth in the 7th of Genesis.

The whole Sum of the Years are 1656.

FROM the said flood of Noah unto Abraham's departing from Chaldee, were 363 years and 10 days.

For the said flood continued 1 year and 10 days.

Shem (which was Noah's son,) begat Arphaxad 2 years after that.

Arphaxad begat Salah when he was 35 years old.

Salah, being 30 years old, begat Eber.

Eber, at the age of 34, begat Peleg.

Peleg, being 30 years, begat Reu.

Reu, being 32 years, begat Serug.

Serug, being 30 years, begat Nahor.

Nahor, being 29 years, begat Terah.

Terah, being 70 years, begat Abram.

And Abraham departed from Chaldee when he was 70 years old.

These said Years accounted, are 363 Years and 10 Days.

FROM Abraham's departing from Ur, in Chaldee, unto the departing of the children of Israel, are 435 years, gathered as followeth:

Abraham was in Haran 5 years, and departed in the 75th year.

He begat Isaac when he was 100 years old, and in the 25th year of his departing.

Jacob lived 147 years.

From the death of Jacob to the birth of Moses was 118 years.

When the Israelites departed from Egypt Moses was 80 years old.

Which being added together make 435 Years.

FROM the going of the Israelites from Egypt, unto the first building of the temple, are 505 years, after this chronology and account. Moses remained in the desert or wilderness 40 years.

Joshua and Othniel ruled 40 years.

Ehud and Shamgar, 80 years.

The Israelites oppressed by the Canaanites 20 years.

Deborah and Barak, 40 years.

Gideon, 40 years.

Abimelech, 3 years.

Tola, 23 years.

Jair, 22 years.

Then they were without a captain until the 18th year of Jephthah.

Jephthah, 6 years.

Ibzan, 7 years.

Elon, 10 years.

Abdon, 8 years.

Samson, 20 years.

Heli, judge and priest, 44 years.

Samuel and Saul reigned 40 years.

David was king 40 years.

Solomon in the 4th year of his reign began the building of the temple.

These added together make 505 Years.

FROM the first building of the temple unto the captivity of Babylon, are 419 years and an half.

Solomon reigned yet 36 years

Rehoboam, 17 years.

Abija, 3 years.

Asa, 41 years.

Jehoshaphat, 25 years.

Jehoram, 8 years.

Ahaziah, 1 year.

Athaliah, the queen, 7 years.

Joash, 40 years.

Amaziah, 29 years.

Uzziah, 52 years.

Jehoahaz, 16 years.

Ahaz, 16 years.

Hezekiah, 29 years.

Manasses, 55 years.

Amon, 2 years.

Josiah, 31 years.

Jehoaz, 3 months.

Eliakim, 11 years.

Jehoiachin, Jechonias, 3 months.

And here beginneth the captivity of Babylon.

The Sum of these Years are 419, and 6 Months.

JERUSALEM was re-edified, and built again after the captivity of Babylon, 143 years.

The captivity continued 70 years.

The children of Israel were delivered and restored to their freedom in the first year of Cyrus.

The temple was begun to be built in the second year of the said Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 20 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32d year of the said Darius.

All the years from the building of the temple again are 26 years.

The whole Sum of Years amount to 143.

FROM the re-edifying of the city unto the coming of Christ are 483 years, after this chronology.

It is mentioned in the 9th of Daniel, that Jerusalem should be built up again, and that from that time unto the coming of Christ are 69 weeks, and every week is reckoned for seven years. So 69 weeks amount to 483 years; for, from the 32d year of Darius unto the 42d year of Augustus, in which year our Saviour Christ was born, are just and complete so many years, whereupon we reckon, that from Adam unto Christ are 4004 years, 6 months, and 10 days.

Then the whole Sum and Number of Years, from the beginning of the World unto the Year of our Lord God 1807, will be just 5811 Years, 6 Months, and the said odd 10 Days.

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CHRONOLOGICAL CATALOGUE

OF THE

APOSTLES and their SUCCESSORS, who founded and presided over the five grand Apostolical Churches of Antioch, Rome, Jerusalem, Byzantium or Constantinople, and Alexandria.

ANTIOCH.

IT is generally acknowledged, even by the Romish writers, that a church was founded here by St. Peter some considerable time before that at Rome; and partly because here it was that the venerable name of Christians first commenced. The fathers in the council at Constantinople, under Nectarius, in their Synodicon to them at Rome, style the church of Antioch, *The most ancient, and truly apostolical*; and St. Chrysostom styles it, *The head of the whole world*. The succession of its Bishops till the time of Constantine, was as follows:

- I. St. Peter the Apostle, who governed this church at least 7 years.
- II. Evodius, who sate 23 years. In his time the disciples were first called Christians at Antioch.
- III. Ignatius. After presiding near 40 years over this church, he was carried out of Syria to Rome, and there thrown to wild beasts in the Theatre, Ann. Chr. 110, Trajan 11.
- IV. Heron: he was Bishop 20 years. To him succeeded
- V. Cornelius, who kept the place 13 years, dying Ann. Chr. 142.
- VI. Eros, 26, or, (as Eusebius says,) 24 years.
- VII. Theophilus, 13: a man of great parts and learning, many of whose works were extant in Eusebius's time; and some of them we still have at this day.
- VIII. Maximinus, 13. He dying, the next chosen was
- IX. Serapio, 25. Many of his works are mentioned by Eusebius and St. Hierom. To him succeeded
- X. Asclepiades, a man of great worth and eminence, and of invincible constancy in the time of persecution. He continued in this see 9 years.
- XI. Philotus, 8.
- XII. Zebinus, or Zebennus, 6.
- XIII. Babylas, 13. After many conflicts and sufferings for the faith, he received the crown of martyrdom under Decius, who commanded his chains to be buried with him.
- XIV. Fabius, or (as the patriarch Nicephorus calls him) Flavius, possessed the chair 9 years. He was succeeded by
- XV. Paulus Samosatenus, who sate in the chair 8 years, when, for his unepiscopal manners and practices, his unsound dogmata and principles, and especially his mean and unworthy opinions concerning our Saviour, he was condemned and deposed by a synod at Antioch, whose determination is at large extant in Eusebius.
- XVI. Domnus succeeded in his place. He was constituted and ordained to the place by the fathers of that synod, who farther gave him this honourable character, *That he was a man endued with all episcopal virtues and ornaments*. According to Eusebius, he held the see 6 years, and was succeeded by
- XVII. Timæus, who sate in the chair 10 years.
- XVIII. Cyrillus, who presided over that church, according to Eusebius, 24 years.
- XIX. Tyrænnus: he sate 13 years. In his time began the tenth persecution, under Dioclesian, which raged with great severity.
- XX. Vatalis, 6.
- XXI. Philogonius, 5.

XXII. Paulinus, or, (as Nicephorus calls him,) Paulus, who after 5 years was deposed and driven out by the prevalency of the Adrian faction.

XXIII. Eustathius, formerly Bishop of Beræa, a learned man, and of great note and eminency in the council of Nice, the first general council summoned by Constantine the Great, after he had restored peace and prosperity to the church.

ROME.

THE foundation of this Church is equally attributed to Peter and Paul. The one, as apostle of the circumcision, preached to the Jews; while the other, probably as the apostle of the uncircumcision, preached to the Gentiles. Its Bishops succeeded in the following order:

- I. St. Peter and St. Paul, who both suffered martyrdom under Nero.
- II. Linus, the son of Herculanius, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.
- III. Cletus, or Anacletus, a Roman, the son of Æmilianus, sate 9 years.
- IV. Clemens, a Roman, born in Mount Coelius, the son of Paustinus, near akin (some say) to the emperor. He was condemned to dig in the marble quarries near the Euxine sea, and, by the command of Trajan, thrown into the sea with an anchor about his neck. He was Bishop of Rome 9 years and 4 months.
- V. Euaristus, by birth a Greek, but his father a Jew of Beth-lehem. He is said to have been crowned with martyrdom the last year of Trajan, and in the ninth of his bishopric.
- VI. Alexander, a Roman, though young in years, was grave in his manners and conversation. He sate 10 years and 7 months, and died a martyr.
- VII. Xystus, or Sixtus, a Roman. He was martyred in the tenth year of his bishopric, and buried in the Vatican.
- VIII. Telesphorus, a Greek, succeeded. Justin, the martyr, flourished in his time. He died a martyr, having sate 11 years and 3 months, and was buried near St. Peter, in the Vatican.
- IX. Hyginus, the son of an Athenian philosopher, was advanced to the chair under Antoninus Pius. He sate (according to Eusebius) eight years.
- X. Pius, an Italian, born at Aquileia. He died after being Bishop 11 years and 4 months.
- XI. Anicetus, born in Syria. He is said, after having sate 11 years, to have suffered martyrdom, and was buried in the Via Appia, in the cemetery of Callistus. In his time Polycarp went to Rome.
- XII. Soter, or (as Nicephorus calls him) Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionysius, Bishop of Corinth. He died after he had sate 9 years.
- XIII. Eleutherius, born at Nicopolis in Greece. To him Lucius, king of Britain, sent a letter and an embassy. He sate 15 years, died Ann. Chr. 186, and was buried in the Vatican.
- XIV. Victor, an African, the son of Felix, a man of a furious and intemperate spirit, as appeared from his passionate

- sionate proceedings in the controversy about the observation of Esther. He was Bishop 10 years.
- XV. Zephyrinus, a Roman, succeeded, and possessed the chair eight years. He was a pious and learned man.
- XVI. Callistus, or Calixtus, the son of Domitius, a Roman, a prudent and modest man. He suffered much in the persecution under Alexander Severus, under whom he became a martyr, being thrown into a well by the procurement of Ulpian, the great lawyer, but severe enemy to Christians. He sate six years: and though he made a cemetery, called after his own name, yet he was buried in that of Calepodius, in the Appian Way.
- XVII. Urbanus, the son of Pontianus, a Roman, after six years, suffered martyrdom for the faith. He was buried in Pretextatus's cemetery in the Appian Way.
- XVIII. Pontianus, the son of Calphurnius, a Roman. For his boldly reprovng the Roman idolatry, he was banished into the island of Sardinia, where he died. He was Bishop five years.
- XIX. Anteros, a Greek, the son of Romulus. He died after he had kept his place one month; though others, without reason, make him to have lived in it many years. He was buried in the cemetery of Callistus.
- XX. Fabianus, a Roman, was unexpectedly chosen Bishop, (though several others were in competition,) in consequence of a dove suddenly descending, and sitting upon his head, the great emblem of the Holy Spirit. He died a martyr after 14 years, and was buried in the same place with his predecessor.
- XXI. Cornelius, a Roman, opposed and condemned Novatian; and frequent letters passed between him and Cyprian. After somewhat more than two years, he was cruelly whipped, and then beheaded. He was buried in a vault within the grange of Lucina, near the Appian Way.
- XXII. Lucius, a Roman, sate two, or according to some, three years. He suffered martyrdom by the command of Valerian, and was buried in Callistus's cemetery.
- XXIII. Stephenus, a Roman, the son of Julius. Great contests were held between him and Cyprian, about rebaptizing those who had been baptized by heretics. He was beheaded after he had sate two or three years, and was buried with his predecessor.
- XXIV. Xystus, a Greek, formerly a philosopher of Athens. After sitting 2 years and 10 months, he suffered martyrdom.
- XXV. Dionysius, a monk, succeeded. In the judgment of Dionysius, Bishop of Alexandria, *he was a truly learned and admirable person*. The time of his presidency is uncertainly assigned, but it is supposed to have been above 12 years.
- XXVI. Felix, a Roman. In his time arose the Manichæan heresy. He suffered about the fourth or fifth year of his episcopacy, and was buried in the Aurelian Way, in a cemetery of his own, two miles from Rome.
- XXVII. Eutychianus, a Tuscan, a man exceedingly careful of the burial of martyrs; after one year's space, was himself crowned with martyrdom.
- XXVIII. Caius, or (as Eusebius calls him) Gaius, a Dalmatian, kinsman to the emperor Dioclesian, and in the persecution under him became a martyr. After holding the see 11 years, he was beheaded, and buried in Callistus's cemetery.
- XXIX. Marcellinus, a Roman. Through the fear of torment he sacrificed to the gods; but recovering himself, died a martyr, after he had sate 8 or 9 years. He was beheaded, and buried in the cemetery of Priscilla, in the Salarian Way. To him succeeded
- XXX. Marcellus, a Roman. He was condemned by Maxentius the tyrant to keep beasts in a stable, which yet he performed with his prayers and exercises of devotion. He died after having sate 5 years and 6 months, and was buried in the cemetery of Priscilla.
- XXXI. Eusebius, a Greek, succeeded, the son of a physician. He suffered much under the tyranny of Maxentius. He sate 6 years, and was buried in the Appian Way, near Callistus's cemetery.
- XXXII. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maximinus, as some report. He sate 3 or 4 years, and was buried in the cemetery of Callistus.
- XXXIII. Silvester, a Roman. He was elected into the place, Ann. Chr. 314, and fetched from the mountain Soracte, whither he had fled for fear of the persecution. He was highly in favour with Constantine the Great. He sate 23 years.

JERUSALEM.

THE Church of Jerusalem may in some sense be said to have been founded by our Lord himself, as it was for some time cultivated and improved by the ministry of the whole college of Apostles. The Bishops of it were as follow:

- I. St. James the Less, constituted Bishop by the Apostles. He was thrown off the temple, and knocked on the head with a fuller's club.
- II. Simeon, the son of Cleopas, brother to Joseph. He sate in this chair twenty-three years, and suffered martyrdom in the reign of Trajan, in the 120th year of his age.
- III. Justus succeeded in his room, and sate six years.
- IV. Zacheus, or, (as Nicephorus the patriarch calls him,) Zacharias, four years.
- V. Tobias. To him, after four years, succeeded
- VI. Benjamin, who sate two years.
- VII. John, who continued the same space.
- VIII. Matthias, or Matthæus, sate two years.
- IX. Philippus sate one year. Next came
- X. Seneca, who sate four years.
- XI. Justus sate four years.
- XII. Levy, or Lebes, two years.
- XIII. Ephrem, or Ephres, or, (as Epiphanius styles him,) Vaphres, sate two years.
- XIV. Joseph two years.
- XV. Judas two years. Most of these Bishops we may observe to have sate but a short time, following one another in a very quick succession. This was doubtless in a great measure owing to the turbulent and unquiet humour of the Jewish nation, which was frequently rebelling against the Roman power, whereby they provoked them to fall heavy upon them, and cut off all that came in their way, making no distinction between Jews and Christians; as, indeed, they were all Jews, though differing in the rites of their religion. For hitherto the Bishops of Jerusalem had successively been of the circumcision, the church there having been entirely made up of Jewish converts. But the Jews being dispersed, after the destruction of Jerusalem, into all other countries, the Gentiles were admitted not only into the body of the church, but even into the episcopal chair. The first whereof was
- XVI. Marcus, who sate 8 years.
- XVII. Cassianus, 8.
- XVIII. Publius, 5.
- XIX. Maximus, 4.
- XX. Julianus, 2.
- XXI. Caianus, 3.
- XXII. Symmachus, 2.
- XXIII. Caius, 3.
- XXIV. Julianus, 4.
- XXV. Elias, 2. We do not find this Bishop mentioned by Eusebius; but he is recorded by Nicephorus of Constantinople.
- XXVI. Capito, 4.
- XXVII. Maximus, 4.
- XXVIII. Antoninus, 5.
- XXIX. Valens, 3.
- XXX. Dulichianus, 2.
- XXXI. Narcissus, 4. He was a man of eminent piety, famous for the great miracles which he wrought; but not being able to bear the aspersion which some unjustly cast upon him, he left his church, and retired into the deserts and solitudes: In his absence was chosen,
- XXXII. Dius,

- XXXII. Dius, who sate 8 years. After him
 XXXIII. Germanio, 4.
 XXXIV. Gordius, 5. In his time Narcissus, as one from the dead, returned from his solitudes, and was importuned by the people again to take the government of the Church upon him, being highly revered by them for his strict and philosophical course of life. In this second administration he continued 10 years, and suffered martyrdom when he was near 120 years old. To relieve the infirmities of his great age, they took in to be his colleague,
 XXXV. Alexander, formerly Bishop in Cappadocia, who, at that time, had, out of devotion, taken a pilgrimage to Jerusalem. He was an eminent confessor; and after having sate 15 years, died in prison under the Decian persecution. By him Origen was ordained presbyter. He was a great patron of learning as well as religion, and a studious preserver of the records of the church. He erected a library at Jerusalem, which he especially furnished with the writings and epistles of ecclesiastical persons: and out of this treasury it was that Eusebius borrowed a great part of his materials for the composing of his History.
 XXXVI. Mazabanes sate 9 years.
 XXXVII. Hymenæus, 23.
 XXXVIII. Zabdas, 10.
 XXXIX. Hermon, 9. He was (as Eusebius tells us) the last Bishop of this see before that fatal persecution that raged even in his time.
 XL. Macarius, ordained Ann. Chr. CCCXV. He was present in the great Nicene council. He sate, says Nicephorus of Constantinople, 20 years.

BYZANTIUM,

Afterwards called Constantinople.

- T**HAT this Church was first founded by St. Andrew is incontestible. The succession of its Bishops was as follow:
 I. St. Andrew the apostle. He was crucified at Patræ in Achaia.
 II. Stachys, whom St. Paul calls his beloved Stachys, ordained Bishop by St. Andrew: he sate sixteen years.
 III. Onesimus, fourteen.
 IV. Polycarpus, seventeen.
 V. Plutarchus, sixteen.
 VI. Sedecio, nine.
 VII. Diogenes, fifteen.
 VIII. Elutherus, seven.
 IX. Felix, five.
 X. Polycarpus.
 XI. Athenodorus, four. He erected a church called Elea, afterwards much beautified and enlarged by Constantine the Great.
 XII. Euzoius, sixteen.
 XIII. Laurentius, eleven years and six months.
 XIV. Alypius, thirteen.
 XV. Pertinax, a man of consular dignity. He built another church near the sea-side, which he called Peace. He sate nineteen years, and was succeeded by
 XVI. Olympianus, who sate eleven.
 XVII. Marcus, thirteen.
 XVIII. Cyriacus, or Cyrillianus, sixteen.
 XIX. Constantius, seven. In the first year of his bishopric he built a church in the north part of the city, which he dedicated to the honour of Euphemia the Martyr, who had suffered in that place. In this oratory he spent the remainder of his life, quitting his episcopal chair to
 XX. Titus, who sate 35 years and six months. After him came
 XXI. Dometius, brother (as we are told) to the emperor Probus. He was bishop 21 years and six months.
 XXII. Probus succeeded his father Dometius, and sate twelve years. After him,

- XXIII. Metrophanes, his brother, who governed that Church ten years. In his time it was that Constantine translated the imperial court to Byzantium, enlarged and adorned it, called it after his own name, and made it the seat of the empire.
 XXIV. Alexander succeeded, a man of great piety and integrity, zealous and constant in maintaining the truth against the blasphemies of Arius.

ALEXANDRIA.

THE foundations of this Church were laid, and a great part of its superstructure raised, by St. Mark. Its bishops and governors are thus recorded.

- I. St. Mark the Evangelist, who was martyred. Nicephorus, of Constantinople, makes him to sit two years.
 II. Anianus, charactered by Eusebius, *a man beloved of God, and admirable in all things*. He ruled in throne 22 years.
 III. Avilius sate twelve; or, according to Eusebius, thirteen.
 IV. Cerdo succeeded about the first year of Trajan: he sate ten years.
 V. Primus, twelve.
 VI. Justus, or Justinus, ten.
 VII. Eumenus, ten; or, according to Eusebius, thirteen. St. Hierom, in his Translation, calls him Himenæus.
 VIII. Marcus, or Marcianus, thirteen.
 IX. Caladion, ten.
 X. Agrippinus, fourteen.
 XI. Julianus, fifteen.
 XII. Demetrius, twenty-one. He was a man of great zeal and piety, and underwent many troubles during the persecution at Alexandria. He was at first a great friend to Origen, but afterwards became his enemy, laying some irregularities to his charge, partly out of emulation at the great reputation which Origen had gained in the world, and partly in that Origen had suffered himself to be ordained presbyter by two other Bishops; Alexander, Bishop of Jerusalem, and Theoctistus, Bishop of Cæsarea.
 XIII. Heraclus, a man of philosophical genius, and educated under the instruction of Origen. On the death of Demetrius he was advanced to the government of the Church, the care whereof he took for sixteen years.
 XIV. Dionysius, 17. He was one of the most eminent Bishops of his time. In the persecution under Decius, he was banished first to Taposiries, a little town between Alexandria and Canopus; then to Cephro, and other places in the deserts of Libya. But a large account of his own sufferings, and those of others, with various transactions of those times, we have out of his letters yet extant in Eusebius. He died in the twelfth year of the emperor Galienus.
 XV. Maximus. Of a presbyter he was made Bishop of Alexandria, and sate in that chair eighteen years.
 XVI. Thomas, seventeen. To him succeeded,
 XVII. Petrus, who sate twelve. He began his office three years before the last persecution. He was a man of infinite strictness and accuracy, and of indefatigable industry for the good of the Church. He suffered in the ninth year of the persecution, with the loss of his head gaining the crown of martyrdom. After his death came in the prosperous and happy days of the Church, Constantine the Great turning the black and dismal scene of things into a state of calmness and serenity.
 XVIII. Achilles, nine. By him Arius, upon his submission, was ordained presbyter.
 XIX. Alexander, twenty-three. Under him Arius began more openly to propagate his heresy at Alexandria, who was thereupon excommunicated and thrust out by Alexander, and shortly after condemned by the Fathers of the Council of Nice.

THE
SUM OF THE WORKS
OF
OUR LORD AND SAVIOUR JESUS CHRIST.

CHRIST, our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Beth-lehem, and laid in a manger.

On the eighth day after his nativity he was circum-cised, and named JESUS.

The wise men of the east bring presents to the new-born King of the Jews.

Joseph flees into Egypt with the child Jesus, and Mary his mother.

Herod commands the infants in and about Beth-lehem to be slain.

Christ, by God's appointment, is brought back out of Egypt into Nazareth.

By occasion of the passover, our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.

Jesus, entering upon the 30th year of his age, comes from Galilee to Jordan, and is baptized of John, at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.

John sees it, and bears record, that this is the Son of God.

Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness, where he fasteth forty days and forty nights, and is afterwards tempted by the devil.

After this our Lord returns into Galilee.

John gives testimony to our Saviour passing by him; Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messiah, and become his disciples.

Christ, at a marriage in Cana of Galilee, turneth water into wine; this was his first miracle.

Jesus cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple, (understanding the temple of his body,) and in three days he will raise it up.

Christ discovers himself to the woman of Samaria.

He goes throughout all Galilee, teaching in their synagogues, and working miracles.

Jesus comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.

Christ, out of the multitude of his disciples, chooseth twelve, whom he calleth Apostles; namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot.—To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.

Jesus sends his twelve apostles by two and two to preach, and heal the sick.

Jesus feeds 5000 men, besides women and children, with five barley-loaves and two little fishes.

He refuses to be made a king.

Jesus is transfigured on the mount; Moses and Elias are seen to talk with him; and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him.

Christ payeth tribute to Cesar.

A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem; the disciples desiring to call for fire from heaven to consume them, are severely reprehended.

The seventy disciples are sent out by two and two to work miracles, and to preach.

Christ teacheth his disciples to pray.

Christ raiseth Lazarus that had been buried four days. Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ.

Zaccheus, a publican, converted.

Christ restoreth to blind Bartimeus his sight.

Mary, the sister of Lazarus, anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.

Christ rideth in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the Son of David. Coming near the city, he weeps over it, and foretells its destruction. He enters the temple, and casteth out those that bought and sold there, and heals the blind and lame.

He curseth the fruitless fig-tree, and the next morning it is found dried up and withered: thence he taketh occasion to shew the power of faith.

On the first day of unleavened bread, when the pass-over of the Jews was to be slain, in the evening, Jesus eateth the passover with his disciples, and institutes the Sacrament of his body and blood in bread and wine.

Christ washeth his disciples' feet, and exhorteth them to humility and charity.

In the self-same night Jesus is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers.

Next day he is condemned by Pilate, and crucified; the sun, during the crucifixion, is darkened, and the vail of the temple rent in the midst. Christ, praying for his enemies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.

On the third day, the next after the Jewish sabbath, Christ riseth from the dead; his resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterwards to his disciples, and dineth with them.

Christ bringeth his apostles to mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost; sends them to teach and baptize all nations, and blesseth them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.

On the day of Pentecost, the Holy Ghost descendeth on the apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the church.

PROOFS

OF THE

Authenticity of the New Testament.

By PROFESSOR MICHAELIS.

SECT I.

The New Testament is proved to be genuine on the same grounds as the works of profane authors.

IT is generally thought sufficient to shew the writings of a classic author to be genuine, if some one among the ancients has merely spoken of the work, as Cicero, Hirtius, and Suetonius, have done of Cæsar's descriptions of his own campaigns, without quoting passages from the book itself. But it may be objected, "It is possible indeed that Cæsar may have written such a treatise, but how can we be certain that the commentaries which we ascribe to him as their author were the same which Cicero, Hirtius, and Suetonius, read? Is it credible that Cæsar was the author of a history in which so frequent remarks are interspersed to the disparagement of the Germans, remarks which excite even suspicion of their timidity, when it is said in the very beginning of the work that the Gauls themselves acknowledged the Germans to be their superiors in bravery? Can suspicions like these proceed from a general who was in a great measure indebted to his German auxiliaries for the victory of Pharsalia, a circumstance again omitted to be mentioned in the *Bellum Civile*? Are these the commentaries so commended by Cicero and Hirtius, and to which the latter applied the observation: *præcepta, non præbita facultas scriptoribus videtur*. Could these commentaries have existed in the days of Florus, who likewise describes the battle of Pharsalia, and estimates the number in both armies at three hundred thousand, beside the auxiliaries; when the number given in the commentaries is so considerably inferior? Could Florus have been better acquainted with the state of the army than Cæsar? and would he have neglected to derive his intelligence from the best possible accounts, had such accounts at that time existed?"

Objections like these to the authenticity of Cæsar would be answered by every critic in classical literature, not with a serious reply, but with a smile of contempt. Yet weak and trivial as these arguments may appear, they are stronger than such as can with justice be applied to the writings of the New Testament, which are not only mentioned by the earliest fathers as being written by those Evangelists and Apostles to whom we ascribe them, but quoted and explained at such considerable length, as leaves no possibility of a doubt, that the writings to which they allude are the very same with those which have been transmitted to us under that title.

In fact the objections, which have hitherto been made, have not even the appearance of probability, and when reduced to plain and simple terms, amount only to this single question, Is it not possible that the New Testament is a forgery? A conclusion therefore is drawn *a posse ad esse*, a conclusion which would banish from the world many of the valued productions of antiquity.

Since then the adversaries of the Christian Religion have advanced all that zeal, penetration, and learning can afford, to prove the New Testament to be spurious, without being able to produce a solid argument in its disfavour, it would not be unreasonable to conclude against the possibility of a real objection, and that therefore these writings are genuine. But instead of immediately draw-

ing this inference from these premises alone, I will arrange under their several heads the reasons which may induce a critic to suspect a work to be spurious.

1. When doubts have been made from its first appearance in the world, whether it proceeded from the author to whom it is ascribed.

2. When the immediate friends of the pretended author, who were able to decide upon the subject, have denied it to be his production.

3. When a long series of years has elapsed after his death, in which the book was unknown, and in which it must unavoidably have been mentioned and quoted, had it really existed.

4. When the style is different from that of his other writings, or, in case no other remain, different from that which might reasonably be expected.

5. When events are recorded which happened later than the time of the pretended author.

6. When opinions are advanced which contradict those he is known to maintain in his other writings. Though this latter argument alone leads to no positive conclusion, since every man is liable to change his opinion, or through forgetfulness to vary in the circumstances of the same relation, of which Josephus, in his *Antiquities* and *Wars of the Jews*, affords a striking example.

Now of all these various grounds for denying a work to be genuine, not one can be applied with justice to the New Testament. It is true that Faustus, (whose name I must again introduce, since modern sceptics have objected, without assigning reasons for their doubts,) contends that passages may be found in the same Gospel, or the same Epistle, which are a contradiction to each other. But this objection is different from that alledged in the last of the above-mentioned classes, and cannot be applied in the present instance. To avoid confusion we must make the following distinction: If a work, whose authenticity is questioned, contains principles diametrically opposite to those which are maintained in the indisputable writings of the author, to whom the work in question is ascribed, it may justly be considered as spurious. But no such inference can be drawn from seeming, or even real contradictions in one and the same work, the criterion being in that case wanting which alone can determine the matter in dispute. These premises decide nothing with respect to the author's name, and the only conclusion to be made is, either that the author was not sufficiently precise, or that the passages alledged are either corrupted, or falsely understood.

It has likewise been objected, that not only the same Evangelist contradicts himself, but that the different Evangelists often contradict each other. Were the instances adduced in support of this assertion more happily selected than they really are, or did they even amount to a demonstration, it would not follow that the Gospels were not written by those whose names they bear, but only that the authors were not infallible. Whoever studies with accuracy any part whatsoever of ancient or modern history, will frequently find not only apparent but real contradictions; yet no one would therefore conclude the writings of such historians as Livy, Josephus, or Tacitus, to be spurious.

AUTHENTICITY OF THE NEW TESTAMENT.

There are several passages in the New Testament which differ from the accounts of Josephus, a writer who throws so much light on the evangelic history, that he deserves more diligently to be studied. Now, supposing these difficulties were not to be removed by any critical conjecture; that neither the beginning of the second chapter of St. Luke were to be reconciled with the relation of Josephus or Tacitus; nor St. Luke's account of Theudas, Acts v. 36. with that of the former of these historians; the question would still remain to be determined, which author were in the right: and admitting it to be decided in favour of Josephus, and that St. Luke committed a chronological mistake in ascribing a wrong date to the rebellion of Theudas, it would militate not against the authenticity of the Acts of the Apostles, but only against the inspiration of the author. The case would be entirely different, could passages be found in the Acts of the Apostles, in which events were recorded that happened later than the death of the author, such, for instance, as an account of the false Messiah Barcochab, in the time of the emperor Hadrian, whence we might reasonably conclude the book to have been written in a subsequent period. But nothing of this nature can be produced, which militates either against the Acts of the Apostles, or any other part of the New Testament. In short, to recapitulate the six heads above mentioned, 1. It cannot be shewn that any one doubted of its authenticity in the period in which it first appeared. 2. No ancient accounts are on record, whence we may conclude it to be spurious. 3. No considerable period elapsed after the death of the Apostles, in which the New Testament was unknown, but on the contrary it is mentioned by their very contemporaries, and the accounts of it in the second century are still more numerous. 4. No argument can be brought in its disfavour from the nature of the style, it being exactly such as might be expected from the Apostles, not Attic but Jewish Greek. 5. No facts are recorded, which happened after their death. 6. No doctrines are maintained which contradict the known tenets of the authors, since beside the New Testament no writings of the Apostles exist. But, to the honour of the New Testament be it spoken, it contains numerous contradictions to the tenets and doctrines of the fathers in the second and third century, whose morality is different from that of the gospel, which recommends fortitude and submission to unavoidable evils, but not that enthusiastic ardour for martyrdom, for which those centuries are distinguished; and alludes to ceremonies which in the following ages were either in disuse or totally unknown, all which circumstances infallibly demonstrate that the New Testament is not a production of either of those centuries.

S E C T. II.

Positive grounds for the authenticity of the New Testament.

IT appears from what has hitherto been said, that there is not the smallest reason to doubt of the authenticity of these writings, and that they are as certainly genuine, as the most indisputable works of the Greeks and Romans. One might suppose that this were sufficiently satisfactory for every man, who had not an uncommon inclination to scepticism. But as the truth of the Christian Religion is grounded upon this important article, and the New Testament contains an account of miracles performed, and prophecies afterwards fulfilled, both of which demand a higher degree of evidence than usual events, and doubts therefore might arise, whether the New Testament were not written after the fulfilling of the prophecies, it is no longer a matter of curious speculation, but a conscientious and rational inquiry, if, not satisfied with refuting the arguments in its disfavour, we seek likewise the positive grounds of its authenticity. These positive grounds may be arranged under the three following heads:

1. The impossibility of a forgery, arising from the nature of the thing itself.
2. The ancient Christian, Jewish, and Heathen Testimonies in its favour.
3. Its own internal evidence.

These shall be severally considered in the remaining sections of this chapter.

S E C T. III.

Impossibility of a forgery arising from the nature of the thing itself.

THE Apostles seldom quote either from their own writings or from those of the other Apostles, because they were at that time too recent to be generally known in all the churches, and not because the Apostles were unacquainted with each other's writings. In those cases in which quotations are used, they express themselves thus; "*I wrote to you in an Epistle,*" 1 Cor. v. 9. or, "*As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you,*" 2 Pet. iii. 15. In these and similar instances, they refer only to such epistles as had been written to the same community to which they were writing themselves. To the epistles of St. Paul alone are such references to be found. Now of these apostles St. John lived later than the death of Domitian, and no impostor during his life could be so absurd as to invent and distribute writings under his name, and that of the other apostles; and admitting even so absurd an attempt, they could never have been received without contradiction in all the Christian communities of the three several quarters of the globe. It is equally impossible that they could have been forged between his death, and the middle of the second century, since there lived during that period immediate disciples of St. John, and of the other apostles. And from the middle of the second, throughout all the following centuries, the accounts are too numerous to admit the supposition of a later forgery.

S E C T. IV.

Testimonies of the fathers, and other Christian writers of the first centuries.

IN our enquiry into the early origin of these writings, it is natural to direct our first attention to the persons who read and studied them, and we must here be guided by the evidence of the fathers of the first centuries, or, if their works be lost, by the fragments collected and preserved by the accurate Eusebius. The apostolic fathers, as they are called, Ignatius and Polycarp, who speak of particular books of the New Testament, deserve especially to be mentioned, since it is manifest from their writings, that so early as the first century the New Testament not only existed, but was received as genuine. If the adversaries of the Christian religion contend that the works of these fathers likewise are a forgery, we can produce so early as the beginning of the second century the evidence of Papias, who knew the daughters of Philip, mentioned in the Acts of the Apostles, and without doubt therefore a number of the immediate disciples of the Apostles themselves; and after Papias the authority of Justin Martyr, who wrote so early as the hundred and thirty-third year of the Christian æra. And from this period is the number of those, who have not only quoted, but commented on the New Testament, so very considerable, that no sceptic can have recourse to the desperate refuge of supposing, either that all these writings are a forgery, or that the New Testament was not considered in those ages as ancient and genuine. In the third century the name of Origen deserves particularly to be remembered, a writer of profound erudition and critical judgment, and acquainted with numberless authors of antiquity, which in our days are totally unknown. But to introduce the long series of fathers, who successively appear as evidence for the New Testament, and to quote the various passages in support of its authenticity, would be not only too prolix for the present undertaking, but even useless, after the learned labours of Lardner, to whose works, and those of Less, I refer my readers for further information, and will employ the remaining part of this section in endeavouring to clear up a difficulty, which has perplexed the critics in theological literature.

It has been asked, if the books of the New Testament were really written by the persons to whom they are ascribed,

ascribed, what can be the reason, that the Apostles so seldom allude to the writings of each other, and that their writings again are so seldom mentioned and quoted by the Apostolic fathers? The former of these questions has been answered in the preceding section, and with respect to the latter it may be remarked, that the first century was not the age of quotation even among profane writers, being the very reverse of the present, in which it has been fashionable to fill whole pages with passages from other authors. And if the Old Testament, which was read by the Jews and Christians from their childhood, made an exception to that rule, yet this exception cannot be applied to the New Testament, of which the several parts were written at different periods, and were probably not collected into a volume before the end of the first century. It is therefore no objection to the New Testament, if it is so seldom cited by the apostolic fathers; and even could any one be produced, who had not made a single reference to these writings, it would prove as little against their authenticity, as St. Paul's never having quoted the epistles of St. Peter, or the Gospels of St. Matthew and St. Luke. On the contrary, this very circumstance affords a strong presumption that the writings of these fathers themselves are genuine, and that they were composed by contemporaries of the Apostles, at a time when the several books of the New Testament were not universally known, nor become, like the Old Testament, a part of Christian education. This is an observation which has not escaped those who have attempted in later ages to introduce their own productions under the names of the early Christians, as appears from the spurious homilies of Clemens Romanus, and the disputation which is there related between St. Peter and Simon the magician.

But the omission of a single quotation in the genuine epistle, as it is called, of Clemens Romanus, to the Corinthians, is not only striking, but can excite a stronger suspicion against the antiquity of the New Testament, than the united arguments of its professed enemies. His chief object in this epistle is to convince the Corinthians of the resurrection of the dead, and he quotes to that purpose a variety of passages from the Old Testament, all of which, excepting Job xix. 25—27. prove in fact nothing; and after reading this epistle one is rather inclined to doubt, than believe a doctrine so badly supported. Now the question naturally arises, how is it possible, if the first epistle of St. Paul to the Corinthians at that time really existed, that Clement could neglect to mention the fifteenth chapter, in which the very doctrine, which he wished to demonstrate, was not only supported by the best arguments, but maintained by the authority of a divine apostle.

Dr. Less, who was the first person that discovered the difficulty, has likewise explained it in the following manner, viz. he is of opinion that the object of Clement was rather to shew the harmony between the Old and New Testament on the subject of the resurrection of the dead, than to demonstrate a doctrine which he presupposed to be true; that a passage is really to be found in the forty-seventh chapter, in which he recommends the first epistle of St. Paul to the Corinthians, *Take up, says he, the epistle of the blessed Paul the Apostle: what did he write unto you in the beginning of the Gospel? Of a truth being divinely inspired, he sent unto both concerning himself, and Cephas, and Apollos; and as the contents of this epistle were well known to the Corinthians, he thinks it sufficient to quote the Old Testament, without introducing particular passages from the New.* This explanation may serve to remove the difficulty on the supposition that this epistle of Clement be genuine. But I am rather inclined to entertain the same sentiments of this epistle, as the learned entertain in general of the other works attributed to this ancient father. The name of Clement seems well adapted to recommend a fiction, and the author appears to betray the imposture by a too studied affectation of the mode of writing in the first century. Having observed it to be fashionable in those days to avoid quotations, he has carried the rule so far as to transgress the bounds of probability.

S E C T. V.

Testimonies of the Heretics of the first centuries.

THE evidence to be derived from the heretical writers of the first centuries is still more important in proving the New Testament to be genuine, than even that of the orthodox fathers. It was the practice of the former not only to falsify, or wrongly explain particular passages, but to erase such as were not to be reconciled with their own private tenets. Now this very circumstance is a positive proof, that they considered the New Testament, with exception to these single passages, to be a genuine work of the Apostles. They might deny an apostle to be an infallible teacher, and banish therefore his writings from the sacred canon, but they no where contend that the apostle is not the author. This confession from the mouth of an adversary is the clearest evidence that can be given; and as it was made in a period, and under circumstances, when, had objections been possible, they would infallibly have been produced, it serves as an irresistible argument that the New Testament is a genuine work of the Apostles.

The testimonies of this kind, which afford such positive evidence, have not been collected in the same manner as those of the orthodox fathers. Lardner, who has made so ample a collection of the former in his *Credibility of the Gospel History*, has almost entirely neglected the latter, not because they were unknown to him, but because he regarded them as unfavourable to the Christian cause: not considering that for that very reason their evidence is the safest that can be produced. They may deny as often as they please the divine mission of the Apostles, or the authenticity of particular passages, since by so doing they imply the authenticity of the work in general. Whoever maintains at present that 1 John v. 7. was not written by the Apostle, presupposes the remainder of the epistle to be genuine.

A collection of this nature would swell this chapter to a size disproportionate to the rest of the work, and render disquisitions necessary, which would be improper in a general introduction to the New Testament. I wish that some one among the learned, who is better qualified than myself, would attempt the collection, which would be a valuable supplement to the works of Lardner. At present I will mention only a couple of examples, which may serve as a specimen of the rest.

Cerinthus, a contemporary of St. John, as we are informed by the ancient historians, maintained the necessity of circumcision, and the observation of the Mosaic law; and because St. Paul delivered in his epistles a contrary doctrine, Cerinthus with the rest of his sect denied him to be a divine apostle. *They reject Paul, says Epiphanius, (Adv. Hæreses, xxviii. 5.) because he did not believe in circumcision, and they condemn him because he said, As many of you as are justified by the law are fallen from grace: and, that if ye be circumcised, Christ shall profit you nothing.*

It follows therefore, 1st, that the epistles of St. Paul existed in the first century, and those too the very same which we have at present, because they are not only mentioned but quoted. 2dly, That Cerinthus and his followers, instead of denying these epistles to have been written by St. Paul, allow them to be a genuine work of that apostle, since they contend, for the very reason, that he was a teacher of falsehood. The Gospel of St. Matthew on the contrary was approved by the Cerinthians, because it contained nothing contrary to their tenets. This Gospel therefore existed in the first century, and was acknowledged to have been written by St. Matthew.

The Ebionites, a Christian sect of Jewish original, who lived in the land of Basan and its neighbourhood, in Pella, Cocaba, Astaroth, and Carnaim, adopted as their principal rule of faith the Gospel of St. Matthew, though they corrupted it by various alterations and additions; but they rejected the authority of St. Paul, because his epistles contradicted the Levitical law, that is, they believed him to be the author of these epistles, and held him for that reason to be a false apostle. I will quote the words of Epiphanius, who being a native of Palestine,

Palestine, and acquainted with the Hebrew language, was able to obtain the best information concerning the Nazarenes and Ebionites. He says, "they had the Acts of the Apostles, with various additions, which go so far as to accuse St. Paul of the artifices of a false Apostle. They say that St. Paul has himself confessed, that he was born at Tarsus, and conclude therefore that he was by birth a Greek, appealing to his own words, *I am a native of Tarsus, a citizen of no mean city*. They pretend that his father and mother were Greeks, that he came to Jerusalem, where he fell in love with the daughter of the High-priest, and that, in order to marry her, he became a proselyte, and permitted himself to be circumcised: but as the marriage did not take place, he was highly offended, and wrote against circumcision, the sabbath, and the law." And again, "what have I not to answer to their blasphemies against St. Paul, that they take him for a Grecian and a Heathen who afterwards became a proselyte, &c." Eusebius gives the same description of the Ebionites, and relates, "that they rejected all his epistles, and called him an apostate, because he departed from the Levitical law." If this sect, which existed so early, being originally composed of Christians who had fled from Jerusalem to Pella, notwithstanding the inconveniences which they must have felt from the authenticity of St. Paul's epistles, still acknowledged him to be the author, there can be no doubt that he was considered as such from the very earliest ages.

Of the heretics, who prove the authenticity of the New Testament by the circumstance of their erasing and altering the text in order to make it harmonize with their own doctrines, we may produce Marcion as an instance. He lived in the beginning of the second century, and, after having discharged during several years the office of priest, he quitted the established church, to publish his heretical tenets so early as the year 136. He lived therefore in an age, when he could easily have discovered if the writings of the New Testament had been forged after the death of the Apostles. And, as he thought himself grossly insulted by the orthodox party, he could not be wanting in inclination to make a discovery, which would have afforded him the most ample means of revenge. He had likewise the experience derived from an acquaintance with foreign countries, having travelled from his birth-place Sinope to Rome, where he afterwards resided, in order to obtain a repeal of the excommunication, which had been denounced against him by his native church. But in the vast extent of country, which lies between Sinope and Rome, he was unable to discover the smallest trace of the New Testament's being a forgery. He was obliged therefore, in order to answer his purposes, to have recourse to other means. The Gospel of St. Matthew, the Epistle to the Hebrews, with those of St. Peter and St. James, as well as the Old Testament in general, he said were writings not for Christians, but for Jews. Of the Gospel of St. Luke, and the ten epistles of St. Paul, viz. to the Romans, Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, and Philemon, he undertook a very severe critical recension, and published for the use of his disciples a new edition of these books, in which many passages considerably differed from the generally received one. Among these passages, which Epiphanius has collected in the eleventh section of his forty-second heresy, are real instances of what modern critics call *variae lectiones*, of which several have been received as genuine, and which were probably occasioned by the manuscripts of Marcion differing in various readings from those of Epiphanius. Had he rested here, he would have remained irreproachable, but as this was not sufficient to answer his purpose, he spared not a single text that contradicted his own opinions.

The inference to be deduced from what has been here advanced is this, That between the years 126 and 160, in all the countries which lay between Sinope and Rome, no accounts could be found that the books of the New Testament were spurious, and newly imposed on the world after the decease of the Apostles, who died in the period that elapsed between the years 69 and 100. We

must here not forget to remark, that, among the books acknowledged by Marcion to be genuine, are those very epistles of St. Paul, which afford, as we have shewn in the first section of this chapter, the strongest demonstration of the truth of our religion.

S E C T. VI.

Jewish and Heathen testimonies for the authenticity of the New Testament.

THE Jewish and Heathen testimonies to the authenticity of the New Testament are equally important with those which have been last mentioned, and Lardner has made a very large collection of them in a book written for that purpose. Very early Heathen writers can be produced, who considered it as a work of the Apostles and Evangelists, and Chrysostom remarks very justly in his sixth Homily to the first Epistle to the Corinthians, that Celsus and Porphyry, two enemies of the Christian Religion, are powerful witnesses for the antiquity of the New Testament, since they could not have argued against the tenets of the Gospel, had it not existed in that early period. His words are as follow: *But Celsus and Porphyry are sufficient witnesses of the antiquity of these books, for they could not have spoken against things which had no existence among them.*

I will not appeal to the evidence of Lucian, since, though he speaks of the writings of the Christians, which the Impostor Peregrinus expounds to them, he mentions none of these writings by name: and since the Christians, with whom Lucian was acquainted, made a distinction between clean and unclean meats, for a violation of which law they quitted the society of Peregrinus, and as the Nazarenes frequented the neighbourhood of Lucian's residence, he had probably heard only of the Old Testament, and the Hebrew Gospel of St. Matthew, which were adopted by the Nazarenes, as the only rule of faith. But it is worthy of remark, that sacred writings of the Christians were known to an heathen author so early as the middle of the second century, were it only the Hebrew Gospel of St. Matthew.

His contemporary, Celsus, who wrote against the Christians in the latter half of the second century, not only mentions by name, but quotes passages from the books of the New Testament, so that it is certain they were the same as we have at present. But instead of swelling this introduction with extracts from Celsus, I refer my readers to the valuable works of Lardner. The following observation however deserves attention. Celsus reproaches the Christians with having frequently three or four different readings for the same text, or, as he expresses it, that they had altered the Gospel three or four different times, and, when pressed by their adversaries, recurred to that reading which best suited their purpose. Origen answers very properly that he knew of no alterations, except such as were made by the Gnostics, Marcionites, Valentinians, and others, who dissented from the established church. In this case the question belongs to the foregoing section, and is an additional confirmation from the mouth of an adversary, that the Gnostics (for to those only is applicable what Celsus often says of the Christians) acknowledged the books of the New Testament to have been written by the Apostles, which, it is true, they altered in particular texts, that it might the better correspond with their own tenets. On the other hand, it is possible that the alterations, with which Celsus reproaches the Christians, were nothing else than various readings, such, for instance, as Mark i. 2. where the reading in several manuscripts is: *In Isaiah the Prophet*. In which instance a Christian might reply to Celsus, "We find in other manuscripts, *In the Prophets*." From this hypothesis it follows, that the New Testament had existed a considerable time, and been very prudently transcribed, since otherwise three or four different readings would hardly have been found to the same text.

The testimony of Porphyry is still more important than that of Celsus. He lived indeed an hundred years later than the last mentioned evidence, but this deficiency in point of time is abundantly supplied by his profound

learning, and severely critical examination of the sacred writings. He was born in the year 233, of Tyrian origin, and called in his native language Malcho: he is also styled the Basanean, from Basan the country of his birth. Unfortunately for the present age, the mistaken zeal of the Christian Emperors has banished from the world a set of writings, which could essentially serve the cause of Christianity; and every real friend of our religion would gladly give the works of a pious father to rescue those of Porphyry from the flames. His objections to particular passages of the New Testament have been briefly collected by Mill in his *Prolegomena*, and more at length by Lardner in his *Jewish and Heathen Testimonies*, who remarks, that even in the few fragments that remain there is mention made of the Gospels of St. Matthew, St. Mark, and St. John, the Acts of the Apostles, and the Epistle to the Galatians. What then might we not conclude, were the works of Porphyry entire, especially as Jerom speaks of numberless passages which were the objects of his criticism. Now it appears from the very objections, that the books, to which Porphyry alludes, are the same which we possess at present, and that it never occurred to him to deny that they were written by the Apostles and Evangelists, whom, as authors of these writings, he pronounces illiterate, and unable to quote properly even the Old Testament: but to St. Paul he lays a charge of a different nature.

It is universally allowed that Porphyry is the most sensible, as well as most severe, adversary of the Christian religion that antiquity can produce. He was versed, not only in political, but philosophical history, as appears from his *Lives of the Philosophers*: and we are indebted to him for some of the best historical accounts for explaining the prophecies of Daniel, as may be gathered from the extracts, which are preserved in the commentary of Jerom upon that subject: the explanations of Porphyry are for the most part superior to those of the learned father; his accurate and extensive knowledge of history enabled him to apply those passages to Antiochus Epiphanes, where Jerom could discover nothing but an account of Antichrist; and if the twelfth book of the writings of Porphyry were now remaining, we should probably find it to be the best commentary on the book of Daniel. His acquaintance with the Christians was not confined to a single country, but he had conversed with them in Tyre, in Sicily, and in Rome: his residence in Basan afforded him the best opportunity of a strict intercourse with the Nazarenes, who adopted only the Hebrew Gospel of St. Matthew; and his thirst for philosophical inquiry must have induced him to examine the cause of their rejecting the other writings of the New Testament, whether it was that they considered them to be spurious, or that, like the Ebionites, they regarded them as a genuine work of the Apostles, though not divinely inspired. Enabled by his birth to study the Syriac, as well as the Greek authors, he was of all the adversaries to the Christian religion the best qualified for inquiring into the authenticity of the sacred writings. He possessed therefore every advantage which natural abilities or political situation could afford, to discover whether the New Testament was a genuine work of the Apostles and Evangelists, or whether it was imposed upon the world after the decease of its pretended authors. But no trace of this suspicion is any where to be found, nor did it ever occur to Porphyry to suppose that it was spurious.

The Prophecy of Daniel he made no scruple to pronounce a forgery, and written after the time of Antiochus Epiphanes: his critical penetration enabled him to discover the perfect coincidence between the predictions and the events, and, denying divine inspiration, he found no other means of solving the problem. In support of this hypothesis he uses an argument which is an equal proof of his learning and sagacity, though his objection does not affect the authority of the prophet, viz. from a Greek paronomasia, which he discovered in the history of Daniel and Susanna, he concludes the book to have been written originally in Greek, and afterwards translated into Hebrew. Is it credible then that so sagacious

an inquirer could have failed to have discovered a forgery with respect to the New Testament, had a forgery existed? a discovery which would have given him the completest triumph, by striking at once a mortal blow on the religion which he attempted to destroy.

To the evidence of Porphyry might be added that of the emperor Julian: but as he lived an hundred years later, and was also inferior to Porphyry in his critical inquiries, I shall make no further observations upon this subject, but refer my readers to the works of Lardner.

S E C T. VII.

Ancient Versions.

ANOTHER important evidence for the antiquity of the New Testament, are the ancient versions, of which some were made so early as the first century, viz. a Syriac, and several Latin versions, which latter abounding in Hebraisms and Syriasms, even in a greater degree than the original, were manifestly made by native Jews; and therefore productions of the first century. These versions I barely mention at present, as I shall examine them more fully in their proper place. A book therefore so early and so universally read throughout the East in the Syriac, and throughout Europe and Africa in the Latin Translation, must be able to lay claim to a high antiquity. To the strange and trivial hypothesis, that the New Testament was forged in the fifth century, after the conquest of Italy by the Goths, the Gothic Version of Ulphilas, which was made in the preceding century, may serve for a sufficient answer: but it would be a waste of time to dwell any longer in refuting such trifling objections.

S E C T. VIII.

Internal Evidence: and first, that derived from the Style of the New Testament.

THE first and principal of the internal marks of authenticity, is the language of the New Testament, which is written in a style that must be striking, not only to every man accustomed to the Greek of the classic authors, but even to those who are acquainted only with the writings of the fathers. It is principally distinguished by the Hebraisms and Syriasms, with which these writings abound, a circumstance too often considered as a fault, which pious ignorance, even so late as the present century, has attempted to wipe away: not knowing that these very deviations from Grecian purity afford the strongest presumption in its favour. They shew it to have been written by men of Hebrew origin, a production therefore of the first century, since after the decease of the Jewish converts to Christianity we find hardly any instance of Jews who turned preachers of the gospel; and the Christian fathers were for the most part totally ignorant of Hebrew. This distinguishing mark is to be found in all the books of the New Testament, though in different degrees, even in the epistles of St. Paul, and the Acts of the Apostles; though the former sufficiently evince that the author was master of the Greek, and the latter contains various examples not only of pure but elegant language. Nor have these idioms the appearance of art and design, being exactly such as might be expected from persons who use a language, spoken indeed where they lived, but not the dialect of their country. And if the New Testament were a forgery of the second or third century, its author, the better to disguise his imposture, must have studied to imitate the style of writing which might have been expected from the Apostles; a supposition totally incredible. For the lower order of Christians was too deficient in criticism to perceive these various shades, and too wanting in taste to execute the undertaking with success; while the learned fathers of the second and two following centuries exercised their talents in searching into the authenticity of the writings already received: and had the fathers of those ages been inclined to impose, they were mostly devoid of the means, since those who are ignorant of Hebrew and Syriac would hardly introduce Hebraisms and Syriasms into their writings. The Nazarenes on the contrary, who understood Hebrew, accepted

only the Gospel of St. Matthew, and must therefore remain innocent of the charge of having forged the rest of the sacred writings. The difficulty of imitating the oriental style is felt only by those who are conversant with the eastern writers; and the modern novels, written even by men of taste and genius, under the title of Oriental Tales, are as distant from the Asiatic mode of writing, as they deviate from the European. And yet if the New Testament be a forgery, the Christians of the second and third centuries must be supposed capable of an imitation, which cannot be distinguished from an original. On the contrary, the language of the early fathers, though not always the purest classic Greek, has no resemblance to that of the New Testament, not excepting the works of the few who had a knowledge of the Hebrew, Origen, Epiphanius, or Justin Martyr, from whom, as a native of Palestine, it might with some reason be expected.

Should any one reply, that the same Hebraic mode of writing, which I have used as an argument in favour of the New Testament, is found likewise in a very high degree in the book of Revelation, of which it is doubted, and that with justice, whether it were written by St. John, and also in several apocryphal books, which we have long rejected from the sacred canon, I would give the following explanation. It cannot be concluded from these premises alone, that the sacred books of the New Testament were written by those particular persons to whom they are ascribed, but only that they were composed either by native Jews, or by persons who by continual intercourse with that nation had insensibly adopted the Jewish style. It follows therefore from what has been said above, that they were written before the year 120; a conclusion sufficient to answer our present purpose, when applied to the books of undoubted authority.

But similar as these writings are to each other in oriental idioms, they are equally distinct and characteristic in the particular style of their respective authors. They cannot then have proceeded from the hands of a single impostor, and the supposition of their being an accidental collection of spurious writings from different authors, is attended nearly with the same difficulties as the former hypothesis. Whoever reads with attention the thirteen epistles of St. Paul (for at present I do not include the epistle to the Hebrews) must be convinced that they were all written by the same author, who has so many distinguishing marks that he is not easy to be mistaken. On all these thirteen epistles is impressed the character of a man well versed in the Greek language, and possessed of general erudition, who could use the finest and even severest irony, without rejecting the rules of decency, but who, in consequence of his Jewish original, and his indifference with respect to style, abounded in Hebraisms and Syriasms, and sometimes borrowed from the place of his birth even the provincial expressions of Cilicia. An equal degree of similarity is to be found between the Gospel and Epistle of St. John; and the only compositions of the same author, which, notwithstanding the general resemblance, betray a difference of style, are the Gospel of St. Luke, and the Acts of the Apostles; his Gospel abounding with harsh and uncouth Hebraisms, while the Acts of the Apostles, though not free from Hebraisms, are written in a language that approaches nearer to purity and classical correctness. The reason of this difference will be explained at large in the second part.

The writings of St. John and St. Paul discover marks of an original genius, that no imitation can ever attain, which always betrays itself by the very labour exerted to cover the deception; and if we consider attentively the various qualities that compose the extraordinary character of the latter Apostle, we shall find it to be such as no art could ever imitate. His mind overflows with sentiment, yet he never loses sight of his principal object, but hurried on by the rapidity of thought, discloses frequently in the middle a conclusion to be made only at the end. To a profound knowledge of the Old Testament he joins the acuteness of philosophical wisdom, which he displays in applying and expounding the sacred writings, and his explanations are therefore sometimes so new and

unexpected, that superficial observers might be tempted to suppose them erroneous. The fire of his genius, and his inattention to style, occasion frequently a two-fold obscurity, he being often too concise to be understood, except by those to whom he immediately wrote, and not seldom on the other hand so full of his subject, as to produce long and difficult parentheses, and a repetition of the same word even in different senses. With a talent for irony and satire he unites the most refined sensibility, and tempers the severity of his censures by expressions of tenderness and affection; nor does he ever forget in the vehemence of his zeal the rules of modesty and decorum. He is a writer, in short, of so singular and wonderful a composition, that it would be difficult to find a rival. That truly sensible and sagacious philosopher, Locke, was of the same opinion, and contended that St. Paul was without an equal.

S E C T. IX.

Coincidence of the accounts delivered in the New Testament with the history of those times.

WHOEVER undertakes to forge a set of writings, and ascribe them to persons who lived in a former period, exposes himself to the utmost danger of a discordancy with the history and manners of the age to which his accounts are referred: and this danger increases in proportion as they relate to points not mentioned in general history, but to such as belong only to a single city, sect, religion, or school. And of all books that ever were written, there is none, if the New Testament is a forgery, so liable to detection; the scene of action is not confined to a single country, but displayed in the greatest cities of the Roman Empire; allusions are made to the various manners and principles of the Greeks, the Romans, and the Jews, which are carried so far with respect to this last nation, as to extend even to the trifles and follies of their schools. A Greek or Roman Christian, who lived in the second or third century, though as well versed in the writings of the ancients as Eustathius or Asconius, would have been still wanting in Jewish literature; and a Jewish convert in those ages, even the most learned Rabbi, would have been equally deficient in the knowledge of Greece and Rome. If then the New Testament, thus exposed to detection, (had it been an imposture,) is found after the severest researches to harmonize with the history, the manners, and the opinions, of the first century, (and since the more minutely we inquire, the more perfect we find the coincidence,) we must conclude that it was beyond the reach of human abilities to effectuate so wonderful a deception.

I shall not enter into a particular detail of the many examples that may be produced, as the task has been so ably executed by Lardner, but shall confine myself to a few particular remarks.

The learned writer has employed much diligence and erudition in answering an objection to St. Matthew's relation of the massacre in Bethlehem, drawn from the silence of Josephus upon that subject. His answer is in my opinion satisfactory, and the objection will be still diminished, if we take into consideration the size of the town, which was small and insignificant. Admitting the inhabitants to amount to a thousand, the number of males born yearly would be between ten and twenty, and since those only were murdered who were two years old and under, it is not probable, allowing for natural deaths in that period, that more than twenty children suffered on that occasion. It was sufficient for this purpose to employ private assassins, and there was no necessity for issuing a public order. Josephus then might be either ignorant of the fact, or think it too insignificant to relate, when compared with the greater cruelties of Herod in Jerusalem. But were the objection unanswerable, it would affect not the New Testament in general, but merely the two first chapters of St. Matthew; which may be separated from the rest of the Gospel, because it is still a question whether they belong to it or not.

When obscure passages, which have perplexed the most learned of the commentators, can at once be explained

plained by a more minute knowledge of the special history of the times, it affords sufficient proof that the New Testament is not an invention of later ages. Of this the following may serve as examples.

We read in the Gospel of St. Luke, chap. ii. 14. the answer of John the Baptist to the soldiers, who demanded of him, saying, What shall we do? a question of importance in the Christian morality, whether the life of a soldier be agreeable to the precepts of the Gospel. But what has hitherto occasioned so much difficulty is, who these soldiers were? Some of the commentators have explained them by the guards of the temple, others by Roman soldiers, who would not probably have frequented the baptism of St. John, though Grotius goes so far as to determine their particular destination, saying, they were such as spent their lives in garrison, and never took the field but on the greatest emergency. Now it happens that the expression used by St. Luke is not soldiers, *στρωτοί*, but the participle, *στρωτομενοι*, i. e. men under arms, or men going to battle. Whence these persons came, and on what particular account, may be found at large in the history of Josephus. Herod the Tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time in which John was preaching in the wilderness. Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then in its march from Galilee, passed through the country in which John baptized; which sufficiently explains the doubt, who the soldiers were that proposed to him the above question. So minute a coincidence in a circumstance overlooked by Grotius, and the rest of the commentators, would be hardly discovered in a forgery of later ages.

Another instance is to be found in the account of St. Paul's appearance before the council in Jerusalem, and his answer to Ananias, Acts xxiii. 2—5. Here again the learned have met with considerable difficulties.

1. Who this Ananias was? a question which Krebs has explained in his remarks taken from Josephus, having shewn him to be the son of Nebedeni.

2. How it can be reconciled with chronology, that Ananias was called at that time High Priest, when it is certain from Josephus, that the time of his holding that office was much earlier?

3. How it comes to pass that St. Paul says, "I wist not, brethren, that he was the High Priest," since the external marks of office must have determined whether he were or not? a jest would have ill suited the gravity of a tribunal, and a falsehood still less the character of St. Paul.

On all these obscurities is thrown the fullest light, as soon as we examine the special history of that period, a light which is not confined to the present, but extends itself to the following chapters, insomuch that it cannot be doubted that this book was written, not after the destruction of Jerusalem, but by a person who was contemporary to the events which are there related.

Ananias the son of Nebedeni was High Priest at the time that Helena, queen of Adiabene, supplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul therefore, who took a journey to Jerusalem at that period, Acts xv. could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome, whence he was afterwards released, and returned to Jerusalem. Now for that period he could not be called High Priest in the proper sense of the word, though Josephus has sometimes given him the title of *Ἀρχιεπίσκοπος*, taken in the more extensive meaning of a Priest, who had a seat and voice in the Sanhedrim; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the su-

preme dignity in the Jewish Church. Between the death of Jonathan, who was murdered by order of Felix; and the High-priesthood of Ishmael, who was invested with that office by Agrippa, elapsed an interval, in which this dignity continued vacant. Now it happened precisely in this interval that St. Paul was apprehended in Jerusalem: and, the Sanhedrim being destitute of a President, he undertook of his own authority the discharge of that office, which he executed with the greatest tyranny. It is possible therefore that St. Paul, who had been only a few days at Jerusalem, might be ignorant that Ananias, who had been dispossessed of the Priesthood, had taken upon himself a trust to which he was not entitled; he might therefore very naturally exclaim, "I wist not, brethren, that he was the High Priest!" Admitting him on the other hand to have been acquainted with the fact, the expression must be considered as an indirect reproof, and a tacit refusal to recognize usurped authority.

A passage then, which has hitherto been involved in obscurity, is brought by this relation into the clearest light; and the whole history of St. Paul's imprisonment, the conspiracy of the fifty Jews, with the consent of the Sanhedrim, their petition to Festus to send him from Cæsarea with an intent to murder him on the road, are facts which correspond to the character of the times as described by Josephus, who mentions the principal persons recorded in the Acts, and paints their profligacy in colours even stronger than those of St. Luke.

Whoever attentively reads the New Testament, will continually find examples of this nature. And it is sufficient, in answer to the question, "Is the New Testament ancient and genuine?" to reply, "Compare it with the history of the times, and you cannot doubt of its authenticity."

S E C T. X.

Objections drawn from real or apparent contradictions between the accounts of profane authors and those of the New Testament, particularly those of St. Luke.

IT cannot be denied, that in a few particular facts the writings of the New Testament disagree either really or apparently with the relations which have been given by profane historians. Of all the sacred authors there is no one who so frequently stands exposed to this charge as St. Luke, who in all other respects appears to the most advantage when put in competition with other writers: and perhaps I am not mistaken when I assert, that as many doubts of this nature may be raised against St. Luke alone, as against the other Apostles and Evangelists put together.

These historical objections must be divided into two separate classes, which we must take care not to confound.

1. Such as would demonstrate a book not to have been written by the author to whom it is ascribed.

2. Such as would prove only that the author was mistaken, and therefore not divinely inspired.

The former kind alone belongs properly to this section; but as it may appear difficult to make the proper distinction, and examples of the latter sort, if too numerous in any work, would depreciate its authority, to avoid recurring hereafter to the same subject I will give instances of both.

To the first class belongs the following, which is almost the only instance to be found. St. Paul relates, in his second epistle to the Corinthians, chap. xi. 32. that in Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend him; and that through a window in a basket he was let down by the wall, and escaped his hands. The question which naturally arises is, what authority could a governor under Aretas, a petty king in Arabia Petræa, have in Damascus, a city belonging to the Romans? We read neither in the works of Josephus, nor in those of any other author, that Damascus was ever subject to the dominion of Aretas; and to judge from the eighteenth book of the Jewish Antiquities, which corresponds with the period of St. Paul's journey to Damascus, the city must have belonged at that very time to the Romans, since Flaccus is described as judge

judge in a dispute between the Damascenes and Sidonians relating to the boundary of the two districts. And what increases the difficulty is, the circumstance that the governor, who might be supposed an Heathen, was so partial to the Jews, that St. Paul was exposed to more danger than in Jerusalem itself. Now, if the description of the circumstance of St. Paul's escape were an actual violation of historical truth, it would prove not only the epistle was not divinely inspired, but that the Apostle was not the author, since he could not have been ignorant, during his stay at Damascus, to whom the city was subject, and whether the governor was an Heathen or a Jew.

The force of these objections has been considerably weakened, in a dissertation published in 1755, *De ethnarca Aretæ Arabum regis Paulo insidiante*, by J. C. Heyne, who has shewn it to be highly probable, first, that Aretas, against whom the Romans not long before the death of Tiberius made a declaration of war, which they neglected to put in execution, took the opportunity of seizing Damascus, which had once belonged to his ancestors; an event omitted in Josephus, as forming no part of the Jewish History; and by the Roman historians, as being a matter not flattering in itself, and belonging only to a distant province: secondly, that Aretas was by religion a Jew, a circumstance the more credible, when we reflect that Judaism had been widely propagated in that country, and that even kings in Arabia Felix had recognized the law of Moses. The difficulty then is so far removed, that it ceases to create suspicion against an epistle, which has so many evident marks of authenticity; and it is only to be regretted that, in order to place the subject in the clearest point of view, we are not sufficiently acquainted with the particular history of Damascus. I can produce, however, a fragment which is taken from an ancient tradition preserved in the *Tabulæ Syriæ* of Abulfeda; but I would recommend to those who would criticise on this matter, to read the Arabic original, and not the Latin translation. In speaking of the great mosque at Damascus, he says, "the walls existed from the days of the Sabii, (i. e. Heathens,) whose house of worship (temple) it had been. Afterwards it belonged to the Jews, and after that again to idolaters. About this time John, the son of Zacharias, (i. e. the Baptist) was put to death, and his head stuck on that gate of the mosque which is called the Gate Girun. From that time the Christians had it in possession, and kept it till the beginning of the Muhammedan religion." It appears then that this house of worship, which was originally a Heathen temple, was in the hands of the Jews about the time of John the Baptist, and that it afterwards returned to its former destination. Now this is hardly to be explained on any other than the following hypothesis, viz. that Aretas, who was a contemporary of John the Baptist, made a conquest of Damascus, and being himself a Jew, permitted that nation to convert the temple into a synagogue, an indulgence hardly to be expected from the Romans; and that, when the city again submitted to the arms of Rome, the temple was restored to its original possessors. With respect to the head of John, it is probable that this part of the account, as heard by Abulfeda, was a mistake, and that the ancient tradition of Damascus had been disfigured by being modelled into the form of Muhammedan manners. It is true that John was beheaded at that period, though not at Damascus; but the Jews were not accustomed to adorn their synagogues with the heads of the executed. Herod, on the other hand, would have avoided a measure which would perpetuate the memory of an event painful to himself, and odious to his subjects, and Aretas would rather have canonized than have exposed to public shame the head of a person who had forfeited his life for censuring the marriage of Herod with Herodias, the rival and enemy of Aretas's daughter. If that part of the tradition be true, it can mean only, that a head had been carved in stone over the door of the temple, and dedicated to John the Baptist, during the time that the city was subject to Aretas; for the opinion that the Jews admitted in no case the introduction of images is ungrounded. By this explanation then the passage in the epistle to the Corinthians is

not only freed from a heavy charge, but, if I may use the expression, acquitted with honour. And hence we may explain the reason why the Jews were permitted to exercise in Damascus persecutions still severer than those in Jerusalem, where the violence of their zeal was awed by the moderation of the Roman policy. Of this we find an example in the ninth chapter of the Acts, where Paul is sent by the High Priest to Damascus to exercise against the Christians cruelties, which the return of the Roman governor had checked in Judea. These accounts agree likewise with what is related in Josephus, that the number of Jews in Damascus amounted to ten thousand, and that almost all the women, even those whose husbands were Heathens, were of the Jewish religion.

But to proceed to examples of the second kind. These are such as would shew a writer to have committed a chronological or historical error, and therefore that he was not divinely inspired, but afford no ground to conclude that he was not the author of the writings which bear his name, since mistakes may be discovered in the most accurate historian. Could it be proved, for instance, beyond the possibility of a doubt, that St. Luke was mistaken in the time that Quirinius held the taxation in Judea, or that Theudas excited a sedition; were it certain that he had wrongly related either the riot of the Egyptian, or the death of John the Baptist; the inference indeed might be deduced, that he was not so accurate in his inquiries as he had promised in the preface to his Gospel, and that the accounts which he gathered from eye-witnesses to the several facts, were either falsely understood or imperfectly remembered: but since the name determines nothing in the present instance, and the Acts of the Apostles, with the Gospel ascribed to St. Luke, must have had an author, there is no ground whatsoever for denying them to be a work of the evangelist, and ascribing them to an anonymous writer.

It has been remarked above, that the chief difficulties of this nature are to be found in St. Luke, who was not a native of Palestine, but having accompanied St. Paul thither, made only a short stay in Jerusalem, and spent the greatest part of his time in Cæsarea. The objection then would only relate to the writings of St. Luke, and not to those of the Apostles, Matthew, John, Paul, and Peter. St. Luke was not an Apostle; and I must confess, that in treating this subject more fully in the following chapter, I shall be under the necessity of making a distinction between the inspiration of his writings and those of the above-named Apostles.

But even admitting some trifling errors, from which no human being is exempt, he ceases not to be a most valuable historian, especially in the Acts of the Apostles, where he speaks either as an eye-witness himself, or instructed by St. Paul, the companion of his journey. It cannot be denied, on the other hand, that this hypothesis would lower the degree of certainty in the accounts contained in his Gospel alone, and not mentioned by the other evangelists; and would in some manner affect his beautiful and pathetic relation of the dying malefactor on the cross, a relation which is difficult to be reconciled, without violating the laws of criticism, with that of St. Matthew and St. Mark.

But impartiality requires that we should examine this subject more at large, and inquire who are the writers that contradict him, and whether the difference is by no explanation to be removed. The principal person is Josephus, who is indeed a valuable author, but whose excellencies by no means exempt him from the danger of error; and I could produce examples, not only of his relating the same story differently in different places, but even where he is equally mistaken in each. When St. Luke then, and Josephus, differ in their accounts of the same fact, the question is, which of the two writers has given the true one? And here it is not a little extraordinary, that without further inquiry it is universally determined in favour of the latter, as if Josephus were inspired, and whoever contradicted him must of course be mistaken. This is a method of proceeding which is applied on no other occasion; and it is usual, when we estimate the re-

spective merits of two historians, to place them both in an equal balance, that the scale may preponderate in favour of the most deserving. And among the circumstances which tend to this preponderance, is surely the preference due to an historian, who describes events to which he is himself contemporary, above him who relates from hearsay or tradition; or to an author who makes a particular study of that single portion of history which is the object of inquiry, and is personally acquainted with the respective characters which are introduced, above an author who writes only a general history of a nation or empire. For instance, if I wished to be minutely informed in any circumstance relating to the blockade and the taking of Gottingen by the French in the seven years' war, I would rather have recourse to an author who had written a particular history of that city, than to one who had written a history of Germany at large. For the same reason, in the case of John the Baptist's imprisonment and death, I would sooner give credit to the Evangelists than Josephus.

The difference which I have mentioned between a contemporary and a later historian deserves more minutely to be examined. The period of history, in which we are most frequently deficient, is that which relates to the last twenty or thirty years before our birth, and the time of our childhood and youth: and we are more apt to make mistakes in matters belonging to this interval than in those of a remoter age. The reason is, that our historical works usually cease before the commencement of that period: our knowledge therefore of the former part is grounded on hearsay, and for the latter part we are too young to observe the transactions of the times. In the ages of antiquity this was more remarkably the case than in the present times, in which the daily papers and periodical journals may supply the place of more regular annals; but it was far otherwise in the days of Josephus, who had no predecessor in the Jewish History, from whom he could derive a knowledge of the times that immediately preceded his birth. There is a period then of forty or fifty years, in which, even with the most diligent inquiry, he was more exposed to error, especially in the dates, than in more distant ages, where he had the advantage of written accounts. This period is easy to be determined, as he was born in the first year of Caligula, and therefore not long before St. Paul's escape from Damascus: it commences between twenty and thirty years before his birth, and continues to his eighteenth or twentieth year, before which time he was hardly capable of collecting materials for a history. To this must be added, that he spent three years in the desert with *Banun*, an ascetic enthusiast, whence he returned in his one and twentieth year, and therefore about three years before the journey of St. Paul to Jerusalem, described in the twenty-first and twenty-second chapters of the Acts.

To apply these principles to one of the most obvious contradictions between Josephus and St. Luke. Gamaliel, in a speech held in the same year in which Christ was crucified, speaks of one Theudas, who had raised a sedition before the first taxation of the Jews under Quirinius: Josephus on the contrary refers the sedition of Theudas to the government of Fadus, a period eleven years later than the time in which Gamaliel made his speech; and he differs so materially from St. Luke, even in the chief circumstances, as to give it the appearance of a different event. The Theudas mentioned in the Acts has only four hundred followers; the Theudas in Josephus persuades a very considerable number (*τὸν πλείστον ὄχλον*) to follow him to the river Jordan: the former is mentioned by Gamaliel as an instance in which the moderation of government had, without the intervention of arms, permitted a sedition to die away of itself: of the latter Josephus says, that "Fadus left not Theudas and his party in quiet possession of their fanaticism, but sent a troop of horse, who killed many of them, and made a still greater number prisoners, among whom was Theudas himself, whose head was cut off, and brought to Jerusalem."

Now if these opposite relations are not to be reconciled, I should not hesitate a moment to give the preference to

St. Luke. It is true, that the point in question lay without the circle of his own experience, but he was on the other hand instructed by St. Paul, a disciple of Gamaliel, and who could not be unacquainted with what his master had publicly spoken on so remarkable an occasion. And instead of supposing that St. Luke has woven into the speech of Gamaliel an account of an insurrection that happened later than the period of his speaking, I should rather believe that St. Luke had never heard of a commotion, which was raised long after he had quitted the province. But Josephus was only nine years of age when Fadus left the government of Judæa: a mistake therefore relating to the transactions of those days was by no means improbable, and the mistake is easy to be explained, by supposing only the confusion of a single name. There lived at the time assigned by the speech of Gamaliel an impostor of the name of Theudas, who excited a sedition that soon dwindled to nothing, and is not recorded by Josephus: but during the administration of Fadus there arose an insurrection of a more serious nature, which Josephus, in writing his history, remembered from the days of his childhood, and having heard of a similar disturbance occasioned by Theudas, confounded in his relation of the last event the names of the two impostors.

Another remarkable instance of contradiction between Josephus and the Evangelists, is the relation of the imprisonment and death of John the Baptist. The cause ascribed by the Evangelists for his imprisonment is the liberty he had taken in rebuking Herod for his marriage with Herodias, the wife of his brother Philip. But Herod, notwithstanding this act of violence, respects the holy character of the Baptist, and frequently converses with him on different subjects. This excites the jealousy of Herodias, who is apprehensive that a continuance of this intercourse might be attended with danger to herself. She takes therefore the opportunity of an unguarded promise, which Herod in the height of his zeal had given her daughter, to demand the head of John the Baptist in a charger: a request which Herod in consequence of his oath is unable to refuse. Now in this relation there is not the least appearance of improbability; the story, as related at large by the Evangelists, Matt. xiv. 1—13. Mark vi. 14—29. is minute and circumstantial: St. Matthew and St. Mark were both in the number of Christ's disciples, among whom was the brother of St. Peter, John i. 41. and others who had been the disciples of John, and those very persons who had buried the body, came and told Jesus, Matt. xiv. 12. No historian then whatsoever could be better qualified to attest an event, than St. Matthew and St. Mark were the imprisonment and death of John the Baptist.

On the other hand, the relation of Josephus has no internal marks of improbability, though he is not so circumstantial as the Evangelists, except in determining the place of John's imprisonment and death, which was at Machærus, a fortress on the borders of Arabia Petræa. It happened therefore during the campaign which Herod made against Aretas, and hence the reason that the military officers, mentioned by St. Mark, were present at his table. Josephus then, after describing John as a preacher of virtue, and one who recommended the purifying the heart, not by baptism alone, but by a reformation of manners, continues his relation as follows, "As the number of persons that flocked to him daily increased (for his preaching met with applause) Herod was apprehensive that the aggrandisement of John's authority might end in a rebellion, since the populace refused nothing that he commanded. He thought it therefore more prudent to remove him in time before any accident happened, than to wait till it was arrived, when all remedy might be fruitless. On this suspicion therefore John was apprehended, brought to the above-mentioned fortress, Machærus, and there put to death. But the Jews were persuaded that the defeat of their army, which happened soon after, was inflicted by the wrath of the Deity as a punishment on Herod."

The difference between these accounts is striking: for according to Josephus, Herod alone is to blame, who

puts John to death on a suspicion that is totally ungrounded: but he is much more excusable according to the Evangelists, who relate, that he was artfully surprised into a consent against his inclination; they give therefore a proof of their moderation and impartiality in relating the death of a friend, qualities which must excite a favourable opinion in our judgment of an historian. If we compare the Evangelists with Josephus in point of age, we shall find the presumption still greater in their favour; Josephus was born some years after John was beheaded, and was neither known to his disciples, from whom he could have derived intelligence, nor interested like the Evangelists to inquire minutely into the circumstances of the event. He had heard, in general terms, that John was beheaded by the command of Herod a few years before the time of his birth, and like many profound historians, who think to discover a serious political reason for events that were occasioned by a trifling accident, ascribed perhaps a cause which had no other ground than his own imagination. This at least is certain, that if we found the same contradiction in the relation of a fact between either Greek, or Roman, or modern historians, we should not hesitate to prefer the author who was contemporary to the event related, and who to a knowledge of the person described joins minuteness and impartiality, to him who lived in a later period, and wrote a general history, of which the subject in question was only an inconsiderable part.

As this last example applies chiefly to the two first Evangelists, I will mention another which applies only to St. Luke, and setting, as before, inspiration aside, without which no comparison can be made, examine which of the two historians, Josephus or St. Luke, is most deserving of credit. The instance to which I allude is the history of the death of Herod Agrippa, a history in which both authors agree in the principal point, and yet each introduces into his narration circumstances unconnected with, though not contradictory to, those related by the other. They are likewise unanimous in their opinion of the cause of the painful disease which befell Agrippa amid the acclamations of the multitude, and considered it as a punishment inflicted by the immediate intervention of the Deity. According to both historians the accident happened at Cæsarea, during a public festivity, in which Herod appeared in solemn pomp. St. Luke relates, that he had been offended with the Tyrians and Sidonians, who were desirous of regaining his friendship, because they imported from his dominions their chief articles of consumption. For this purpose they bring over Blastus the king's chamberlain to their party, and Herod consents to give them a public audience, and according to the manner of those ages, to make them a speech from his throne. Josephus relates that Herod Agrippa, having heard on his arrival at Cæsarea that a festival was to be celebrated in honour of the Roman Emperor, in order to render it more brilliant, commanded public exhibitions to be made in the theatre, at which persons of the first rank and dignity in the province were present, and that on the second day of these exhibitions happened the above-mentioned accident. The account then is so far not contradictory to that of St. Luke, since deputies from Tyre and Sidon, though not mentioned by Josephus, might have been present at the solemnity, and have had political motives for coming at that time to Cæsarea, independent of the public games. We know from other writers that these cities were obliged to draw their supplies of corn from foreign countries; the circumstance related by St. Luke is therefore extremely probable in itself, and, as he spent two years at Cæsarea shortly after the event, he had the best opportunity of being informed of the truth. But it might be easily unknown to Josephus, who wrote in a later period, and who betrays by his very language that he borrowed his accounts from a Jewish tradition, which, neglecting the political motive, had been careful only to preserve the story of the public exhibitions, which being unlawful according to Jewish principles, were considered perhaps as the cause of Herod's misfortune.

On the appointed day the king appears in royal apparel,

ἐνδύσας αὐτὸς ἐθὺς βασιλικήν, as St. Luke expresses it, which is saying all that is necessary on that subject: but Josephus relates, "that he came at break of day in a garment woven entirely of silver, which was a wonderful piece of workmanship: and as the beams of the rising sun fell on it, it gave a wonderful lustre, which was terrible to behold." This is a description which no modern historian would wish to have written: had Josephus himself beheld the garment, it would hardly have appeared so wonderful, or produced so terrible an effect; and the circumstance of a king's appearing in his robes of state at break of day is attended with a very low degree of probability.

The exclamation of the multitude after Herod had finished his oration is, according to St. Luke, *It is the voice of a god, and not of a man*; which is short, and such as might be expected from a shouting populace: according to Josephus, *Be thou merciful to us! for although we have until now revered thee only as a man, yet from henceforth we shall acknowledge thee as superior to mortal nature*. Here St. Luke has clearly the advantage on his side, since Josephus, through affectation of a florid style, has converted the sudden shout of a multitude into a rounded period.

They are unanimous in attributing what followed to a preternatural cause, and consider it as a punishment for Herod's acquiescing in the infamous flattery: the only difference is, that Josephus relates it in better Greek, and St. Luke says, in a style that is half Hebrew, The angel of the Lord smote him, because he gave not God the glory. With respect to the nature of the disorder, they both agree in its being a complaint in the bowels, which St. Luke as a physician more particularly determines, and says he was eaten of worms; but the account of Josephus is as follows: "Soon after he looked up, and beheld an owl sitting on a cord over his head. This, which had been formerly a messenger of good, he then considered as a token of evil, and was greatly dejected. He was immediately attacked with a violent pain in his bowels," &c. Here then I can make no further commentary, and leave my readers to determine which of the two historians deserves the preference. Compare *Acts xii. 19—23.* with *Josephus, Antiq. xix. c. 8.*

If after so minute an examination of this last example, and the consequence which must be necessarily drawn from it, we find other examples of disagreement, it is surely unreasonable to condemn St. Luke because he is contradicted by Josephus, who, as Lardner has observed in the history of the Egyptian impostor, is sometimes more difficult to be reconciled with himself than with the Evangelist.

A contradiction between the Evangelists and the Talmud, a book replete with fables, composed long after the destruction of Jerusalem, and grounded on oral tradition, will hardly be adduced as an argument against the authenticity of the Gospels. The distinction which is made by many, between that which is related in the Talmud, as coming from the mouth of a Rabbi who lived before the destruction of Jerusalem, and that which is there related as coming from a later Rabbi, is totally ungrounded, since the question still remains to be determined, whether that ancient Rabbi had really asserted what was put to writing so long after the age in which he lived. It is therefore a poor objection, and unworthy of a reply, (when, in order to invalidate the relation of Peter's denial of Christ, which is recorded by all the Evangelists, of whom two lived a considerable time in Jerusalem, and St. Mark wrote under the immediate inspection of Peter himself,) to contend that, according to the *Bava Kama*, cocks were not permitted in Jerusalem. This is to confute an historian who relates an event that happened in the city where he lived, and in the circle of his own experience, by means of a tradition heard a century after the city was destroyed. To this must be added, that what the Jews relate of certain privileges belonging to Jerusalem is not only contradictory to Josephus, but manifestly false, as E. A. Schulze has fully shewn in a dissertation that deserves to be read, *De fictis Hierosolymæ privilegiis*. It is there-

therefore a matter of surprise, that this objection from the Talmud should have appeared so important to many learned and sensible writers. Reland, who has taken great pains on this subject in his essay, *De galli cantu Hierosolymis audito*, is willing to allow "*æquum esse, ut Judæis, cum de suis rebus narrant, eandem fidem habeamus, quam Græcis et Romanis scriptoribus*;" but he ought to have added after *Judæis* the words *coævis aut qui coævus legerunt*, and then the argument from the Talmud would be no longer applicable.

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The divine Authority of the New Testament, and the truth of the Christian Faith, further proved, by the Predictions of our Lord relative to the judgments which should fall on the Jewish nation for their infidelity, and for their rejecting and condemning the Messiah.

THE things which Christ foretold concerning the destruction of Jerusalem, and the calamities which shortly were to happen to that nation, were of that signal nature, and mentioned such various events, then future and contingent, and yet were so exactly and so particularly fulfilled, as to afford us a most pregnant demonstration of the truth of Christ's prophetic office.

1st, Our blessed Lord foretold the destruction of the Jewish temple, after it had stood well nigh 500 years, in these words, *Seest thou these great buildings? there shall not be left one stone upon another which shall not be thrown down*; to complete which prediction, Titus commanded his soldiers, saith Josephus, *to dig up the foundation both of the temple and of the city*: and both the Jewish Talmud, and Maimonides, add, "That Terentius Rufus, the captain of his army, did with a ploughshare tear up the foundations of the temple;" and so more signally fulfil those words of Micah, chap. iii. 12. *Therefore shall Zion, for your sakes, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the Lord as the high places of the forest.* And here two things seem worthy of our observation.

1. The exact time when this was done, viz. on the same month and day on which it formerly was burnt by Nebuzar-adan, the captain of the king of Babylon, which therefore by Maimonides is styled, *the fatal day of vengeance*, and which is by Josephus reckoned to be a matter of just admiration, and a plain indication, that this happened so by divine appointment.

2. That this destruction and conflagration of the temple happened against the will, command, and the endeavours of Titus to prevent it, for he calls heaven and earth to witness that he would never violate that sacred place, unless the Jews compelled him so to do; "yea," said he, "I will preserve your temple against your own wills;" when his own generals declared it necessary to destroy that temple, he answered, "I will never suffer such a structure to be destroyed by the flames;" and when the fire began to seize upon it, he called, he beckoned to, yea, he commanded his soldiers to extinguish it; but they not hearkening to his commands, animated one another to the burning of it: "Thus," says Josephus, "was the temple burnt against the will of Cæsar, God himself assisting with the Romans to the ruin of it;" that so the words of Christ might be verified, *He will send forth his armies, and destroy those murderers, and burn up their city.*

2dly, Our Lord foretels, with like exactness and particularity, the ruin of their famous city, declaring, Luke xxi. 24. that *Jerusalem should be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.* And again, *The day, saith he, shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and shall not leave in thee one stone upon another,* Luke xix. 43, 44. Now, that the event completely answered to these plain predictions, is evident from their own historian, who expressly says, that "Titus having commanded his soldiers to dig up the city and the

"temple, this was so fully done, by levelling the whole compass of the city, except three towers, that they who came to see it were persuaded it would never be built again." The same historian informs us, "that when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side;" and though it was judged a great and almost an impracticable work to compass the whole city with a wall, "yet Titus, animating his soldiers to attempt it, they in three days built a wall 39 furlongs, having 13 castles on it, and so cut off all hopes that any of the Jews within the city should escape."

3dly, Whereas our Saviour said, *Jerusalem should be trodden down*, (*παύσηται*) *possessed*, and trodden by the feet of the Gentiles, this so exactly came to pass, that Vespasian commanded the whole land of Judea to be sold to those Gentiles that would buy it; and Hadrian, about sixty-three years after, made a law, "That no Jew should come into the region round about Jerusalem," as Aristo Pellæus, who was himself a Jew, and flourished in the very time of Hadrian, relates: "Thus," says Eusebius, "it came to pass, that the Jews being banished thence, and there being a conflux thither (*ἀλλοφύλων γένους*) of aliens, it became a city and colony of the Romans, and was in honour of the Emperor named *Ælia*." Now here it is especially observable, that Julian the apostate, designing to defeat this prophecy of Christ, resolved on the rebuilding of the city and temple of Jerusalem in its old station, which was till this time left in ruins, *Ælia* being built without the circuit of it; for, in his epistle to the community of the Jews, he writes thus, "The holy city of Jerusalem, which you have so long desired to see inhabited, rebuilding by my own labours, I will dwell in." Thus he began with an endeavour to build that temple, in which alone the Jews would offer up their prayers and sacrifices; but the immediate hand of Providence soon forced the workmen to desist from that unhappy enterprise. Ammianus Marcellinus, an Heathen, who lived in those very times, gives us the story thus, That Julian endeavoured to rebuild the temple at Jerusalem with vast expences, and gave it in charge to Alypius of Antioch to hasten the work, and to the Ruler of the province to assist him in it; in which work, when Alypius was earnestly employed, and the Ruler of the province was assisting, terrible balls of flame bursting forth near the foundations with frequent explosions, and burning divers times the workmen, rendered the place inaccessible; and thus the fire obstinately repelling them, the work ceased." The story is very signal, and remarkable for many circumstances, as,

1. The persons that relate it, Ammianus Marcellinus an Heathen, Zemus David a Jew, who confesseth that Julian was *divinitus impeditus*, "hindered by God in this attempt." Nazianzen and Chrysostom among the Greeks, St. Ambrose and Rufinus among the Latins, who flourished at the very time when this was done: Theodoret and Sozomen, orthodox historians, Philostorgius an Arian, Socrates a favourer of the Novatians, who wrote the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving.

2. The time when it was performed, not in the reign of Christian Emperors, but of the most bitter enemies of Christians, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

4. With what confidence the Christians urge this matter of fact against the Jews, as a convincing demonstration of the expiration of their legal worship, and of the certainty of Christian faith against the Heathen philosophers, enquiring, "what the wise men of the world can say to these things?" and against the Emperor Theodosius, to deter him from requiring them to rebuild a synagogue which had lately been burnt by a Christian bishop.

3. And lastly, the unquestionable evidence of the thing: "this," say the Christians, "all men freely do believe and speak of; it is in the mouths of all men, and is not denied even by the Atheists themselves: and if it seem yet incredible to any one, he may repair for the truth of it both to witnesses of it yet living, and to them who have heard it from their mouths; yea, they may view

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“ the foundations lying still bare and naked : and if you ask the reason, you will meet with no other account besides that which I have given : and of this all we Christians are witnesses, these things being done not long since, in our own time.” So St. Chrysostom.

This also may be farther argued from the exactness of the parallel betwixt the punishments which they inflicted on the holy Jesus, and those they after suffered for so doing : and betwixt the crimes for which they did condemn our blessed Lord, and those which they themselves were after guilty of, and for which tremendous judgments fell upon them. For,

1. Whereas they, by their clamours to Pontius Pilate, *crucified the Lord of life*, they, many of them, perished by the same kind of death ; for many Jews of the equestrian order, and of Roman dignity, were treated thus by Florus, says their own historian ; and Titus crucified so many of them, that he at last could find no more crosses for their bodies.

2. They crucified him at the feast of the passover ; and, being the true paschal Lamb, he expired, though not on the same day, yet at the very hour when the paschal lamb was to be slain ; but then their own Josephus has observed, that “ at that very feast the whole nation was inclosed in Jerusalem, and that the war compassed the city when it was thus stuffed with men, and so the slaughter of them became incredibly great ; ” “ God’s providence,” which he styles fate, “ so ordering matters,” says Eusebius, “ that at that time, when they had crucified the holy Jesus, they being shut up all as in one prison, should receive the punishment of that iniquity.”

3. They not only chose a thief, a murderer, and a seditious person, before Christ, but also crucified him *between two thieves* ; and “ many of them,” says Josephus, “ were miserably harrassed and destroyed by the bands of thieves which rose up among them : ” And when Felix had destroyed these thieves, then, says he, “ there sprang up among them another kind of thieves, called the *Sicarii*, who slew many of their fellow Jews at broad day, in the middle of the city, and especially at the feasts ; and these thieves also were seditious, as well as murderers, threatening death to them who obeyed the Romans ; and of them, one Jesus was the leader.

4. They condemned our Lord *as worthy to die*, Mark xiv. 64. and they themselves were forced to confess, that God had condemned their whole nation to death, as has been proved before.

5. They said of Christ, *We have a law, and by our law he ought to die*, John xix. 7. and they were so infatuated as to conceive, that by their law they ought to die rather than yield to the Romans. Josephus does himself confess it, saying to Vespasian, “ I am not ignorant of the Jewish law, and how our commanders ought to die ; ” and when he refused to die with his companions, they cry out, “ What is now become of our laws ! ” Eleazar, exhort-

ing them to kill themselves rather than fall into the hands of the Romans, cries out, *Our laws command us to do this.*

6. They condemned him as an enemy to Cæsar, and they themselves all perished for that crime ; for Josephus, speaking of the sect of Judas Gaulonites, who allowed *God alone to be King and Governor*, and chose rather to die than acknowledge Cæsar, saith, “ they laid the foundation of all the calamities which fell upon the nation ; they indeed instigated the people, and even forced them to that war by which they were destroyed.”

7. They condemned him as a false prophet, and a deceiver of the people ; and their own Josephus often testifies, that their false prophets and deceivers were the very causes of their ruin.

8. They laid their accusations against him and his followers, as persons who profaned, and who designed to destroy, their temple ; and they themselves, as has been shewn already, first horribly profaned it with the blood of Jews and Gentiles, and then forced the Romans to destroy it ; they “ hastened the slow fire,” says Josephus, “ and even drew it to the temple.”

They thought it expedient he should be put to death, lest the Romans should come and take away their place and nation : and this expedient brought upon them those very Romans, who took away their temple and their city, sold *their whole land*, says Josephus, and would not suffer them so much as to come into Judea, or to the ruins of Jerusalem. Josephus informs us, that “ they had a prophecy that one of their country should then reign over the whole earth ; that this caused many to take upon them to be kings, and animated the people to that war which brought this ruin on their nation.”

Lastly, They rejected that Jesus who came with glad tidings of salvation to them, and would not hear him preaching the words of life unto them ; and they were forced, about seven years together, to hear another Jesus sounding forth continually, *Sad is the omen which I bring from God unto you*. Josephus, speaking of the dreadful prodigies, or, as he styles them, *God’s warnings of their approaching desolation*, concludes with this as the most terrible of all, that four years before the war, when the city was in peace and plenty, “ one Jesus began at the feast of tabernacles to cry, *A voice against Jerusalem, and the temple, and against all the people* ; and thus he went about the city, crying day and night ; and being whipped, so that the flesh was torn to the very bones, he neither wept nor begged mercy, but at every lash cried out, Woe, woe, to Jerusalem, the temple, and the people ; and that, crying thus above seven years, he never waxed hoarse nor weary ; ” whence even Josephus concludes thus, “ If any man considers, he will find that God, by many ways, shews to men the things which do belong to their peace, especially to our nation, but that they perished through their own madness, and their wilful sins.”

[See Dr. Whitby’s Preface to his Commentary on the New Testament.]

F I N I S.